



How is that of means by which after Lewis example  
the one of our in the knowledge of persons of god: 6

of the ...

the ...

of the ...

Marke that <sup>r</sup> means, by wh after Davids example we must grow in the  
 knowledge of the word of God: is, First, meditation of <sup>r</sup> wh we have heard  
 or read. Secondly, prayer for grace to believe and practise it. Thirdly,  
 thanksgiving for grace received. Fourthly, godly conference thereof, one of  
 vs with another. All these shall a man finde carefully practised by David  
 and truly the greatest cause, why notwithstanding being so much preaching  
 here is so little profiting in godlinesse, is <sup>r</sup> men before hearing, prepare  
 not; in hearing pray not; after hearing, neither meditate thereof  
 themselves; nor speake thereof unto others.

Baptisme giving their names to y<sup>e</sup> gospel ———— 800

Baptisme denied to Infants ———— 801

So shew in Baptisme what <sup>is</sup> to god. ———— 120  
 & what is <sup>to</sup> man.

CCC #12 (11)

*Harmonia Evangelica, a Praestantiss. Theol. D. N.  
Chemnitio primū inchoata, & per D. Pelicarpū Lycerum  
continuate,*

*Libri quinque.*

*Accessione in Harmoniā Hist. Evangelicā de passione,  
crucifixione, morte et sepultura Christi Salua-  
toris nostri ex quatuor Evangelistis contextam.*

*Commentarius  
conscriptus.*

*Opera et studio Johannis Gerardi Theologiae Doctoris  
et in Academia Jenensi Professoris.*

*Adiecti sunt Indices Rerum et  
verborum, hac editione auctiores.*

*Jenae*

*Sumptibus haeredum Jacobi Berion.*

*M. DC XXVIII.*

How to read the holy Scriptures or any booke of  
Divinitie with profit.

First we are diligently to marke the Theme, question or maine point wh<sup>ch</sup> is handled in that booke or Chapter which we reade, and how the discourse of y<sup>e</sup> Author tendeth to prove or illustrate it, with y<sup>e</sup> severall argumentes wh<sup>ch</sup> are produced to this end. Of if we want skill to doe this, yet we may observe, if not by our owne collection, yet by helpe of the Authors p<sup>ar</sup>ties, the forme & substance of all wh<sup>ch</sup> he delivereth in the contents of y<sup>e</sup> Chapters or Sections. wh<sup>ch</sup> will give great light to y<sup>e</sup> understanding of all the rest, when as we know the maine scope at wh<sup>ch</sup> he aimeth, & how he frameth his discourse, & what argumentes & testimonies he useth to prove or inferre y<sup>e</sup> point wh<sup>ch</sup> he propoundeth. To wh<sup>ch</sup> purpose, it is also profitable to observe (as neere as we can) what was the occasion of the Authors writing, and to consider y<sup>e</sup> circumstances of the persons, to whose use y<sup>e</sup> writings were intended, & of the times wherein he wrote. wh<sup>ch</sup> the state of the people & liued in the, unto wh<sup>ch</sup> times they were most addrested, and in what vertues & duties they were most defectiue; and how the Author exhorteth downe y<sup>e</sup> one, and perswadeth them to the other. The order also and method wh<sup>ch</sup> he useth, y<sup>e</sup> coherence of the parts of his discourse, and how he passeth from one point to another, will give much light to y<sup>e</sup> understanding of what we read; wh<sup>ch</sup> if we neglect, & confusedly goe on, jumbling all together, we shall make even those things, which are plain & easie, hard & intricate; we shall observe little in much reading, & remember less, and reape little profit by much paines. /

Oratio Johannis  
Chrysostomi.

Toto pectore precor, et misericors et benignus Deus ex  
proces et gemitus suae Ecclesiae, apperiat aures cordis,  
et obsecret fidem in mentibus nostris, patefiat nobis Euan-  
gelium iustitiae, det mentem divinarum mysteriorum capacitam,  
viam rationationem, et vitam plenam officiorum virtutum  
et semper cogitemus, meditemur et curemus ea, quae Deo  
sunt, et nobis in omni vita salutaria, propter meritum  
unigeniti filij sui Iesu Christi, Salvatoris et mediatoris  
nostri unici, Amen. /



# TO THE RENOWNED PIERES

and noble Lordes, the Consuls, and the

*whole senate of the famous Cittie of Frankeford.*

I. Caluine.



Feuer it seemed expedient that the pageants of vertues should be shewed openly to the imitation of others (which might bee a spurre as well to the lasie lingerers, as to the restie runners): surely the slouthfull dealing and sluggish behaiour which is vsed in these our corrupt daies maketh it seeme necessarie: that the greater parte of men which rather start backe, then willingly step forward, should be constrained at the least with shame of negligence to doe their dutie. For we see euery man busilie bent to a certaine contention who shal excell in wicked practises, and that both in priuate and publike affaires: that no Monarch doth seeme to be inferiour to the nations that border vpon him either in policie, or vigilancie, or power, or bold attempt, whereby hee may enlarge the boundes of his empire: that no citie or common weale doeth giue place to any in craftinesse and all captious dealing: that no man is the second in subtiltie among the proud and ambitious: finally there is no man which hath not conspired with his company, and that in the way of contention, slyly to incite the rest as it were with a becke to all vitious vanitie, and hee that is ringleader in all naughtines soonest stirreth vp other to his lewdnes, whereas in the rankest route of ribalds is scarce one found out that fauoureth honestie: which maketh me thinke it very profitable that such rare vertues as sometime raigne in noble personages, should be aduanced to the lostie theater or stage of due commendation, to the intent that they being spied a far of might allure the greater number to like them and liue accordingly. And this I confesse (right honourable) was the cheifest cause that moued me to publish this my labour abroad, vnder the title of your names. For although I shall perswade my selfe to haue profited very well, if any that begin of their owne accord to creepe forward, shalbe encouraged by mee to runne faster: yet did not I so muche respecte this, as that I might perswade other to ioyne hands with you, or at the least to tread the same path that you doe. Notwithstanding I haue not purposed to recite as out of a rolle all the godly qualities wherwith you are thoroughly furnished. only it shal suffice at this time to set forth **h** one vertue wherwith you haue bound to your honours as with a more holy bond, as well mee, as diuers other faithfull seruants of Iesus Christe. This one thing is worthy highly to bee praysed that five yeeres when as an horrible feare hadde affrighted the mindes of all men in euery place: when as the ouerthrowe that our enemies hadde giuen vs did threaten a miserable ruine to the Churches throughout Germany and almost an vtter extinguishing of the Gospell, you euen at that time beeing placed in the fore front of the battaile stode stoutly to the free confission of your faith, which was hated to death, and retayned with all constancie

## THE EPISTLE.

Ande that sincere doctrine of pietie which before you received: which is a  
 manifest argument that when you were tossed with greuous cares and dange-  
 rous turmoyles, you desired nothing more then to fight manfully vnder Christs  
 banner. But that which followeth will surely make your names immortall: if you  
 doe not only set out amongest your selues the true worship of God and imploy  
 your faithful labour, to containe your citizens within the sheepfold of Christ:  
 but also gather together the disperfed relikes of his church, thrust out of nations  
 which are as it were members of the same alrent and pulled in peeces. Doubtles  
 it did greatly reioyce my heart (considering the troublefom time) to heare that  
 the true worshippers of God, which fled in exile from England & other coun-  
 tries, were gently receiued and entertained among you and that you did not  
 onely releaue and ease their heauie banishment but that you had also a due con-  
 sideration of the glory of the soane of God, in so much that you made his Gos-  
 pel to be sounded in your citie, euen by the tongues of aliants, and that in a  
 strange language. The like courtesie was shewed of late by the Magistrates of  
 Tigurine to the afflicted citizens of Lo. whom they did not onely receiue and  
 foster within the walles of their Citie when at home they could not worship  
 God as they would: but also erected a Temple for them wherein they might  
 celebrate Gods holy seruice: neither were they diswaded by the diuersitie of  
 tongues from suffering Christ to speake Italian euen in the midst of Tigurine  
 but I let them passe to come againe to that I was about to say of you. As soone  
 as I vnderstood that your courtesie stretched so farre as to suffer my countymen  
 to haue a holy congregation in your citie perceiuing my selfe bound vnto you  
 by a priuate benefit: I thought good to testifie my thankfull hart by this gift  
 which now I present vnto you. For as the condition of our countrie men is  
 rightly to be lamented, who dwelling in their natiue soyle, seeme by the tyran-  
 nous fieredie of the Pope to be cleane banished from Christs kingdome:  
 so on the contrary parte, it is not a little to bee reioyced at that they haue  
 a resting place granted them in a strang countrie, where they may render due  
 honour vnto the true God. And surely this holy hospitalitie which you haue  
 shewed, not so much towards men as to Christ him selfe, shall be a meane as I  
 trust, to moue God to power his rare benefites vpon you, and stil to continue  
 his liberality towards you which do alreadie flourish in all prosperitie. Doubt-  
 lesse it constrained mee (as I signified before) to dedicate this my booke vnto  
 you, which is a Commentarie vpon the Harmonie made of three Euangelists:  
 in making whereof I haue taken some paines which no lesse fidelitie then in-  
 dustry. But as it is to small purpose to declare how seriously I haue trauailed here  
 in to do I submit my selfe to other mens iudgements, for the learned, wise, and  
 discrete Readers, who as they take great delight in the cōmon vtilitie, so they  
 be not a hame like rude and barbarous saytises, to learne and augment their  
 knowlege by reading and studie. But as for peruers and ouerthwart wranglers,  
 I little esteeme, I meane not cowardly Mōsters, who for the maintenance of the  
 Popes tyranny fight in openplace against vs, but also those vnnaturall drones  
 which being mingle d among vs, desire nothing more, then cleane to extinguish  
 all light of learning, to this intent that they may cloake and couer their owne  
 ignorance. For although like dogs they despitfully barke at me, yet will I vse  
this



## DEDICATORIE.

this exception alwaies, that I need not submit my selfe to their censure or iudgement, eyther by the law of God or of men, which are not onely to be kept vnderlike children for their blamefull and infamous vnskilfulnes: but also most seuerly to be punished for their malicious obstinacie, and too stubborne impudencie. But what soeuer they say, I trust the better sort will graunt, that it is lawfull for me to acknowledge without arrogancie, that faithful labour, which I haue employed to the profit of Gods Church. There came forth two yeeres since the Gospell of Iohn, with my interpretation, which I trust hath not been fruitelesse. And thus like an apparitor, I haue endeouored to my power, to set forth Christ riding princelike in his foure wheeled chariot, very gloriously: By reading of which worke, when the gentle readers haue profited themselves, they will not loath to confesse, that they haue not studied it in vaine: which Euangelicall history being described and set forth by foure witnesses, appointed by God himselfe, I doe not without cause compare vnto a chariot, for of this sweete and pleasant consent God seemeth purposely to haue made as it were, a triumphant chariot for his sonne, out of which he might plainly appeare to be scene of all his faithfull people, & by the swiftnes wherof he might lightly passe and as it were raunge ouer the whole world. Neither doth Augustine vnfitly compare the foure Euangelistes to trumpets, the noyse wherof doth sound in all coasts, that the Church of Christe being summoned out of the foure quarters of the world, might flocke and gather together from the East and the Weste, from the South and the North, vnto an holy consent of faith. Wherefore their absurd curiositie is the lesse to be borne with al who being not content with these Gospels (which be as it were proclamations proceeding from heauen) thrust out their owne toyes, and corrupt imaginations, which do nothing but defile the puritie of faith, and cause Christes name to be scorned and had in derision of the vngodly. As for you, which doe farre excel the common sorte, since you detest in minde all that corrupt leuen, wherewith the true sinceritie of the Gospell is infected, and shewe your selues to delight in nothing more then in maintaining and allowing the plaine and simple doctrin, as it is set forth by Christ himselfe: I am not onely perswaded that you will very wel like of this my watchful worke, which expoundeth the treasure of glad tidings: but also I haue a good hope, that this signe or token of my good will and loue to you ward, will be aswell acceptable, in that I haue dedicated the same vnto you. Thus I bid you farewell, right honorable Lordes, and wishe that Christ may direct you with his holy spirit strengthen you with his power preserue you vnder his protection and enrich your Citie and common weale with his plenteous benediction. At Geneva, the first of Aug. The yeere of our Lordes natiuitie,

1555.

**A Table shewing the Chapter, Verse and Fol. of all the  
 principall matters contained in this Harmonie. The first number  
 sheweth the Chapter, the second, the Verse, the third  
 the fol.**

Matthew.			Ca.	Ver.	Fol.	Ca.	Ver.	Fol.	Ca.	Ver.	Fol.
	Ca. Verse.	Fol.		14	ibid	25		173	6		ib.
1.		57		16	123	27		175	7		113
	2	ibidem.		17	124	28		ib.	9		114
	3	58	4.	1	125	29		ib.	11		ib.
	6	ibid.		3	128	31		176	13		216
	12	59		4	129	32		177	15		220
	16	ib.		5	131	33		ib.	16		ibid
	18	60		6	ibi.	34		178	21		222
	19	ibid.		7	132	37		179	22		223
	21	61		8	ib.	38		180	23		ibid
	22	63		10	133	39		ibid	24		224
	23	66		11	134	40		181	28		225
	24	67		12	135	42		182			
	25	68		13	143	43		184			
				18	145	44		ibid	8.	1	226
2.	1	79		22	148	45		185		2	ibid
	2	80		23	ibid	46		186		3	ibid
	3	81		33	105	48		ib.		4	227
	4	ib.				6.	1	186		5	229
	6	82	5.	1	156	2		187		8	230
	7	83		2	157	3		ib.		3	264
	9	84		3	158	4		ibid		11	232
	11	ibi.		4	ib.	5		188		12	233
	13	95		5	ib.	7		199		13	ib.
	15	96		6	159	8		ib.		17	152
	16	97		7	ib.	9		190		19	235
	18	98		8	160	10		193		20	236
	19	99		9	ib.	11		194		21	ibid
	23	ibid.		10	ib.	12		196		22	237
				11	161	13		197			
3.	1	107		12	ib.	19		200	9.	1	239
	2	108		13	163	2		201		2	ib.
	3	110		14	165	23		202		3	240
	6	111		16	ib.	24		203		4	ib.
	7	113		17	166	25		205		5	241
	8 & L. 8.	114		18	168	26		ib.		6	ib.
	9	116		19	ib.	27		206		8	ibid
	10	117		20	169	33		208		9	242
	11	119		21	170					11	244
	12	121		22	171					12	ib.
	13	122		23	172	7.	1	209		13	245
							3	211		14	247

Ca.	Verse.	Fol.	Ca.	Verse.	Fol.	Ca.	Verse.	Fol.	Ca.	Verse.	Fol.
	15	ibid	2	ibid		43	336	23	ibid		
	16	248	3	292		44	337	24	429		
	18	249	6	293		45	ibid	27	430		
	20	250	7	294		48	340	28	ib.		
	22	251	8	ibid		38	341	31	430		
	27	254	11	295		38	ibid	33	ibid		
	29	255	12	ibid		41	342	34	432		
	30	ibid	14	296		42	343	36	ibid		
	32	ibid	15	297							
	34	259	20	303	13. 2	246	15 1	433			
	35	ibid	21	304	9	ibid	2	435			
	36	ibid	23	305	10	ib	3	436			
	37	257	25	309	11	ib	5	437			
			26	311	12	348	7	ibid			
10.	1	267	27	ibid	13	349	9	438			
	2	268	28	313	14	ibid	10	439			
	5	ibid	29	314	16	351	12	ibid			
	6	ibid			19	353	13	ibid			
	7	269	12.	1	315	20	ibid	14	440		
	8	ibid	3	316	22	354	15	441			
	9	270	5	ibid	23	355	19	ibid			
	10	271	7	317	36	357	22	443			
	11	ibid	8	ibid	39	358	23	ibid			
	12	ibi.	9	318	41	359	24	444			
	14	272	10	319	43	360	25	445			
	15	ibid	11	ibid	34	362	26	ibid			
	16	274	14	321	35	ibid	27	446			
	17	275	16	ibid	46	365	28	ibid			
	19	276	17	322	47	ib	29	448			
	21	277	18	ibid	51	ib	32	449			
	22	278	19	323	53	414	33	450			
	23	ibid	20	324	54	ibid					
	24	279	22	325	55	415	16. 1	450			
	25	ibid	23	ibid	57	ibid	2	451			
	26	281	24	326	58	ibid	5	453			
	28	ibid	25	227			9	454			
	29	282	27	ibid	14. 2	416	8	455			
	32	284	28	328	5	419	13	458			
	35	285	29	329	13	424	14	ibid			
	37	287	30	330	14	425	15	459			
	38	ibid	31	ibid	15	ibid	16	ibid			
	39	ibid	32	332	16	426	17	ibid			
	40	289	33	333	19	ibip	18	460			
	41	ibid	34	ibid	20	427	19	461			
			36	334	22	428	23	465			
			37	335							
11.	1	291									

Ca. Verse. Fol. Ca. Verse. Fol. Ca. Verse. Fol. Ca. Verse. Fol.

23	466	16	522	33	576	35	923
24	467	17	523	35	578	37	625
25	468	18	524	37	ibid	38	628
26	ibid	19	525	42	ibi.	39	629
27	ibi.	22	526	43	581	24. 1	632
28	469	23	527	44	582	2	ib.
		25	528	45	583	3	633
17. 2	471	26	ibid	22. 1	383	4	634
3	ibi.	28	530	2	ibid	5	635
4	472	29	531	4	388	6	636
5	473	30	ibi.	7	389	9	637
6	474	10.	533	9	ibid	10	639
10	476	8	534	11	390	11	ibid
11	ibid	16	535	16	584	12	640
17	479	17	536	18	585	14	ibid
19	481	18	ibi.	21	ibid	15	642
21	482	21	538	22	587	16	644
22	483	22	539	23	588	21	ibid
24	507	23	540	24	589	22	645
27	508	24	541	29	590	23	646
		25	542	30	ib.	24	647
13. 1	484	26	543	38	595	25	648
2	486	28	ibid	39	596	28	649
5	486	29	545	40	598	30	652
6	487	30	546	42	600	31	652
10	488	31	ibid	43	601	34	654
12	490	32	ibid	44	602	35	655
15	496	34	547	23	1	36	ibid
16	497	21.	557	2	605	37	657
17	498	5	558	4	607	39	658
18	500	6	ibi.	7	608	40	659
19	502	8	559	9	609	42	660
20	ibid	9	ibid	11	ibid	43	662
22	504	10	564	13	611	45	663
23	506	12	565	14	612	48	664
25	ibid	13	566	15	ibid		
31	ibid	14	567	26	613	25. 15	554
39. 4	513	15	568	18	614	30	ibid
5	514	26	569	23	617	34	555
6	ibid	28	ibid	24	ibid	1	667
7	515	29	570	25	ibid	2	668
9	516	21	ibid	27	618	5	ibid
22	518	23	572	29	619	8	ibid
23	520	25	ibid	30	620	9	ibid
24	521	30	574	33	622	32	672
		32	ibid	34	ibid	34	ibid

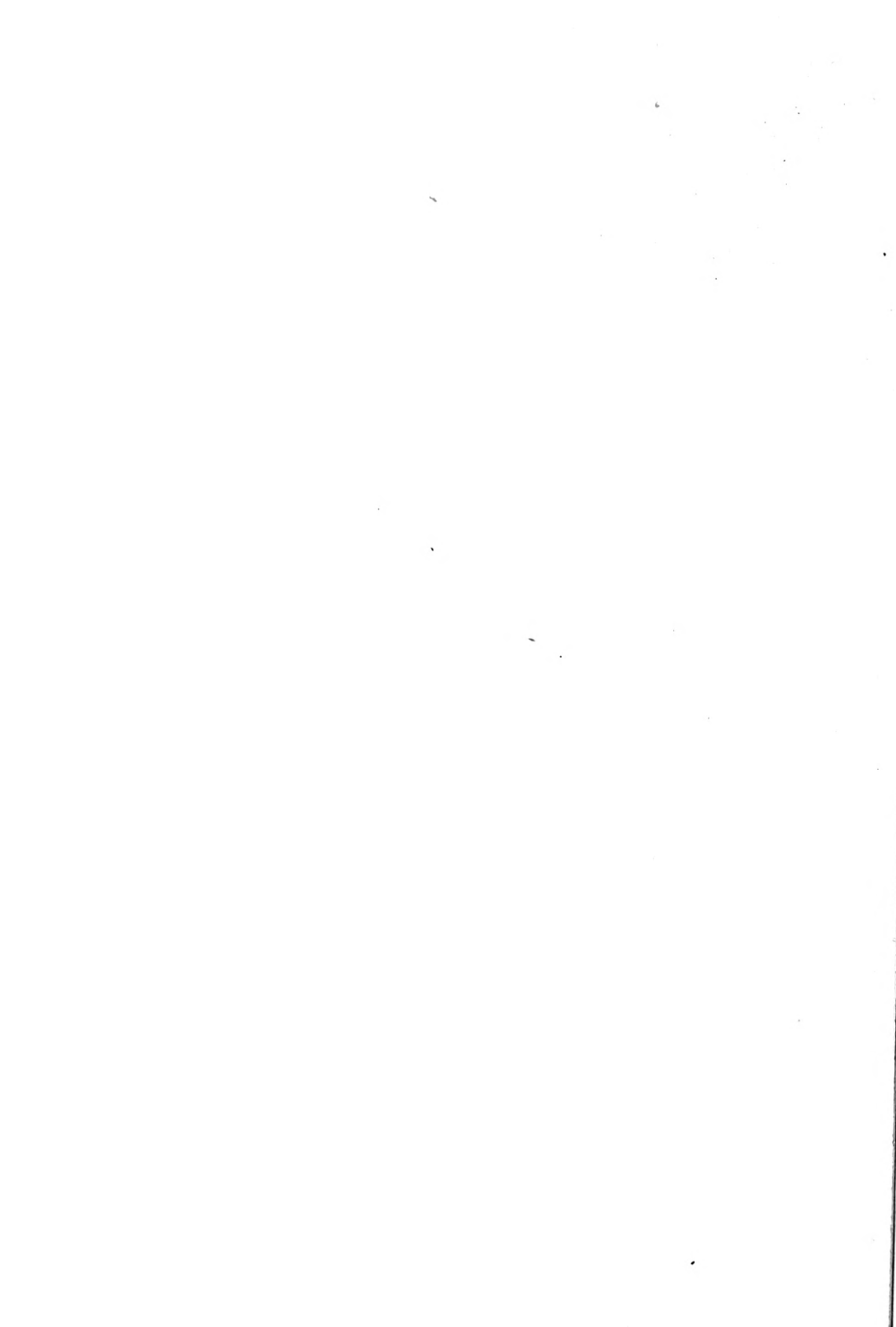
Ca.	Ver.	Fol.	Ca.	Verse.	Fol.	Ca.	Verse.	Fol.	Ca.	Verse.	Fol.
	37	673		59	ibi.		55	764	6.	15	265
	44	675		62	702		57	766		12	290
				63	ibi.		59	768		24	421
26.	3.	677		64	ibid		61	ibi.		26	422
	3.	ibid		65	721		62	769		28	ibid
	8.	678		67	722		63	ib.		29	423
	10	ib.		69	723		65	770	7.	32	441
	11	679		71	724					36	449
	12	680		74	725	28.	2	773		37	ibi.
	13	ib.		75	ibi.		4	774			
	17	682	27.	1	727		7	ibid	8.	24	457
	18	683		3	ibid		8	775		26	ibid
	20	684		4	728		9	776			
	21	685		5	729		10	777	9	14	478
	22	ib.		6	ibid		11	778		17	479
	24	686		9	ibid		15	779		20	480
	25	687		10	730		16	ibid		21	ibid
	26	688		11	731		18	797		22	ibi.
	29	692		12	733		19	ibid		46	164
	27	694		15	735		20	799		50	165
	28	ibi.		19	736			803.		23	481
	31	696		20	737					42	ibi.
	31	667		22	ibi.					38	509
	32	698		24	739					39	510
	33	ibid		25	ibi.	1.	3	153			
	36	702		26	740		14	135			
	37	ibid		27	741		22	150	10.	21	526
	38	704		32	ibi.		26	ibi.		52	547
	39	ibid		33	744		29	151			
	40	707		34	745		44	228	11.	2	557
	41	708		35	746		45	bi.		9	559
	22	ibid		37	748				12.	32	599
	43	709		38	ibi.	2.	24	315		34	ibid
	44	710		39	749		27	317		43	630
	46	ibid		40	ibid	3.	13	154			
	47	ibid		42	750		13	ibi.	13.	11	638
	48	711		43	751	4.	12	350			
	49	ibid		44	ibi.	5.	26	362	14.	26	995
	50	ibid		45	757		36	253		51	717
	51	712		46	758		37	ibid			
	52	713		47	759		39	ibi.	15.	25	746
	53	714		48	760		41	ibid		36	760
	54	715		50	ibi.		43	254		43	767
	55	716		51	761		3	262			
	56	ibid		52	762		6	263	16.	1	772
	57	718		54	763		9	264		3	773
							10	ibi.		11	777



Ca.	Verse.	Fol.	Ca.	Verse.	Fol.	Ca.	Verse.	Fol.	Ca.	Verse.	Fol.
	48	ibid	20	ibid		7	549	39	752		
	49	ibi.	21	494		8	ibi.	40	ibid		
	50	666	22	ibid		9	550	41	753		
	51	285	28	495		11	552	42	ib.		
	13	373	31	496		12	ibid	43	754		
	15	374				13	553	51	767		
	16	ibid	16	296		27	555				
	17	ibi.	8	392		41	560	24.	12	778	
	20	375	9	393		42	561		13	781	
	21	ibi.	10	394		43	562		14	ibid	
	57	452	12	ibi.		47	570		16	ibid	
			14	395					17	782	
			15	ibi.	20.	37	590		19	ibid	
13.	24	117	21	397		38	591		21	783	
	25	218	22	ibi.		39	592		25	ibid	
	26	ibid	23	399					26	784	
	28	ibid	25	400	21.	19	639		27	ibid	
	22	363	26	ibid		28	652		28	785	
	2	376	27	401					30	786	
	6	377	30	402	22.	28	530		31	787	
	12	378				29	ibid		32	ibid	
	14	379				19	693		33	788	
	15	ibid	10	404		31	696		34	ibid.	
	32	380	13	411		36	700		36	789	
14.	28	288	14	ibid		37	ibid		37	790	
	33	289	15	412		51	715		38	ibid	
	3	383	19	ibid					39	ibid	
	5	384	20	413							
	7	ibid			23.	10	733		41	792	
	11	385	7	405		11	734		44	793	
	12	ibid	8	406		12	ibid		45	794	
	23	390	13	409		16	737		46	795	
			14	410		27	742		47	796	
			18	524		28	ib.		48	ibid	
15.	10	490	34	532		29	743		49	ibid	
	12	492				31	ibid		52	805	
	16	ibid									
	17	493	19.	5	548	34	747				

The end of the Table.









TO THE RIGHT HONORABLE  
*Fraunces Earle of Bedford,*  
of the noble order of the Garter Knight, one of the  
*Lords of her Maiesties most honorable priuie Counsell* grace  
and peace from God, with the encrease of that true honour,  
which is from God and lasteth for euer.



He choice (right honorable) whiche Luke the Euangelist made, in dedicating this historie of the gospel, which hee wrote to that noble man Theophilus, and which that man of worthie memory M. Iohn Caluine tooke in dedicating these his labours to the Lords of *Frankeford*, driueth me to dedicate this my small labour of translating this booke into the English tongue, and though it is but little that I haue done in comparison of the labors of the other two, and not woorth the offering to men of great estate: yet least that I should seeme singular in dissenting from these two singular instruments in the Church of God, and that in one and the selfe same booke, I haue presumed to make bolde of your Lordships name, hoping that your H. will not mislike to haue it written in the forehead of this booke with noble Theophilus and the Lords of *Frankeford*, specially sith that I doe it in testimonie of my dutifull loue to you, for the manifolde grace of GOD in you, and benefites which I haue receiued from you. Men doe commonly in their Epistles write, either in the commendati-

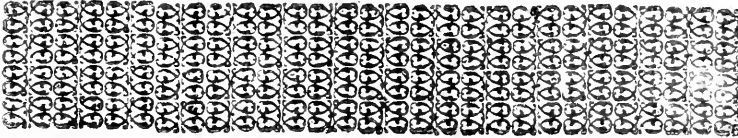
## The translators

on of the worke or in the prayse of their patrone, or in discharging of themselues of the discredite which their enemies would lay vpon them: but I craue pardon of your honour if in studying to bee short, I omit these thinges. For first the verye name of the gospell of Iesu Christe, and then the names of Matthewe, Marke, and Luke the Euangelists, & of M. Caluine the gatherer of the Harmonie & the writer of the Commentarie, do yeeld more credite and commendation to the matter, then all that I can say of it all the dayes of my life. Only this I say of M. Caluines labours here that in my simple iudgement it is one of the profitablest workes for the church that euer he did write, Next for your praises, as you like not to heare them, so I will not offend you in setting them down nor giue other occasion to condemne me of flatterie. They which haue best knowen you, say, that you began a good course in your youth that you witnessed a good confession in the late time of persecution, that your constancie hath beene testified by your troubles at home, and trauels in forraine countries you haue continued your profession in the middest of your dignitie, Lordships, and liuing left by your parents and in the seat of gouernment, wherein our Soueraigne and most gracious Queene hath placed you, not falling asleepe in securitie in this so peacable a time. My good L. continue to the ende, so shall you bee safe. I speake not this as if it were your owne strength that hath holden you vp al this while, but meditate somtimes. I pray you vpon the 71. Psalme, and pray that Lord as D. did, who kept you in your youth that he will keepe you in your old age, now that your head is hoare and hayres gray And I beseech the mighty Lord to thrust them forward which are drawen back by their youthly affections & to raise vp them that fell away for feare of troubles & to waken those which in this quiet and calme time do sleepe in securitie, or waxe wanton with the wealth of the worlde, that we may meeete the Lorde with true humilitie and earnest repentaunce, to see if hee will bee intreated to continue  
his

# *Epistle Dedicatorie.*

his mercies towards vs, least he turn his correcting rod which he hath so ofte shaken ouer vs, into a deuouring, sword to consume vs. Of my selfe I will say nothing, the mouthes of the wicked cannot be stopt, their false tongues I hope shall teach me to Walke warilie, and I haue learned, I thanke my God, to passe through good reporte & through euill and to commit my selfe and my cause to him that iudgeth right. The Lord of Lords preferue your honour in safetie, & multiply all spirituall blessings vpon you & yours: From Kiltchampton in Cornewall, this 28, of Ian. 1584.

*The Lords most vnrworthie  
minister, lame Eusebius Pages*







The argument of the Gospell of Iesus Christ,  
according as it is sette forth by MATHEWE,  
MARKE, and LVKE,

**T**HAT we may read this Euangelicall hystorie to our profite and commoditie, is  
(shall not be litle anauailable to vnderstand the sence of this word EVANGELI-  
LIVM, which we call in English the GOSPEL: for thereby we shall easily  
discerne what mooued these heavenly witnesses to commit these things to wryting, and to  
what ende all things that they haue wrytten, are to be referred. For these hystories were  
not so named by other men, but that the authours themselues did so intitile them it is ma-  
nifest by Marke: which sayeth in plaine woordes that he declareth the beginning of the  
Gospel of Iesus Christ, Moreover the prefecte and plaine definition of <sup>the</sup> Gospell is gathered  
specially out of a certain place in Paule, where he saieth that it was promised of GOD in  
the scriptures by the Prophets as concerning his son which was borne of the seede of Dauid, Rom. 1. 3  
and declared mightely to be the sonne of God through the spirit of sanctification by the  
rising againe of <sup>the</sup> deade. First he sheweth that it is a testimonie of saluation offered which  
was promised long agoe to the fathers by continuall successe of ages, wherein doeth  
appare a plaine difference betweene those promises which did hold in doubt the mindes of  
the faithfull, and those glad tidings whereby God witnesseth that he hath now througely  
performed all thinges which before he would haue them to hope for. Like as a little after  
the same Paule sayeth that the iustice of God is sette forth in the same Gospell which  
before was signified by the lawe and the Prophets. And therefore in an other place, the 2. Cor. 5  
Apostle calleth it an ambassage wherein is daily declared vnto men a reconciliation which  
is once for all concluded betweene God and the world, by the death of Christ, He signifieth  
also that Christ is not onely a pledge of all good things that were graunted vnto vs by God  
but also that in him they are fully and wholly offred vnto vs, according as he sayeth else  
where, that al the promises of God are fulfilled in Christ euen so be it Amen. And doubtlesse  
that free adoption whereby we are made the children of God as it proceedeth from the euer  
lasting good will of the father so it is opened vnto vs in that that Christ (who is the onely  
natural son of God) taketh our flesh vpon him did chuse vs to be his brethen. Neither ought  
we to seeke any where else, but only in the sacrifice of his death expiation or blessing where  
with our sinnes are blotted out: so that the crosse or sentence of death cannot fall vpon vs,  
Righteousnesse, saluation and perfect felicity haue a sure foundation in his resurrection,  
Wherefore <sup>the</sup> Gospell may be defined to be a solemne publishinge or proclamation, where  
in the son of God is declared to haue beene offred vppon in the flesh to the intent that hee  
might renew the wicked world and restore men that were dead, to life. Neither is it with-  
out cause called good & glad tidings since in it is comprehended <sup>the</sup> summe of our felicityes  
for the end thereof is that it, hauing begun in vs the kingdome of God and hauing aboli-  
shed the corruption of our flesh might bring vs being renewed through the spirit vnto the  
celestial & heavenly glory. In which sense it is oft times called the kingdome of heauen,  
and a reparation of a blisseful life, atchieued by Christ & sometimes it is called the king- Mar. 1. 3

## THE ARGUMENT.

16. 16. dom of God. As when Marke sayeth that Ioseph looked for the kingdome of God, doubtlesse it is to bee vnderstoode of the cominge of M<sup>ss</sup>.ias: whereby it is manifest that the name of the Gospell dooth properly pertaine to the Newe Testament: and that those wryters speake very confusely, which thinke it to be like common to all ages, and that the prophets may as aptly be called ministers of the Gospell, as the Apostles. Christi woordes sound farre otherwise who making mention that the law and the Prophets were of force till the cominge of Iohn, declareth that then v<sup>y</sup> Kingdome of God began to be preached. And Marke (as before was mentioned) significth that the Gospell did beginne with the preachinge of Iohn: but this name and title was not without good aduisement giuen to these 4 histories, wherein is declared, v<sup>y</sup> Christe to take vpon him v<sup>y</sup> office & function of a mediator. For since in the birth death and resurrection of Christ is comprised the sum of our saluation, & they are the very matter wherof it doeth consist, they may very well & fitly be called Euangelists. that is to say, bringers of merrye newes, whiche portraite out before our eyes Christe sent of his father, so that by faith we may acknowledge him to be the only authour of our felicitie. The force and effecte of his coming is more plainly put downe in other bookes of the Newe Testament. And Iohn in this respect differeth farre from the other three who is wholly occupied in expressing the vertue of Christ, and the fruite that we reape thereby where as the rest stand more vpon this point that our Christ is the sonne of God which was promised to be the redemer of the world. In dede they doe teache heere and there the doctrine of Christes office, that we may be certified of his fauour towards vs, and to what ende he was giuen vnto vs: but this (as I sayde) is the cheefest matter they handle, that Christe Iesus did fully finish all thinges in his owne person what soeuer was promised by God euer since the beginning of the world. For their purpose and intent was not by their wrytings to abolish & destroy the lawe & v<sup>y</sup> Prophets as diuers brainesicke persons doe vanely dreame, that the Old Testament hath bene to none effecte euer since v<sup>y</sup> reueritie of the heavenly wisdom hath beene reuealed vnto vs by Christe and his Apostles. Nay they rather pointing out Christe vnto vs as it were with a finger put vs in minde to seeke at his handes what soeuer the lawe and the Prophets haue ascribed vnto him. if herefore then wee shall fruitefully and effectually read the Gospell when we shall learne to conuerse it with the promises of the olde Testament. As concerning the three Euangelists which nowe I take in hand to interpret. Mathewe is sufficiently knowne, and some thinke Marke to haue liued frimarily with Peter as his scholl<sup>r</sup>: and to haue receiued the Gospell which he wrote word by word out of Peters mouth, so that he supplid ouerly the roume of the Scribe or Notarie. But this matter needeth no curious disputation for it lieth appertaineth vnto vs to knowe more, then that he is a lawfull witnesse ordained of God and that he publisheth nothing in wryting, but that which was reuealed vnto him & putte into his hand by the holy Ghost. But Ieromes opinion seemeth to haue small grounde, who thinketh his Gospell to be a brieue summe, drawne out of the Gospell of Mathewe. For he differeth from him in handling his matter euen in the enterance: neith<sup>r</sup> doth he obserue the same Methode that Mathewe doeth, & he reckoneth vpp<sup>e</sup> diuers thinges leste vntoucht of the other and some thinges mentioned in Mathewe, he declareth more at large. I thinke it more probable, and so may I gather by the worke it selfe, that he had neuer seene Mathewes booke when he wrote his owne, much lesse did he of purpos<sup>e</sup> make an Epitome or Abridgement of it. And the very same doe I iudge of Luke. For, as concerning the clauses wherein they seeme to differ, I thinke not that they brought them in of setse purpose,

but

## THE ARGVMENT.

*But when they all determined truly and faithfully to set forth those things which they had thorowly knowne and approoued, every one of them followed what order hee thought best himselfe. And like as this came to passe, not by blinde chance & fortune, but by the diuine providence of God: euen so the holy Ghost ministred vnto them a marueilous consent, vnder a contrary stile & forme of wryting. The which Harmony it selfe, were sufficient to confirme their credits, had they not else where receiued greater & more stedfast authoritie. Now as for Luke he credibly witnesseth of himselfe, that hee was a companion of Paule continually conuersant with him. But that which Eusebius reporteth, is very childish & that Paule was the true author of Lukes Gospell, because in a certaine place he maketh mention of his owne Ghospel. As though it were not manifest by that which ensueth in the text that Paule speaketh of his common preaching and not of any one booke wrytten. For he sayeth: For the which Gospell I suffer affliction as an euill doer, euen vnto bondes. And who knoweth not that Paule was accused not for any Booke he had Compiled, but for that hee was a Minister of the woorde and preached openly the Gospell of Christ: whereby it appeareth that Eusebius was a man very painful but of smal iudgment since without diligent heed he heapeth vp together so many senceles notes wherof I thought good to admonish the readers lest they chance to stumble at such like blockes, which lie heere and there scattered throughout all his workes. Moreouer, because I haue chosen a kinde of interpretation, which may perhaps displease diuers at the first blush, I meant to yeeld a reason of my doing trusting thereby to satisfie the vnpartial and godly readers. This first is without controuersie, that none of the three Euangelists, can be truly & rightly interpreted, vnlesse he be conferred with the two other. Wherefore faithfull and skilfull Interpreters, herein take much paines, that all things may be reconciled which are spoken by the three Euangelists. But since that meane wittes cannot easily conferre the Euangelists together, whilest still they turne and retorne from the one place to the other I thought this brieue Methode would seeme pleasant & profitable, if by a continuall processe or discourse like as it were in one table the three histories were ioyned together: wherein the readers may see and discern at once what is dissonant and agreeable to them all. So I will ouerslip nothing which is wrytten by any one of the three: and I will declare in one discourse what soeuer is handled by diuers. Now, whether my paines be well bestowed (as I hope) or no, let euery manne iudge according to the profite he taketh in reading. Truly it was so farre from my thought to catch after praise and commendation by my newe inuention that I freely confesse (as be commeth euery good nature) that in this manner of interpretation I haue imitated other. And I most if all men followed Bucer, a man of holy memorie and a famous teacher in the church of God, who (in my iudgment) hath traveled therein so no small purpose. And like as he hath had great furtherance by the diligence of ancient wryters, which haue taken paines in the same studie before him: so I professe my selfe to haue bene as much eased by his labour and industrie. But where as I differ from him in some place (the which liberty I graunted my selfe ofte as seemed necessary,) I thinke that he himselfe, if he now liued on earth would not be offended with it.*

2. Tim. 2. 2.







**A TABLE OF THOSE THINGS WHICH**  
 are expounded in the Harmonie. The first number sheweth the  
 page, the other, the verse of the Chapters. But if the number be one  
 alone, it signifieth that thou doest seeke for, to be had in the  
 Commentary, which next of all followeth the words  
 of the Euangelistes, before which no  
 number of verses is set.

**A** *Bia* the sonne of Eliazar the priest, 5. 5.  
*Abomination* of desolatiō what it is, 633  
 15.  
*Abrahams* sonnes be of two sortes, 36. 49. &  
 40. 55. & 223. 12 & 341. 39. 400. 23. & 550  
 9.  
*Abrahams* bosome, 398. 22.  
*Abrahams* laughter differeth from the laughter  
 of Sara, 15. 18.  
*Admonitions* are necessary, 498. 15.  
*Adoption*, the key of the kingdome of heauen,  
 339. 27.  
 A token of *Adoptiō*, to deserue wel of al 18 5. 45  
*Adulterie* before God, 175. 28.  
*Humane affections* are not to be layed away,  
 287. 37.  
*Afflictions*, common to the godly and godles,  
 637. 9.  
*Afflictions*, very profitable to the godly, 322.  
 17.  
 The faithfull are subiect to *afflictions* 287. 38  
*Almes* the sacrifice of a sweet fauour, 173. 23  
*Ambition*, how daungerous it is, 162. 24. and  
 434. 1.  
*Ambition* immoderate, 37 51.  
*Ambition* in the glory and solemnitie of a fu-  
 nerall, 398. 22.  
*Ambition* alwayes in vertues to be feared, 186  
 1.  
*Ambition* is condemned, 125. 24. and 186. 1.  
 and 384. 7. and 398. 22. and 433. 1. and  
 404. 1. and 486. 5. 539. 22. and 541.  
 24.  
 The true way or maner of correctinge *Ambi-  
 tion*, 539. 22.  
 The *Anabaptistes* doe wickedly keepe little  
 children from baptsme, 521. 14.

they doe condemne others vnlearnedly,  
 178. 34. They doe wickedly banish kings  
 and magistrates from the Church, 542. 25  
 They keepe wrongfully the vse of sword  
 from the Church, 714 52. they ouerthrow  
 pollitike order and citate, 508. 24.  
 The *Anabaptistes* deny that it is lawfull for a  
 Christian manne to deuide his goods, 173  
 13.  
 The error of the *Anabaptistes*, concerninge  
 community of goods, 118. 11. & 373. 13.  
 The vaine boasting of the *Anabaptistes*, 161.  
 12.  
 The particle *and* put for *because*, 32. 42. and  
 493. 16.  
 The *Angelles*, knowe not the last day, 655:  
 36.  
 The *Angels* are the keepers or watch men of  
 the faithfull, 131. 6. and 488. 10. and 714.  
 53.  
 One *Angell*, captaine or leader of the whole  
 people, 264. 9.  
 The *Angels* are ministers of the elect or cho-  
 sen, 398. 22.  
 The Papistes foolishly imitate the *Angelles*,  
 22. 28.  
 How *Angelles* are the sonnes of God, 24. 324  
 Of *Angelles*, Christe is the head, 474. 5.  
*Anger*, for the iudgement of God, 115. 7.  
 Holy and iust *Anger*, 320. 8.  
*Anna* the Prophetesse, 89. 36.  
 The scripture hath foretolde the destruction  
 of *Antichrist*, 633. 2.  
*Antichrist* furnished with myardes, 647. 23.  
 The *Apostles* were sollicitated or moued of the  
 Scribes vnto fallinge away, 244. 11. their  
 calling, 266.

**A**

*Apostles*

*A Table of the Harmonie.*

*Apostles*, why twelve in number chosen of Christ, 267. 1. & 530. 28.  
 the liberty of the *Apostles* in citing the places of the old testament, 82. 6. & 324. 20. and 720 9.  
 Wherein *Aristotle* placeth the chiefe good, 371. 38.  
*Arrogancy* is to be avoided, 78. 21.  
*Holy Assemblies* are not to be neglected, 502 20.  
 The place of *Augustine*, 162. 24. & 180. 39. & 262. 28 & 278. 23, & 390. 23 & 400. 25 and 415 58.  
*Answers* put for any word or speech, 103. 46.

**B**

*Baptism*, were in times past called lesser, 103. 280. 25.  
 is not to be denied to infants, 521. 14 & 801. 19.  
 followeth doctrine, 801. 19.  
*Baptism*, 54. 22.  
 The efficacy of *baptism*, is in Christ alone, 119  
 The Anabaptists, as much as in the lieth, do blot out *baptism*, 436. 2.  
 The *Baptism* of John, for his whole ministry 572. 25.  
 The *Baptism* of John and of Christe, is the same, 110. 3. & 20.  
*Barabbas* is preferred before Christe, 736. 15.

*Barennesse* counted as a reproach, 20. 25.  
*Barennesse* excluded none out of the kingdom of heauen, ibidem.  
*Bethlehem*, what it is, 276. 25. & 320. 24.  
 To beleue, what it is, 33. 45. looke faith.  
 Two *Bethlehems*, 83. 6.  
 Why a *Bil* of diuorcement in times past was permitted, 176. 31.  
 The *Bishops* of Poperie, are not pastours, 138 18. & 800. 19.  
 The *Bishops* of Poperie glory in vaine in the succession of the Apollies, 164. 13. & 581. 42. & 696. 2. & 803. 20.  
 The *Bishops* of poperie are dumme dogs, 256. 36.

*Blasphemie* against the spirit, what it is, 331. 31  
*Blessing* is diuersly taken, 805. 19.  
*Blessing* put for happinesse, 22 28.  
*Blessing*, for giuing of thanks, 426. 19.  
 the *Blessing* of the papistes god, is magicall, 192 26.  
*Blessed*, put for chosen or beloued of God, 671 34.  
*Blessedness* towarde vs, is from the free loue of God, 22. 28.  
 two blinde men receiue their light of Christe, 354 27.  
*Bonnyes* for *Bene reges*, vel *Ragas*, 156. 16.  
 the *Body* must bee reierued for the worship of God, 133. 10.  
*Booke* for Catalogue, 57. 1.  
 The carelesnesse of wryters of *bookes*, 58. 6.  
*Bountifullnesse* is commended, 117. 11. & 183 35. & 200. 19. & 382. 14 & 385. 12. & 679. 11.  
*Bread* put for all kinde of nourishment, 195. 11.  
 Daily *Bread*, how it is ours, 196. 11.  
 How the *bread* of the holy supper, is called the body of Christ, 124. 16.  
*Buriall*, a signe of the last resurrection, 237. 22. & 423. 29.  
 the *Buriall* of John Baptist, 423. 29.  
 the *Buriall* of Christ, 768. 59.

**C**

*Caiaphas*, who also was called *Iosephus*, 718. 59.  
 to be Called, put for, to be accounted & openly knowne, 48. 76.  
*Calling* is free, 341. 11.  
*Calling* is effectuell in the electe, 13. 16.  
*Calling* sufficeth not, vnclesse there be faithfulness also, 222 16. & 580. 42.  
 the *calling* of the Gentules, looke the Gentiles calling.  
 the signe of Christes *calling*, 103. 46.  
 the ende of our *calling*, 48. 75. & 185. 45. and 246. 13. and 322. 18. and 373. 13.  
 the worde *Camel*, for a great roape pertaining to a ship, 528. 23.

*A Table of the Harmonie.*

**Capernaum**, what manner of citie, 230. 5.  
 the care of this world choaketh the seed of the word, 354. 22.  
 Care for foode & rayment, is to be taken away 204.  
 Naughtie care is reprooued, 300. 4.  
 all Care is not to be condemned, 204.  
**Excessiue care** is from infidelitic, 205. 26. and 130. 4.  
 the humilitie of the *Centurion*, 231. 8. his faith ibidem.  
 Why the *Centurions* fayth is preferred before the fayth of the Iewes, 232. 10.  
 the signification of *Ceremonies*, is eternall, 169 19.  
 the externall vse of *Ceremonies*, ibidem.  
 We must not attribute too much to *ceremonies* 445. 25.  
 Two *Cesareas*, 458. 13.  
 Charity is distinguished from common friendship, 182. 42. & 290. 12.  
 Charitie Actiue and passiue, 286. 12.  
 Charitie towards our neighbour, floweth from the loue of God, 596. 39.  
 Charitie is commended, 382. 41. & 497. 15 & 598. 40. & 616 & 640. 12. 672. 34.  
 Whether our finnes be redeemed by *charitie*, 370. 50.  
 the chaunging of persons, 107.  
 the name of *childe* is diuersly taken, 39. 54.  
 Children were receiued of Christ, 521. 14.

CHRISTE.

Christ is God, 13. 17. & 66. 23. and 240. 4. & 327. 25. and 368. 40. and 507. 23. and 557. 2. and 585. 18. and 601. 42. and 625. 37 & 660. 42. 795. 45.  
 Christ is Lord, 32. 43.  
 Christ by nature the sonne of God, 24. 32. and. 124. 17. and 431. 33. hee is true God and man, 106.  
 Christe in both natures is the sonne of God, 28. 35.  
 Christ the sonne of Dauid, 57. 1. and 254. 27

and 443. 22. and 600. 42.  
 Why Christ is called the first begottē of euery creature, 124. 17.  
 Christ the first begotten amongste many brethren, 100. 23.  
 Christ the first begotten of Mary, 68. 25.  
 Christ the holy seede, 29. 35.  
 Why Christ is named *Iesus*, 23. 31.  
 Why *christ* is called Emanuel, 64. 22.  
 Christ must not be esteemed according to the sense of the flesh, 520. 13. and 552. 11.  
 Christ is the mediator, 29. 35. and 67. 33. & 101. 40. and 124. 17. and 191. 9 & 428. 23. and 490. 18. and 473. 5. & 520. 13. and 568. 5. and 761. 51.  
 Christe is the ladder by which men climbe vnto God the father, 265. 38.  
 Christe is not to be ioyned with the common Saints, 475. 6.  
 Christ is the head and Prince of pastours, 71. 8.  
 Christ is the true Priest, 67. 23.  
 Christ onely is the foundation of his church, 461. 19.  
 Christ is the head of the Church, 131. 6. and 150. 33. and 279. 25. and 320. 24. and 609. 9. and 649. 28.  
 Christ is the onely teacher of his Church, 91. 2. and 473. 5.  
 Christ is the sauour of the Church, 62. 21. & 73. 11. and 256. 36.  
 Christ is the onely signe of concord & peace, 458. 10.  
 Christ by excellency is called a seruant, 322. 18.  
 Christ is the minister of Circumcision, 26. 33. and 53. and 89. 32. and 268. 5.  
 Christe is the Sonne of righteousnesse, 49. 79. and 89. 32. and 107. 7. and 135. 12. and 143. 13. and 398. 22. and 473. 5. and 634. 4. and 663. 36.  
 Why Christe is called the corner stone, 579. 42.  
 Christ the rocke of offence, 293. 6. and 639. 10.

*A Table of the Harmonic.*

- Christe* onely endued with the fulnesse of the spirit, 138 17.
- Christ* free from all sinne, 28 35. & 86, 23. and 101 40. and 126 1.
- Christ* is the authour of our saluation, 41. 69.
- Christ* the authour of perfect blessednesse, 50. 79.
- Christe* is the onely preseruer of our life, 158. 5.
- Christ* an example of the faithfull, 314. 29. & 543. 28.
- Christ* an example of temperance, 243 29. & 299. 34.
- Christ* is iudge of the whole world, 263. 79. & 500 18, and 671 32. and 799. 13.
- Christe* is a seuerer iudge against vnbeleeuers. 121 12.
- Christe* from his infancie was subiecte to the crosse, 97. 16. & 99 19.
- To what ende *Christe* was sent of the father, 269. 8. Looke the office of *Christ*.
- Why *Christ* was circumcised, 78. 21.
- Christ* by the secret counsell of God, was appointed vnto the death of the Crosse, 571. 47. and 710. 47 and 714 53.
- Why *Christ* was not baptised before the thirtieth yeare of his age, 123. 16.
- Why *Christ* would bee baptised, 122. 13
- Christ* as touching his soule for our sake, would prohte, 101. 49.
- Why *Christ* went into the wildernesse, 125. 1.
- Why *Christ* was tempted of Sathan, 127. 1.
- Christ* was tempted 3. maner of wayes 131. 5.
- Why *Christe* fasted in the wildernesse, 125. 1.
- Why *Christe* vntill the thirtieth yeare of his age, kept himselfe in a priuate life, 415. 55
- Christ* had no quiet abiding in any one place, 507. 24.
- Christ* was more in Galile, then other where, 380. 31.
- Christ* without sinne, was subiect to the infirmite of the flesh, 95. 13. and 128. 1. and 569. 18.
- Christ* was subiect to humane passions, 169. 18. and 703. 37.
- Christe* willingly submitted himselfe to death, 470. & 472. 3 & 536. 18.
- Christ* of his own accord became poore, 568 5.
- Why *Christ* chiefly chose grosse idiots for his Apostles, 147. 10. & 242. 9. & 297.
- Why *Christ* escaped by flight, 321. 14.
- Why *Christe* would not make an ende of the strife betweene two brethren, 373. 13.
- Christ* was wont to pay tribute, 507. 24.
- To what purpose *Christe* sent Peter vnto the sea for paying of tribute, 508, 27.
- Why *Christ* reiected the confession of deuils. 153. 34.
- Christ* sought a secret place for to pray in, 189. 5.
- Christ* for diuers endes spake vnto the people, 383 35.
- Christ* discloseth the hypocricie of men by the Gospell, 29. 35.
- Christ* not idle, while the Apostles labor, 291. 1.
- Christe* according to the manner of the time, vsed outward signes, 152. 29. and 448. 32.
- Why *Christe* for a time woulde haue his myracles concealed, 321. 16. and 449. 36. and 457. 26.
- How *Christe* is made manifest vnto vs by the Gospell, 784. 27.
- Christ* is to bee sought for in heauen, 787. 31.
- Christ* did twise cast out of the temple, the sellers and buyers, 565. 12.
- Christe* was contemptuously receiued of the Nazarites, 140. 23.
- When *Christ* kept the passeouer with his Disciples, 683. 17.
- Christe* very reproachfully handled of the reprobate, 280. 25.
- Why *Christ* accused of false witnesse, held his peace, 720. 62.
- Why *Christ* trembled at death, 510. 51.
- What *Christ* feared in death, 707. 39.
- Christ* therefore suffered, that hee might reconcile the worlde vnto GOD, 536. 17.

## A Table of the Harmonies

- Christ* moued with true sorrow, 702. 27.
- Why *christ* after a solemne rite, was condemned of an earthly iudge, 727. 1. and 740. 26.
- Christ* raised from the dead, 771.
- Christ* honourably buried, 768 59.
- christ* howe ignorant of the iudgement, 655. 36.
- when *christ* is said to come, 279.
- christes* body verily humane, 23. 31.
- christ* is subiect to ignoraunce, 102. 40.
- Of *christes* two natures, 33. 43.
- the kingdome of *christe* is from God, 312. 12.
- christes* office, 59. 16. and 803. 6. and 92. 34. and 104. 409. and 244. 12. & 322. 18. and 340. 48. and 371. 38. and 373. 13. and 432. 34. and 550. 9. and 635. 5. 21.
- Christes* humblinge, 58. 3. and 72. 7. and 73. 12. and 101. 40. and 105. 51. and 237. 3. and 321. 14. and 531. 29. and 543. 28.
- christes* modestie, 103. 46.
- christes* meekenesse, 124. 16. and 323. 19.
- the condition of *christes* lite, 236. 20.
- christes* grace and vertue eternall, 46. 72. and 34. 29.
- christes* fastinge, a seale of the Gospell, 126. 1.
- christes* temptations: what, 530. 28.
- christes* pouertie, 564. 5.
- the difference of *christ* and the Ministers, 120.
- the beholding of *christ* double, 88. 30. & 340. 48. and 351. 16.
- christes* kingdome spirituall, 75. 71. and 79. 1. and 84. 11. and 143. 13. and 506. 24. and 539. 22. and 559. 9. and 579. 42. and 582. 43. and 732.
- christes* kingdom eternall, 26. 33. and 459. 16. and 579. 42. 603. 44.
- the perfection of *christes* kingdom, in the end of the world, 670.
- christes* priesthoode euerlasting, 459. 16.
- christes* Lordshippe over the dunbe elements, 260. 26.
- the confession of *christe*, an especial worship of God, 284. 32.
- christes* first sermon vnto his disciples, 158. 3.
- christes* people: who, 63. 21. and 221. 16. and 236. 20.
- christes* words are not sophistically to be vrged 182. 30. and 221. 16. and 236. 20.
- christes* voyce to the reprobate, deadly, 430.
- the force of *christes* voyce, 148. 22. 242. 9. and 253. 41. and 260. 26. and 264. 9.
- The afflictions of *christ* and the faithful common, 540. 22.
- christes* obedience, 702. 30.
- christes* desire to profite all, 371. 8.
- The contempt of *christ* from whence, 322. 17. and 41. 5. 55.
- the contempt of *christes* grace, 313. 28.
- christes* sorrow for the vnthankfulness of men, 452. 2.
- christes* anger, 320. 8.
- Who is to be accounted a Martyr of *christ*, 165. 12.
- christes* zeale, 452. 2 & 565. 12.
- christes* will, whether one and the same, 706. 39.
- The ende of *christes* myracles, 152. 17.
- christes* sitting at the right hande of the father, 703. 44. 72. 64.
- christes* care for the Church, 154. 13.
- christes* Transfiguringe, of what maner, 471. 2.
- christes* death, the renewing of the world, 666. 50.
- christes* death, why called a taking away, 510. 51.
- christes* death, why cōpared to baptisme, 666. 50.
- christes* ascension into heauen, the fulfilling of the new life, 787. 31.
- christes* imitation And example, 126. 1. & 203. 6. and 467. 24. and 568. 14.
- christes* second coming, 555. 27.
- christ* onely must be obeyed, 608. 6.
- to deny *christ*, how hurtfull, 284. 31.

### Church.

what maner of church found of Christ, 186. 2. and 345.

*A Table of the Harmonie.*

- The *church* consisting of the simple common people, 570.47.
- The *church* not grounded vpon Peter, 156.16.
- The *church*, the spirituall house of Iacob, 26.33.
- The *church*, the field of the Lord, 357.
- The *church* why compared to a floore, 121.12.
- The *church*, subiects to painfull temptations, 641.14. and 1651.
- The *church* laid open vnto diuers deceits, 220.15.
- The *church* bound to the wor<sup>d</sup> of God, 581.42.
- The *church*, as yet troubled with many fautes, 356.
- the *church*, for Elders of the church, 499.17.
- the three of the old *church*, 12.16. and 13.17. and 39.54. and 111.3. and 565.12.
- The *church* plentiful increase, 267.1.
- The *church* her condition, what out. 45.71. and 154.13. and 369.47.
- the *churches* warfare with iathan, 45.71. and 462.18.
- papists abuse the *churches* tilte, 116.9.
- the *churches* perfection, of what manner, 121.12.
- The *churches* iudgement not in vaine, 500.18.
- God wonderfully preseruet<sup>h</sup> his *church* from the wicked, 84.7.
- Cicero his place, 573.11.
- Circumcision on euimes was done at home, 415.8.
- the popish *cleargies* a rogancie, 116.9.
- the popish *cleargies* communitie, 508.24.
- To come in the name of the Lord: what, 559.9.
- Commandementes differ from iustifications, 6.6.
- Which is the least *commandement*. 168.19.
- common for prophane, 142.19.
- compassion is commended, 397.21.
- Mutuall concord is commended, 173.23. look charitic.
- concupiscence a sinne, 175.28.
- confession of Christ, an especial worship of God, 284.32.
- confession of sinnes profitable and necessarie, 112.6. and 494.21.
- From whence the papists fetch auricular confession, 113.6. and 228.4. and 413.14. and 494.21.
- Vp<sup>r</sup>ightnes of conscience necessarie, 6.6. and 187.3.
- quietnes of conscience, necessary in the seruice of God, 47.73.
- quietnes of conscience, the fruite of faith, 470.50.
- an euill conscience neuer quiet, 83.7. and 417.2. and 421.24.
- The force of an euill conscience, 263.29. and 417.2 and 687.25.
- the blockishnesse of an euill conscience, 687.25.
- consciences are not to be caught in a snare, 435.2. & 519.12. & 586.21.
- contempt of the Gospell, from whence. 305.16. and 309.25.
- contentions are to be auoided, 131.5. and 173.25.
- continencie the speciall gift of God, 518.
- continuance in faith and prayer necessary, 99.19. & 278.22. & 526.22. & 666.49.
- conversion of fathers vnto the sonnes, 13.17.
- God is the authour of conversion, 12.16. looke repentance.
- Corbana, what 729.6.
- the contempt of corrections in the worlde very great, 135.19 and 160.10.
- Of brotherly correction, thee degrees, 497.15.
- To refuse corrections, an extreame euill, 135.19.

Couetousnesse.

- Couetousnesse, is greatly to bee taken heede of. 200.19. and 203.24. and 354.22. and 374.15.16. and 365.14 and 524.20.
- The hurt of Couetousnesse, 526.22. & 527.23 and 681.

*A Table of the Harmonie.*

the best way of correcting *Conetousnesse*, 203.  
 24.  
 Counsellcs.  
 Whether *counsels* may erre, 894.20.  
*Courtiers* are entrapped in many sinnes, 423.  
 28.  
*Crates* the *Thebane*, foolishly cast his goods in-  
 to the sea, 525.19.  
 the *Crosse* without *Christe* accursed, 287.28.  
*Crueltie* detested of God, 397.21.  
 By the worde *Cuppe*, Gods prouidence is no-  
 ted, 705.39.  
*Curiositie* is to be avoided, 3.1. and 124.16. &  
 139.19. 205.26. and 207.29 and 209.1. &  
 217.23. & 342.41. and 399.23. & 401.27  
 & 485.1. and 553.12. & 540.23. and 648.  
 26. and 751.41. and 793.41.  
 Of *Curses*, which the Scripture containeth, a  
 two folde vse, 162.24.  
*Customs* not rightly counted for a lawe, 42.  
 59.  
*Customs* not more to be esteemed then trueth,  
 171.22.  
 to a *custome* receiued, not two much is to bee  
 giuen, 248.39.  
*Cyrus* his place, 493.16.

D

**H**OW the *Day* in times past was decuded,  
 534.1. and 746.25.  
 the *day* of iudgement eucry moment to  
 be looked for, 655.36. 657.37.  
 The yearely solemnisinge of a birth *Day*, not  
 euill, 421.6.  
 whereof vtter *Darknesse* is so called, 233.12. &  
 555.24.  
*Dauid* a figure of *Christ*, 58.6. and 579.42. &  
 746.35.  
*Dauids* name translated vnto the *Messias*, 25.  
 32.  
*Dauids* purpose in appointinge the orders of  
 the *pricstes*, 5.5. and 8.9.  
 the *dead* haue no care of the liuing, 401.27.  
*Death* not to be feared, 281.28. & 287.39.  
*Demosthenes* his place, 3.3:

*Deniall* of *Christ* how hurtfull, 284.32. & 723  
 70.  
*Denial* of our selues is commaunded, 136.14.  
 and 193.10. and 216.13. and 225.34. and  
 269.33. and 467.24. and 524.20. and 540.  
 22. and 575.32. and 631.43.  
*Desart*, for a rough and hillie country, 109.20.  
*Destinie* of the *Stoicks* confuted, 283.29.  
 the *Disciples* called of *Christ*, 145.18.  
 why *Christ* sent the seuentie *Disciples* by two  
 and two, 302.1.  
 the *Disciples* strue for superioritie, 484.1. and  
 541.24.  
 the *Disciples* ignorance, 441.15. and 455.8.  
 the blockishnesse and slouthfulness of the *Dis-*  
*ciples*, 429.24. & 540.33. and 552.12.  
 The slouthfulness of *Iohns Disciples*, 292.  
 3.  
 the *deuils* confesse *Christe* to bee the sonne of  
 God, 321.16.  
 why the *Deuils* wished to enter into the *swine*,  
 and why *Christ* suffer ed it, 264.31.  
*Deuils*, essentiall spirites, 265.51.  
*Diuinitie* of the papistes speculatiue, vaine and  
 colde, 150.22.  
*Diuorcement*, why in times past permitted,  
 177.31. and 5.13.  
 the cause of lawfull *Diuorcement*, 516.9.  
 what it is to *Doe* the will of the father, 213.28  
 and 340.48.  
 the *Doctrine* of the *Prophets*, comprehended  
 vnder the name of the law, 106.  
 the *Doctrine* of saluation published vnto men,  
 for diuers endes, 346.11.  
 How the *Doctrine* of the *Gospell*, is the cause  
 of blindenes, 350.12.  
*Generall Doctrine* necessary, 142.25.  
*Generall Doctrine* from the peticular, 140.  
 49 and 142.25. and 164.13. and 186.1. and  
 234.13. and 245.13.  
 the true vse of generall *Doctrine*, 30.37.  
*Peticular Doctrine* necessary, 114.7.  
*Doctrine* to bee applyed to the persons, 114.7  
 and 118.12.  
 diuersitie of *Doctrine*, breedeth hatred, 511:  
 52:

*A Table of the Harmonie.*

contempt of *Doctrine* extinguisheth the light  
of the spirit, 43. 67.  
contempt of *Doctrine* in the world very great,  
402. 39.  
All *Doctrines* are to be examined by the word  
of God, 221. 76  
*Dogges* and *swine* : who, 211. 6  
the *Donatists* vaine glory, 161. 2.  
*Dreams* diuine, whereby discerned from hu-  
mane, 62. 20.  
*Drunkennesse* is to be taken heed of, 411. 6.  
The frivolous distinction of *Dulia* and *Latria*  
133. 10.

E

**A** Simple *Eu* for not faultie, 202. 22.  
*Election* free, 347. 11.  
*Election* from the will of G O D, 311.  
26.  
*Election* onely the headspring & cause of our  
saluation, 440. 13.  
*Election* the fountaine of all good things, 308  
20.  
the force of *Election*, 310. 25.  
Few *Elected* or chosen, 391. 11.  
the *Elect*, why compar'd to wheat, 121. 12.  
the *Elect* out of daunger, 45. 71. and 440. 13.  
and 647. 23. 24.  
the *Elect* onely lightened, 349. 14.  
this *Elect* onely vnderstand the mysteries of  
God, 347. 11.  
the *Elect* onely are ledde by the spirit of God,  
350. 14.  
the *Elect* onely perseuere, 354. 20.  
the *Elects* perseuerance, 200. 35.  
The difference of the *Elect* and reprobate, 9.  
12. 13. and 17. 20. and 40. 38. and 44.  
68. and 72. 10. and 121. 12. and 153. 5. and  
197. 12. and 295. and 235. 26. and 287.  
39. and 297. 15. and 310. 25. and 337. 44.  
399. 23. and 436. 27. and 467. 24. and 501.  
18. and 528. 25. and 531. 29.

*Elias*, whether verily appeared in the transfi-  
guration of Christ, 471. 3.  
*Eliu* and *Enoch*, looked for of the Papistes  
before the comming of Christe, 476.

10.  
Why Iohn was called *Eliu*, 296. 14. and 417.  
2.  
Why Luke rehearseth *Elizabeths* stocke, 6.  
5.  
*Elizabeth*, howe iust ind without reproofe, 7.  
6.  
Why *Elizabeth*, after Iohn was conceiued, hid  
her selfe, 19. 24.  
*Elizabeth*, how the cousin of *Mary*, 55. and 29  
36.  
*Enemics* are to be beloued, 184. 44.  
*Ennie* is to be auoided, 324. 162. 24. & 496.  
28.  
*Epicures* contemners of Gods glory, 162. 24.  
*Erenites* superstition, 112. 4.  
*Errors* how to be corrected, 614. 18.  
Why the *Euangelists* would passe fro Christes  
infancie vnto the thirtieth year of his age,  
106.  
The *Euangelistes* not curious in obseruing the  
course of times, 121. 5. and 145. 18. & 339. 19  
and 378. & 383. 41. & 541. 24. and 545. 29  
and 552. 12. and 564. & 630. 53.  
the certaintie of the *Euangelists* doctrine, 79. 8  
Of *Eunuches*, or chaste persons three kindes,  
518. 12.  
the *Examples* of the fathers, how farre to bee  
followed, 11. 15. and 411. 54. and 512. 55.  
*Excommunication*, in Christs Church very  
profitable, 499. 17.  
*Excommunication* of the Pope, no whit at all to  
be feared, 161. 11.  
*Exhortations* necessary, 76. 15.  
the vse of *Exhortations* in the Church, 390.  
23.  
*Exorcists* common amongst the Iewes, 328.  
27.  
what manner of *Exorcists* be created or made in  
Poperie, *ibidem*.

B

**F** *Aith* is by hearing, 13. 16. and 338. 27.  
443. 22.  
*Faith* is voluntary, 390. 23.



*A Table of the Harmonie.*

- Faith* the gift of God, 147. 10. and 310. 35  
and 325. and 402. 30. and 490. 17. and 481  
22.
- Faith* generall and perticular, 16. 18.
- Faith* perticular necessary, 73. 11. and 147. 10  
and 445. 25. and 463. 19.
- Temporall *faith*, 353. 20. and 411. 13.
- Faith* alone iustificth, 335. 37 and 347. 52.
- Faith* obtaineth any thing of God, 255. 29. &  
446. 28. and 481. 23 and 570. 21.
- Faith* cannot be separated from good workes  
390. 11.
- Faith* vnperfect, euen of God is not reiected,  
250. 18. 20. and 355. 23. & 481. 24.
- Faith* is not alwayes repugnant to feare, 259.  
25.
- Faith* the cause of our saluation, 353. 19.
- Our *faith* grounded in heauen, 243. 1.
- Faith* ioyned with Gods eternall predestina-  
tion, 312. 27.
- Faith* alone sanctifieth in vs the giftes of God  
413. 19.
- Another mans *faith*, how far profiteth other,  
239. 2.
- The *faith* of the fathers and ours alone, 11.
- The *faith* of the godly exercised by tempta-  
tions, 128. 1.
- The *faith* of the righteous is their wisdom, 14.  
17.
- The *faith* of the Papistes is implicite, 484.
- The *faith* of the Centurion, 231. 8.
- The *faith* of the woman of Chanaan is com-  
mended of Christ, 446. 28.
- The nature of *faith*, 15. 18. and 292. 3. and  
296. 12. and 570. 21. of sayth the chiefest  
foundation, 480. 22.
- The examination of *Faith* contained in our  
prayers, 570. 21. the analogie of sayth  
ought to beare rule in iudginge false Pro-  
phets, 221. 16.
- Faiths* obedience, 30. 35.
- Faiths* degrees, 398. 29. and 355. 23. and  
548.
- Faiths* infirmitie in the Saintes, 16. 18.
- Faiths* confirmation necessary, 90. 33.
- The difference of *faith* and opinion, 251.  
20.
- The relation of *faith* and the word, 33. 45.
- The fruit of *faith* is tranquilitie of conscience,  
370. 50.
- No man obtaineth *faith* by his own wisdom,  
311. 25.
- The Papistes mixe *faith* with doubting, 570.  
21.
- The *faith* of God, what, ibid.
- By *faith* we obtaine remission of sinnes, 252.  
22.
- The *faithfull* are the temples of God, 290.  
18.
- the *faithfull* planted by the hand of God, 440  
13.
- The *faithfull*, how the sonnes of God, 25. 32.
- the *faithfull*, the brethren of Christ, 340. 48.
- The *faithfull*, the sonnes of light, 265. 14. &  
393. 8.
- The *faithfull* ought to bee salt to others, 165.  
50.
- the *faithfull*, how heires of the worlde, 159.  
5.
- Why the *faithfull* are called litle ones, 290. 41  
& 292. 3.
- The *faithfull*, why layde open to the false ac-  
cusations of the reprobate, 167. 17.
- The *faithfull*, how righteous before God, 49  
77.
- The *faithfulls* condition in the worlde, con-  
temptible and miserable, 134. 11. & 61.  
10. & 236. 19 and 467. 23. & 637. 9.  
& 4671. 32. 34. & 734. 12.
- The ioy of the *faithfull*, 35. 46. & 72. 10. and  
652. 28.
- the glory of the *faithfull*, after this life, 399.  
22.
- The *faithfulls* good and godly glorying, 679.  
10.
- the *faithfulls*, felicitie, 161. 10 & 201. 21
- the warfare of the *faithfull*, 160. 10. & 336.  
43. & 696. 31
- the obedience of the *faithfull* vnperfect, 204.  
24.

*A Table of the Harmonie.*

- The small number of the *faithfull*, 216. 13. & 257. 13. and 313. 28. and 391. 11.
- The small number of the *faul full*, why compared to a plentiful harvest, 257. 37.
- the *faithful* perfection in this life, of what sort 186. 48. and 333. 33.
- The *faithfuls* combat with Sathan, 160. 10. and 696. 31.
- The *faithfuls* certaine victories, 378. 22. and 287. 38.
- the *faithfuls* life like gaining by occupyinge, 554. 20.
- the *faithfuls* scope or end of life, 372. 42.
- the zeale of the *faul full*, 452. 2.
- Between *faithfull* and vnfaithfull, what difference, looke the difference of the electe & reprobate.
- Fasting*, whē approved of God, 93. 37. & 199.
- Fasting* of three dayes how to bee vnderstanded, 450.
- The difference of Christes *fasting* & the Papistes, 126. 1.
- The ende of *fasting*, 482. 21.
- Concerning *fasting*, Johns disciples quarell with Christ, 247. 14.
- The *fasting* of Lent, 126. 1.
- the *Fathers* callinge not vpon God, but by trauing in Christe the mediatur, 25. 32.
- freed from the yoake of sinne by Christes onely grace, 44. 68.
- How the *fathers* differ from vs, 351. 24. & 399. 22.
- the *Faith* of the fathers and ours all one, 233. 11. and 351. 24.
- The toolitt imitation of the *fathers*, 11. 15. & 511. 54.
- Faultes* vnder defence of lawes are not to be couered, 290.
- Faigning*, howe it may agree with Christ, 786. 28.
- the *feare* of the godly differeth from the *feare* of the wicked, 235. 16.
- Feare* not alwaies repugnant to faith, 96. 13. & 259. 26. & 431. 31.
- the *feare* of the Lord comprehendeth al godlynesse and religion, 37. 49.
- Fearefulnes* commeth of an euil conscience, 64. 7.
- Felicitie* proceedeth from the loue of God, 22. 28.
- true *felicitie* commeth of faith, 33. 45.
- True *Felicitie* dependeth of Christe, 148. 23.
- the chiefest *felicitie* doth consist in christ alone 50. 29.
- the greatest *felicitie*, is in heauen, 201. 21.
- the difference betwixt the *felicities* of the *faithfull* and the *Stoicks*, 201. 21.
- Fygtree*, why cursed of Christe, 569. 18.
- to finde *faueur* what it is, 23. 30.
- Finger* of God for his spirite, 328. 28.
- Why the spirite is called *Fire*, 121. 11.
- Fire* eternall, of what manner, 122. 12. and 359. 41. & 675. 41. to be searled with fire, what, 164. 49.
- Fleshe* for menne, without the note of sinne, 112. 6.
- Flesh* prone to slouth, 799. 43.
- All the affections of the *Fleshe* ought to bee suspected, 104. 48.
- The bolde confidence of our *Fleshe*, 540. 22.
- the *stocke* of Christe, a little one, 208. 32.
- Whether it be lawfull to resist *force* with *force* 184. 44.
- Fortune* ruleth not the worlde, 283. 29.
- Freewill* ouerthrowne, 333. 33.
- Freewilles*, defenders and patrons, 202. 21. and 333. 33. and 598. 30. and 627. 37.
- Frowardnes* condemned, 505. 21.
- Fruitfulnes* of the wombe commeth from the blessing of God.

G

**G**abriell, what it significth, 16. 19.

*Galarens* couetous and vnthankfull, 265. 15.

*Galile*

*A Table of the Harmonie.*

- Galile of the Gentiles, which, 144. 13.  
 Gates of hell, 461. 18.  
 Gehenna, from whence deriued, 172. 22.  
 The word *Gehenna* translated to the hels, 180  
 25.  
 The *Genealogie* of Christ is described, 52  
 53.  
 The fourefold difference of the narration of  
 Christs *genealogie*, 54.  
 The *Gentiles* calling, 40. 55. and 73. 10. and  
 79. 1. and 89. 31. 32. and 219. 29. and 232  
 10. and 323. 18. and 324. 20. and 442. and  
 566. 13. and 688. 13. and 796. 47. & 800.  
 19.  
*Gentleness* is commended, 173. 25. and 497  
 15.  
*Glmb* properly what, 66. 22.  
*Glory* of God, looke Gods glorie.  
 the *glorie* of the faithfull. 400. 25.  
 God hath care ouer his, 61. 20. and 84. 7. 95.  
 13. and 134. 11. and 142. 28. and 189. 8  
 195. 11. and 205. 26. and 276. 19. 282. 29.  
 406. 7. and 645. 22. and 648. 24. and 672  
 34.  
 One God, 591. 37.  
 God onely good, 523. 17  
 God, why called an heauenly father, 191  
 9.  
 God our father will be knowne, 124. 17. and  
 292. 9.  
 How God is in heauen, 191. 9  
 God onely to be worshipped and serued, 133.  
 10. and 594. 26.  
 Why God swore, 46. 17.  
 To whome God is mercifull and fauourable,  
 159. 7.  
 God alwayes true, 53. 45. & 64. 22.  
 God, the authour of marriage, 515. 7.  
 God after two manner of wayes appeared to  
 the fathers, 63. 20.  
 God alwayes like himselfe. 36. 49.  
 God alone is the law maker for these oules 586  
 21.  
 God especially beholdeth the mind, 6. 6. and  
 15. 18. and 48. 75. and 172. 22. and 245  
 13. and 395. 15. and 569. 38. and 630.  
 43.  
 Why GOD is called the God of Israell, 44.  
 68.  
 Why God sometimes deferreth his helpe, 62.  
 20. and 379. 15. and 405. and 406. 7. and  
 430. 27.  
 Why God forthwith punisheth not the wic-  
 ked, 377. 6.  
 How God is sayd to loue all, 526. 21  
 How God is sayd to tempt, 128. 2. and 259  
 13.  
 How God leadeth into temptation, 198. 13  
 God not the authour of euill, *ibid.*  
 God vseth the trauaile of wicked men, 69  
 God onely forgiveth sinnes, 240. 3  
 God onely the iudge of the whole world 185  
 45.  
 God inniteth men vnto repentance, 493. 17  
 God is sayd to raigne two maner of wayes 193  
 10.  
 God may be called vpon in all places, 567  
 13.  
 God not bound to the lawes of nature, 15. 18.  
 & 27. 34.  
 God by diuerse meanes saueth his, 95. 13.  
 God sometimes giueth ouer his honor to men.  
 498. 15.  
 God a sharpe reuenger and defender of the  
 truth, 334. 34.  
 The loue of God the beginning of godlines,  
 595. 38.  
 Gods goodnesse to be imitated of vs, 505  
 21.  
 Gods arme for his strength or power, 37  
 51.  
 Gods right hand, what, 721. 64.  
 The knowledge of God is onely from Christ,  
 312. 27.  
 Gods counsell secret, 349. 13. and 540. 23. &  
 580. 42.  
 Gods counsell for the doctrine of the gospel,  
 398. 30  
 Two sortes of the contempters of God, 212  
 6.  
 Gods worshipp to be framed according to  
 his word, 26. 23. and 137.

*A Table of the Harmonie.*

- Gods worship** spirituell, 85. 11. & 245. 13. and  
 7. & 566. 13. & 599. 32.  
**Gods giftes** not to be neglected, 338. 27.  
**The communication of the gifts of God,** 260.  
 8  
**Gods gifts** not to be abused, 59. 10. and 553.  
 13. and 664. 48.  
**Faith alone** sanctifieth *Gods* giftes, 413.  
 19.  
**Gods example,** how faine to be followed, 185.  
 45.  
**what it is** to haue the faith of *God,* 570. 21.  
**Gods covenant** with the Fathers of his free  
 grace, 40. 2. and 46. 72. and 65. 22.  
**Gods glory,** how much to be esteemed, 140.  
 48. & 19.  
**Gods glory,** the fraite of myracles, 260. 27.  
**Gods grace** free, 534. 8.  
**Gods grace** firmeth with the malice of menne  
 416. 58.  
**Gods grace** in Angelles and men to be pray-  
 sed, 39. 48.  
**Gods grace** preuenteth vs, 37. 49. and 211.  
 6. and 390. 11. and 493. 20. and 506. 25.  
 and 548. 5.  
**Gods fauour** towards his, 17. 20. and 29.  
 36. and 47. 73. and 194. 11. 250. 18. and  
 333. 33. and 376. 2. and 377. 6. and 494. 20.  
 22. and 506. 25.  
**Gods iudgement** secrete, 480. 21.  
**Gods prayfes** are to be set forth, 74. 13. 14. and  
 94. 38.  
**Gods mercy** eternall, 36. 49.  
**Gods mercy** the foundation of repentance, 109.  
 2.  
**The knowledge of Gods mercy,** the beginning  
 of repentance, 493. 17.  
**Gods mysteries** with reuerence to be re-  
 ceiued, 104. 49. and 304. 21. and 305.  
 33.  
**The reprobate** vnderstand not *Gods* mysteries  
 347. 11.  
**Gods name,** why called holy, 39. 49.  
**The hallowing of Gods name,** what it is, 192.  
 9.

- Gods workes** not sleightly to be considered,  
 23. 29. and 42. 65. & 77. 19. & 254. 43. and  
 256. 34. & 450. 33.  
**Gods power** not tyrannicall, 38. 52.  
**Gods power** not bound to meanes and helpes  
 448. 32.  
**Gods power,** how to be considered, 30. 37. &  
 116. 9. & 304. 21.  
**Gods fore knowledge** how to be considered,  
 686. 24  
**with Gods presence** the godly are moued after  
 one sort, the vngodly after another sort, 9.  
 12. & 23. 30. & 72. 10 & 147. 8 & 135. 16.  
**Gods promises** somtimes admit an exception,  
 210. 11.  
**That which is proper to God,** is somtimes at-  
 tributed to men, 498. 15.  
**Gods providence** toward euery perticular crea-  
 ture, 205. 26 & 292. 29.  
**Gods prouidence** how to be weighed, 38. 52.  
 & 69 & 191. 9. & 250. 16. & 259. 13. and  
 277. 19. & 282. 29. & 374. 15 & 406. 7. and  
 686. 4 & 700. 36. & 795 & 739. 10.  
**Gods kingdome** what it is, 193. 10.  
**Gods kingdō** the ouerthrow of Satan, 329. 29  
**Gods word** annexed to the sacrament, 110. 30  
**Gods woorde** subiecte to tauntes and scornes,  
 395. 14.  
**Gods woorde** cannot be contemned without  
 punishment, 141. 24.  
**Wherefore God** woulde haue his word prea-  
 ched to the reprobate, 621. 34.  
**The efficacy of Gods word,** 422. 24, looke the  
 force of Christ his voyce.  
**Gods truth** hath the vpper hand of the vnfaith-  
 fulnesse of men, 64. 22.  
**Gods will,** the chiefest rule of righteousnesse,  
 311. 26. and 641. 25.  
**Gods will** one and simple in respect of it selfe,  
 193. 10. and 628. 57.  
**Gods will** two maner of wayes proposed vnto  
 vs in the scripture, *ibid*  
**To doe the will of God,** what it is, 223. 21. &  
 340. 48.  
**To liue to God,** what it is, 401. 38.

*A Table of the Harmonie.*

Sometimes affections bee attributed to *God*,  
626 37.  
For *God* no law is to be prescribed in bestow-  
ing of his benefites, 142. 24.  
Who are said to iustifie *God*, 298 29.  
To tempt *God*, what it is, 132. 7. & 451. 1. &  
534. 1. & 746 25.  
The exercise of *Godlines*, 93 37. & 245 13.  
The duties of *Godlines* are not contrary one  
to another, 316. 5.  
*God* mingled with the bad, 365. 47. and  
671. 32.  
The *Gospel*, is the scepter of Christs kingdōe,  
272. 14.  
The *Gospel*, a full perfection of the law, 166,  
17.  
The *Gospel*, was not written of Mattheue in  
the Hebrew tongue, 82. 6.  
Why the *Gospel* is compared to fire, 666. 49.  
The *Gospel* ouerthroweth not politike estate  
119 12.  
How the *Gospel* is cause of dissention, 285. 5 1  
The *Gospel* giueth not libertie to sinne, 314.  
29.  
Why the *Gospel* at this day bringeth not forth  
fruit in many, 346. 2.  
The *Gospel*, according to the fleshe contemp-  
tible, 71. 8.  
It is called the *Gospel* of the kingdome frō the  
effect, 148 23.  
Why the *Gospel* is preached in the world, 640  
14.  
The *Gospel* of Nicodemus a fable, 2. 1.  
Foure sortes of hearers of the *Gospel*, 352.  
The difference of the hearers of the *Gospell*,  
from whence, 346 9.  
The commendation of the *Gospel*, 139. 18.  
From whence the contempt of the *Gospell*  
creepeth into many, 82. 4. & 19 34. and  
265. 15. & 292. 3 & 313. 28. & 345.  
The cōtempt of the *gospel* not without pūish-  
ment, 272 & 343. 41.  
The dignitie of the *Gospel* very great, 212. 6.  
& 272. 14 & 295. 11.  
The doctrine of the *Gospel* not new, 167. 17.  
Howe the doctrine of the *Gospell* is the cause

of blindnes, 305. 12.  
Why the most parte with the doctrine of the  
*Gospel* buried, 265. 15.  
The end of the *Gospel*, 269 8 & 245. 51. 35.  
The enemies of the *Gospel* like wolues 274. 16  
The beginning of the *Gospel* is properly sette  
in the preaching of Iohn, 106.  
The light of the *Gospell* discloseth hypocrisie,  
92 35.  
The maiestie of the *Gospel* is aboute the lawe,  
295. 11.  
The hatred of the *Gospel*, from whence 91. 34  
Of the *Gospel* two partes, 135. 14.  
The persecuters of the *Gospel* shall not escape  
the iudgement of *God*, 273. 15.  
Why the preaching of the *Gospel* is compared  
to a sanne, 121 12.  
The preaching of the *Gospel* is like to sowing,  
634 4.  
The scope or end of the preaching of the *gof-*  
*pel*, 139. 18, The summe of the *Gospel*, 135  
14.  
The victorie of the *Gospel*, 221. 26.  
Spiritual *gouernemen*, wherby discerned from  
politike regiment, 373 13 & 542. 25. & 486  
21.  
*Grace* put for the fauour of *God*, 22. 28.

*H.*

**T**OO much *hastinesse* is to be taken heede  
of 430. 28.  
*Heart* put for the minde or vnderstan-  
ding, 430. 24. & 595. 38.  
The cleanness of the *heart* is the mother of all  
vertues, 160. 8.  
Why *heavē* is called *Gods* throne or seate, 179  
44.  
The opening of the *heavens*, what it is, 193. 18  
*Heluidius* his error confuted, 68. 25. and 415  
15.  
The nature of the *Heretikes*, 589.  
*Herode* builded the temple very sumptuously;  
632.  
*Herod* the sonne of Antipater, 4. 5.  
*Herod* Antipas, 380. 32. 733. 4.  
*Herod* taken with the sprite of giddinesse  
strieth

*A Table of the Harmonie.*

striketh God, 84. 7.  
 Herod a cou'terfeit professour of the law, 454. 5  
 The subtiltie of Herod, 83. 7 and 455. 6.  
 Herods crueltie, 97. 16.  
 Herods ambition, 422. 26.  
 What Herods leaven is, 455. 6.  
 Who are Herodians, 584.  
 Why Herodias desired the death of Iohn, 421  
 24.  
 The banishment of Herodias, 422. 28.  
 Hirelings corrupt the holy office of teachinge,  
 269. 8.  
 Hieron: saying, touching the impossibilitie of  
 the law, 528. 26.  
 How Hierusalem called holy, 179. 35. & 763.  
 52.  
 Hierusalem, a den of theeeues, 381. 32.  
 Honour due to parents: looke duety towards  
 parents.  
 The place of Horace, 395. 14.  
 Hospitalitie of Martha, in what pointe faultie,  
 372. 42.  
 What humilitie is, 486. 2.  
 Humilitie is commended, 409. 13.  
 Humilitie put for a vile and abiect condition,  
 35. 48.  
 Humilitie of Christ: looke Christes humbling.  
 Hukim, for ceremonies, 6. 6  
 Hipocrisie by the secod table is revealed, 596. 29  
 Hipocrisie is laid open by the light of the Gos-  
 pel, 92. 35.  
 Hipocrisie alwayes ambitious, 188. 5.  
 Hipocrisie of deceivers doth not alwaies lie hid  
 den, 221. 16.  
 Hipocrisie put for a fained and counterfeite  
 shew of wisdome, 454. 6.  
 Hipocrisie is condemned, 48. 75. and 114. 7.  
 and 121. 12 and 204. 24 & 211. 3 & 437.  
 7. and 524. 19. and 617. 24. 25. 27.  
 The vaine boasting of hipocrites, 36. 49. & 569  
 18.  
 The securitie of hipocrites, 114. 7. & 230. 5.  
 The punishment and destruction of hipocrits,  
 336. 43. & 569. 18.  
 Hipocrits, stage players, 187. 2.  
 Hipocrites are to be cited before the iudgemēt

seat of Christ, 223. 22.  
 Why hipocrites iuse Christ, 313. 28,  
 Hipocrites are great obseruers of ceremonies, 6  
 6. & 117. 11, & 382. 39. & 437. 7.  
 Hipocrites doe extenuate or make lesse their  
 owne sinne, 211. 3.  
 Hipocrites doe glory in vaine, that God is their  
 father, 36. 49.  
 Hipocrites are saucie and proude, 377. 36. and  
 370. 49. and 415. 57. and 374.  
 Hipocrites despise all others, 367. 36.  
 Hipocrites are addicted to externall things, 315  
 1.  
 Hipocrites are mixed with the good, 501. 18.  
 533.  
 How hipocrites are to be handled, 114. 7. and  
 299. 31 and 334. 34. and 342. 39. and 395.  
 15 & 489. 17. & 567. 13. & 621. 33.  
 Hipocrites are to be cast out of the Church,  
 223. 22. and 359. 41. and 365. 47. & 439. 13  
 Diuers kindes of hipocrisie, 187. 2.  
 the disease of hipocrites, 211. 3. and 214. 12. &  
 615. and 617. 24.  
 the secure conscience of hipocrites, 452. 57.  
 the nature and disposition of hipocrites, 315. 8.  
 & 318. 9 and 379. 14. and 45. 2. and 567.  
 13. and 729. 6.

I  
**T**He prophesie of Iacob the Patriarch is  
 expounded, 5. 5.  
 An idle word, put for vnprofitable, 334  
 36.  
 Idleness is to be shunned, 362. 26.  
 How outragious Ielousie is, 61. 19.  
 Godly ielousie, 219. 29.  
 Iesus why so named, 24. 31. and 61. 20. & 70.  
 21.  
 the Iewes, the firste begotten in the Church,  
 268. 6.  
 Why the Iewes vnderstand not the scripture,  
 45. 70.  
 Why the Iewes maliciously depraue the scrip-  
 ture, 64. 22.  
 the Iewes being vnbeleeuers, are cast out of  
 the Church, 219. 39.  
 the Iewes vnexcusable, 299. 33.

*A Table of the Harmonie.*

- The equalitie of the *Iewes* & *Gentiles*, 89. 32.  
 The difference of the *Iewes* & *Gentiles*, 58. 6.  
 the vaine glorying of the *Iewes*, 116. 9. & 219.  
 28. & 379. 15.  
 The arrogancy of the *Iewes* beaten down, 622  
 34.  
 The sluggishnesse of the *Iewes*, 84. 8.  
 the vnthankfulnesse of the *Iewes*, 81. 3. & 84.  
 9. & 96. 15. & 141. 25. & 342. 39. & 388. 2.  
 443. & 446. 26. & 478.  
 The obstinacie of the *Iewes*, 622. 34.  
 The obstinate stubbornesse of the *Iewes*, is as  
 it were by inheritance, 341. 39.  
 the prerogatiue of the *Iewes*, 89. 32. & 268. 5.  
 6. & 388. & 445. 26.  
 The blockishnesse of the *Iewes*, 757. 45. and  
 769. 63.  
 The miserable bondage of the *Iewes*, 767. 24  
 the pretence of *ignorance* excuseth not, 665.  
 47.  
 What manner of *ignorance* is attributed to  
 Christe, 103. 40. and 569. 18. & 656.  
 36.  
 the immortallitie of the soule, 588. 23.  
 the perfecte glory of immortallitie is deferred  
 vnto the day of redemption, 399. 22.  
 An other mannes sayth profiteth *infants*, 239  
 2.  
*Infidelitie*, the mother of excessiue care, 205.  
 26.  
 The Anabaptistes deny that *Inheritance* is to  
 be deuided among brethren, 373. 13.  
 How *Ioas* was the sonne of *Ochozias*, 56.  
 Why *Iohn* was so named, 9. 12.  
*Iohn* was appointed to a great and vnaccusto-  
 med thing, 10. 15.  
 Why *Iohn* was commended of Christ, 10. 15  
 & 294. 7.  
 Why *Iohn* was abstinent, 11. 15.  
*Iohn* was a forrunner of Christ, 48. 76.  
 What age *Iohn* was of, when he came abroad  
 107. 1.  
 To what end *Iohn* was sent, 572. 25.  
*Iohn* counted a manne possessed with a deuil,  
 292. 33.
- Why *Iohn* was preferred before the olde pro-  
 phets, 295. 11.  
 How *Iohn* sawe the holy Ghost, 124. 16.  
 Howe *Iohn* taught his disciples to pray, 190:  
 1.  
 How *Iohn* is inferiour to the least in the king-  
 dome of God, 169. 19.  
 Why *Iohn* was called Elias, 297. 14. & 417:  
 Why *Iohn* was cast into bandes, 4. 19.  
 For what purpose *Iohn* sent his disciples vnto  
 Christ, 291. 2.  
*Iohn* did not longe execute the office of a tea-  
 cher, 107. 3.  
 The calling of *Iohn*, 106. & 108. 2:  
 the office of *Iohn*, 13. 17.  
 the baptisme of *Iohn* put for the whole mini-  
 sterie, 573. 25.  
 The difference of *Iohn* & Christ, 24. 32: and  
 299. 33.  
 The discipline of *Iohn* more austere then  
 Christes, 247. 14.  
 The disciples of *Iohn* froward, *ibid*:  
 the constancie of *Iohn*, 114. 7. & 135. 19:  
 the modestie of *Iohn*, 723. 14.  
 the death of *Iohn*, 422. 28.  
 the buriall of *Iohn*, 423. 29:  
 Why *Iohn* was commended of Christe to the  
 people, 10. 15. & 294. 7.  
 The signe of *Iona*, 342. 39.  
*Ioseph*, the sonne of *Iacob*, a figure of Christ,  
 100. 23.  
*Ioseph* Maries husband, vnproperly called the  
 father of Christ, 103. 41.  
*Ioseph* his pouertie, 70. 7 & 86. 24.  
 The place of *Iosephus*, 97. 16. 107. 1. 2. & 343  
 42. & 418, & 422. 26. & 511. 52, & 632. 1.  
 The ioy of the faithfull, 35. 46. & 73. 16.  
 Perfect ioy is from the fauour of God, 35. 46  
 & 72. 10.  
 The place of *Irenaus*, 102. 40.  
 Why *Iudas* was chosen of Christ to be an A-  
 postle, 155. 13.  
 The falling away of *Iudas* did rather con-  
 firme then shake the sayth of the Church,  
*ibid*.

*A Table of the Harmonie.*

Of what sort the repentance of *Indas* was, 727

*Index* in Christes time filled with many cor-  
ruptions, 253 52.

To *Indage*, for to enquire curiously into an o-  
ther mans deedes, 209. 1.

It is lawfull to *Indage* according to the word of  
God, i. id.

The word, to *Indage*, is diuersly vsed, 343. 42.

The rashnesse of *Indaging* condemned, 209. 1.  
& 376. 2. 678. 8.

*Indgement* lawfull by looking vpon the skie, as  
touching the weather, 453. 2.

*Indian* his crafty cauiles against the gospel, 180  
39.

*Iniurisdiction* twofolde, 701. 38.

The word to *inistifie*, is diuersly vsed, 335. 37.

What it is to be *inistified* properly, 410. 14.

*Inistifjnges* differ from precepts, 66.

K

**K** *Eyes* of the kingdom of heauen, 461. 19  
& 613. 13.

*Kings* and princes, vherfore called gra-  
tious, 543. 25.

In what sence *Kinges* are called the sonnes of  
God, 24. 32.

When the *Kingdome* of Iuda did ende, 5. 5.

What the *Kingdome* of heauen is, 109. 2.

*Kingdome* of heauen, for the newe state of the  
Church, 169. 19 & 295. 11. & 596. 23. and  
767. 43.

The key of the kingdom of heauen, is the free  
adoption of God, 339. 27.

What the *Kingdom* of God is, 193. 10. It rea-  
cheth tarre, 296. 12. It is first to be sought  
for, 208. 33.

The *kingdom* of God consisteth of righteous-  
nesse ibid.

The *knitting* together of the cōmandements  
of God, 617. 23.

L

**O** *F Latria* and *Dulia*, a friuolous distinction,  
133. 10.

The vse of laying on of hands, 448. 32. & 520  
Why the *Law* is deuided into two tables, 598.

40.

The *Law* containeth perfecte righteousnesse,  
170. 21. & 176. 31.

The *Law* comprehendeth a rule to liue well,  
594. 26.

The *Law* comprehendeth the doctrine of the  
Prophets, 106.

The *Law* to man is impossible, 528. 26.

Why the *Law* is called a heauy burden, 607. 4.

The *Law* and Prophets put for the old Testa-  
ment, 42. 27.

The *Law* and Prophets put for the precepts  
of the second table, 2. 16. 12.

The righteousnesse of the *Law*, 523. 17.

The abrogation of the *Law* is let in the prea-  
ching of Iohn, 106.

The summe of the *Law*, 6. 6.

The end of the *Law* is the denyall of manne,  
524. 19.

The consent of the *Law* and the Gospell, 166  
17.

The difference of the *Law* and the Gospell, 19  
23. & 126. 1. & 106. & 296. 16.

The weakenesse of the *Law* is from our flesh,  
171. 21.

Nothing in the worlde is more sure then the  
truth of the *Law*, 168. 18.

The *least* in the kingdom of heauen in what  
sence greater then Iohn, 169. 19.

The word *Leauen* is diuersly taken, 362. and  
454. 6 & 456. 12.

The fasting of *Lent*, 126. 1.

Whether *Leprosie* bee a iust cause of diuorce-  
ment, 516. 9.

*Libertie* to sinne is not to bee taken out of the  
Gospell, 298. 29.

*Libertie* is commended, 182. 42. & 183. 35. &  
200. 19. & 525. 19.

What the Monks thinke of the actiue & con-  
templatiue *life*, 371. 38.

The *life* of the godly is compared to gaining  
by occupying, 554. 24.

*Life* eternall is of Gods free mercy, 208. 32.

The vprightnesse of *Life* consisteth of god-  
linesse



*A Table of the Harmonie.*

lynes and righteouſneſſe, 87. 25.  
 The vncertaine ſhortnes of mans life, 374. 16  
 and 393. 9. and 659. 40.  
 The perpetuic of a bleſſed life, 400. 26.  
 What it is to finde life, 287. 39.  
 the tyrannous law of the vnmarried life, 28.  
 23.  
 How farr ſole life is acceptable vnto God, 519  
 12.  
 The papifts imagine ſole life to be an Angeli-  
 call eſtate, *ibid.*  
*Light* put for reaſon, 202. 22,  
*Liturgia* put for the executinge of the Prieſtes  
 office, 18, 23.  
 What it is to looke backe, 327. 61,  
*Loue* of our ſelues, looke ſelſe loue,  
*Loue* is not the cauſe of forgiuenes, 369. 47.  
 why *Luke* beginneth the hystorie of the Goſ-  
 pell with Iohn Baptiſt. 4.  
 why *Luke* ſetcheth the petegree of Chriſt frō  
 Nathan, 54.  
 Who are *Lunaticke*, 148. 23. and 479. 17.

**M**

**T**He place of *Macrobius*, 97. 16.  
 The Anabaptiſts doe baniſh the *Ma-  
 giſtrate* from the Church, 542. 25.  
 The duety of a godly *Magiſtrate*, 390. 23  
 Chriſt is the onely *Maifter*, 291. 2.  
*Malachy*, the laſt of the lawfull Prophetes,  
 106.  
*Man* deſtitute of Gods protection, is a miſe-  
 rable creature, 264. 9.  
 The condition of *man* without chriſt is miſe-  
 rable, 457. 1. and 63. 2. 1. and 72. 10. and 89.  
 32. and 236. 14. and 138. 18. and 144. 13. &  
 266. 38. and 313. 28. and 336. 43. 345. 25.  
 and 459. 17. and 521. 14.  
 The conuerſion of *man*, is the worke of God,  
 12. 16.  
 The paſſions of *man* in reſpect of themſelues  
 not ſinfull, 320. 8.  
 To *man* ſometimes is giuen that, which is pro-  
 per to God, 12. 16. and 119. and 438. 9. and  
 498. 15;

*Man* neceſſarily is eyther good or euill, 333.  
 33.  
 How the infirmitie of *man* is to be remedied,  
 528. 26.  
 The wiſeſſe fancie of *Manicheus*, concerning  
 the body of Chriſt, 23. 31.  
 The *Maniches* haue faigned two beginnings,  
 34.  
*Many* put for diuers, 544. 28.  
 The wiſeſſe fancie of *Marcion*, touching the  
 body of Chriſt, 23. 31.  
*Marriage* pure and holy, 86. 22,  
*Marriage* lawfull for the miniſters of the word,  
 18. 23.  
 The enemie of *Marriage* is Sathan, 518:  
 the troubles of *marriage*, *ibid.*  
 the duetie of the *married*, *ibid.*  
 How *Mary* the virgin is choſen to Elizabeth,  
 29. 36.  
 Why *Mary* came vnto Elizabeth, 31. 39.  
 Howe *Mary* is the mother of the Lorde, 33.  
 43.  
 Why *Mary* is bleſſed, 33. 45.  
*Mary* wel exerciſed in the doctrin of the ſcrip-  
 ture, 40. 54.  
 The ſtocke of *Mary* is from Dauid, 43.  
 the thankfulneſſe of *Mary*, 34. 46.  
 the perpetuall virginitie of *Mary*, 68. 25.  
 The pouertie of *Mary*, 86. 24.  
 the exceedinge great felicitie of *Mary*, 338.  
 27.  
 The godlineſſe and modeſtie of *Mary*, 339.  
 19.  
 the importunitie of *Mary*, 340. 48.  
 what prayſe the Papiftes giue to *Mary*, 339.  
 27.  
 why God would haue *Mary* to be married, 61.  
 19.  
 the hospitalitic of *Martha*, in what point faulty  
 371. 38.  
 the contiancie of Chriſtes *Martyres*, 276. 19.  
 the difference of Chriſtes *Martyres* & of vic-  
 ked men, 160. 10.  
 How *merueiling* may agree to Chriſt, 232. 10  
 The deteſtable abhominacion of the *Maſſe*,  
 689. 26.

*A Table of the Harmonie.*

- Mathew* did not write the Gospell in the Hebrew tongue, 82 6.  
*Mathew* did write the Gospell in the Greeke tongue, *ibid.*  
*Mathew* was called frō the receite of custome vnto the Apolleshippe, 242 9.  
 The purpose of *Mathew*, in describing the genealogie of Christ, 57.  
*Mercy* is promised to the faithfull, 159 7.  
*Mercy* is commended, 159 7. and 245. 13. & 317. 7. and 504. 21.  
*Merit de congruo*. 526 21.  
*Merit de condigno*, is a deuillish deuise, 404  
*Merite* of manne is taken away, 49. 77. and 58 6. and 142. 25. and 185. 45. and 197. 13. and 208. 32. and 269. 8. and 347 11. and 368. 41. and 403. and 404. 10. and 469. 27.  
 The defenders of *merite*, 335. 37. and 393. 9. and 554. 15. and 672 34.  
 The Rabbinies imagine the comminge of the *Messias* to bee after two manners, 476. 10.  
 Howe the pastours must vse *mildnesse*, 324. 19.  
 The *Minister* of the woorde, looke pastour  
 The commendation of the *ministerie* of the woorde, 12 16. and 26 19. and 34 45. and 76. 16. and 77. 17. and 309 16. and 309. 25. & 339. 27.  
*Miracles* are not to be separated frō the word, 268. 1.  
 The *myracles* of the Papistes, 647. 23.  
 The greedie desire of *Myracles*, 228. 45.  
 The end of CHRISTES *myracles*, 152 17.  
 The glory of God is the fruite of *miracles*, 260 27.  
 The fruite of *miracles*, 325. 23. and 379. 12. and 449 37. and 647. 23.  
 The lawfull vse of *miracles*, 268. 1. and 803 17. and 806. 20.  
*modestie* is necessarie for christians, 535. 16.  
 The *Monkes*, of the preceptes of God haue made counsailes, 185. 44.
- What manner state of perfection the *Monkes* deuise to themselues, 525. 16.  
 The *Monkes* made of wicked men, deuils, 613 15.  
 After what sort the life of *Monkes* is, 371. 38. and 613. 15.  
 The vaine boasting of *Monkes*, 529.  
 The superstition of *Monkes*, 112. 4.  
*Monothelites* are heretikes, 706. 39.  
 Howe *Moses* appeared in the transfiguration of Christ, 471. 3.  
 Whether it were lawefull for *Moses* to perniue diuorcements, 515. 7.  
 The *multitude* is not to be followed, 636. 15.  
*Murther* is forbidden of God, 714 52.
- N
- Naim*, what manner citie, 234. 11.  
 The *name* of Iesu honorable, 243 18.  
 Why the name of God is holy, 36. 49.  
 What the hallowing of Gods *name* is, 192. 9.  
*Names* to be written in heauen, what it is 308 20.  
*Names* in the day of circumcision, were giuen to infantes, 78. 21.  
 How *names* are to be giuen to little children 41. 59.  
 the corruption and wickednes of mans *name* 86. 22.  
 Two *natures* in Christ, 656. 36.  
 The vnthankfulnes of the *Nazarites*, 141. 24. and 414. 54.  
 The malice of the *Nazarites*. 414. 53.  
 the Etymologie or true exposition of a *Nazarite*, 100 23.  
 From whence *Necromancie* sprang, 402 30.  
 Who is our *neighbour*, 184. 43. and 597. 30.  
 The loue of our *neighbour* proceedeth from the loue of God, 596. 39  
 The Gospell of *Nichodemus* is fabulous, 2. 1  
 The *note* vniuersall is not alwayes vniuersally taken, 148. 23.  
 The *number* of leauen is indefinitely taken, 337. 45.

The plurall number for the singular, 375

20.

0

**O**bedience is the beginning and chiefeft point of Gods worship, 227.4. & 434  
1.

Obedience is better then sacrifices, 524 17. and 438.9.

The obedience of the godly is vnperfect, 204  
24.

the obedience of the Papistes is corrupt, 456  
12.

Obedience is commended, 76.15. and 78. 21 and 86.23. and 95. 13. and 105. 51. and 123 14. and 148.22. and 243.9. and 260 26 and 426.16. and 428.22. and 549. 5 and 608.6. and 684.19.

Occasion is to be taken while it is offered, 218 25.401.27. and 666.9.

two kindes of offences, 440. 14.

Offences are to be auoided, 155. 13. and 263. 6. and 507.24.

Menne maliciously take vnto themselues offences, that they may not receiue christ, 140  
22.

We must valiantly resist offences, 293.6.  
the desire of hauing offspring is godly and holy  
9.12.

to what purpose the Apostles ministred Oyle to the sicke. 290. 12.

Oyle of the Papists filthie and rotten, *ibid.*

Wherein opinion differeth from sayth, 251.  
20.

Opinion taken before, darkeneth, 483 22.

Order is not alwaies obserued in the scriptures  
14.17. and 34.46. & 145.18. and 194. 11  
and 196. 12. and 524. 18.

What order is to be obserued in prayer, 240  
2.

Politike order by the scripture is not overthrowne, 118. 11. and 508. 208. 24. and 586. 21.

The religion of an oath, 422.26.

Origens imagination touching the virginity of

Mary, 21.26.

P

**T**he papists mixe faith with doubting, 570  
21.

The Papistes doe wickedly separate the word from miracles, 268.1.

the Papistes are corrupters of the scriptures,  
174.25.

The apish imitators of the papish apes, 328.  
27.

The Papistes require signes, 451.1.

The Papistes deny concupiscence to be a sin,  
175.28.

The Papistes abuse this word peace, 14.17.

the Papists, from whence they gather their auricular confession, 228.4. & 512.14.

Whereof the Papists haue deuised purgatory  
174.25. and 332.32. & 506.31.

From whence the Papistes gather intercession of the dead, 393. 9. and 401. 27. & 444  
23.

From whence the Papists, confirme their merites, 554 15.

From whence the Papistes gather Peters supremacy, 508 24.

From whence the Papistes gather the church to be founded on Peter, 156.16.

The Papists, are bold contemners of Christe  
629.39.

The Papistes faine sole life to bee the state of Angels, 519.12.

The Papistes abuse the birth day of Iohn, 10.  
14.

the Papistes denie that counsels can erre, 503  
20.

the Papistes would bind God vnto them, 523.  
17.

Why the Papistes haue faigned that three wise men came vnto Christ, 80. 1.

the Papistes denie that the church can erre, 12  
16.

the Papistes rob Christ of his honour, 521.13

the Papistes abuse the angels salutation. 22.28

the Papistes giue power to the virgin Mary ouer Christ, 35.48.

they are reproachfull against her, *ibid.*

B 2

What

## A Table of the Harmonie.

- What honour the *Papistes* giue vnto the virgin Mary, 339.27.
- The *Papistes* doe in vaine looke for Elias & Enoch before the comming of Ch. iij, 476 10.
- the false accusations of *papists* ag. iust the true ministers of God, 221.16.
- their shamefull follie, 508.24.
- the ignorance of the *papiste* in the sacrament of extreme vndion, 270.12.
- the *papistes* count much babling, the cheifest vertue in their prayer, 189.7.
- the obedience of *papists* accursed, 456.12.
- the vaine satisfactions of *papists*, 382.41. and 444.28.
- the cruell tyrannie of *papists*, 314.29.
- How farre our ductie toward our parentes is to be regarded, 237.21. and 277.37. and 340.48. & 436.2.
- the participle *Vniuersall*, is not alwayes vniuersally taken, 148.43.
- how the *pastour* is said to conuert menne, 13.16.
- pastours* are the light of the world, 165.13.
- Who is a sincere and faithfull *pastour*, 296.8. and 474.5. and 313.28.
- howe the *pastours* bee fathers of the faithfull, 609.9.
- the *pastours* are subiect to slaunders, 549.7.
- howe the *pastours* forgiue sinnes, 241.6.
- the *pastours* ought to send all vnto Christ, 291.2.
- howe the *pastours* are the fellow workers with God, 803.20.
- howe the *pastours* of the Gospell are greater then John Baptist, 295.11.
- the *pastours* that be wicked, are sharply to be reproofed, 604.1.
- the popish *pastours* are dumbe dogges, 256.36.
- The ambition of the *pastours*, a very great plague to the Church, 162.24. & 607.5.
- The constancie of the *pastours*, 114.7. and 135.19. and 528.26.
- The dignities of the *pastours*, 306.16.
- Their warfare, 288.28.
- The charge or office of the *pastour*, 114.7 and 137.19. and 148.22. and 153.18. and 163.13. and 165.14. and 161.19. and 211.6. and 285.45. and 291.2. and 324.19. and 350.14. and 358.39. and 362.26. & 395.15. and 419. and 474.5. and 490.12. and 528.26. and 577.33. and 611. and 664.45 and 665.47. and 666.49.
- the vexation of the *pastour* is fro the contempt of the word, 272.14.
- the couetousnes of the *pastour* is condemned, 613.16.
- The labour of the *pastour* is not in vaine, although many remayne in their vnbeliefe 276.17. and 307.18. and 350.14. and 440.13.
- the wisdom of the *pastours*, 366.51.
- the lawfull calling of the *pastours*, 108.2. and 257.37.
- The zeale of the *pastours*, 452.2. regarde of them ought to be had, 369.8. and 289.40. and 302.2.
- How farre the *pastours* ought to bee obeyed, 606.2.
- What the *patience* of the faithfull is, 468.24.
- Patience* commeth of faith and the feare of God, 400.25.
- Patience* is necessary for the godly, 158.3. & 181.40. and 182.30. and 188.4. and 539.22. and 639.19. and 643.15. and 667. and 971.34.
- Peace*, for a prosperous state, 272.12.
- Peace* with GOD is to bee sought for, 9.12.
- Peace* without God is accursed, 14.17.
- Peace* is offered to the godly by the meere grace of God, 75.14.
- Peace* is giuen to the faithfull by CHRIST, *ibid.*
- Peace* is to be imbraced, 160.9.
- The name of *Peace* vsed diuersly, 561.42.

**We** must not abuse this word *peace*, 14. 17.  
**Penny**, how much in value, 534. 1.  
**Who** are the *people* of God, 73. 10.  
**The** importunitie of the *people*, in desiring mi-  
 racles, 221. 45.  
**The** vnconstancie of the *people*, 737. 20.  
**What** maner of perfection the *godly* haue in  
 this world, 333. 33. & 348 & 356. 30. and  
 404. 10.  
**The** state of the perfection of *Monkes*, 525.  
 19.  
**The** *perpetuitie* of a blessed life, 400. 26.  
**How** farre *persecution* is to bee shunned, 278.  
 23.  
**Acception** of *persons* is faultie, 135. 19.  
**Vnitie** of *person* in the two natures of *Christ*,  
 33. 43.  
**The** distinction of *persons* in God, 474. 5. and  
 802. 19.  
**Peter** is called a rocke, and not contrary, 462.  
 19.  
**Whether** *Peter* was the cheifest of the *Apo-*  
*stles*, 268. 2.  
**Peter** is not the foundation of the church 462.  
 19.  
**Peter** adorned of *Christe* with a double ho-  
 nour, 490. 18.  
**Peter** sinned not against the holy Ghost, 725.  
 74.  
**Peters** faith vnperfect, 430. 28. & 431. 31.  
**Peter** his rashnes, 430. 28. 723.  
**Whence** the *Papistes* gather *Peters* *suprema-*  
*cie*, 508. 24,  
**Peter** his fall, 723.  
**Peters** true repentance, 726. 75.  
**Pharisees**, whence so tearmed, 170. 20. and  
 434. 1. & 605. 2.  
**The** *Pharisees* *prophaners* of the *Lawe*, 170.  
 20.  
**Philo** his place, 302. 1.  
**Pilate**, the successor of *Valerius Gratus*, 70.  
 1. and 107. 1.  
**Howe** muche ought to be attributed to *places*  
 625. 37.  
**Plato** his place, 48. 75.  
**Plerophoria** an assured persuasion, proceeding

from faith, 2. 1.  
**Polygamie**, or hauing of many wiues at one  
 time condemned, 5. 14. 5.  
**Who** are poore in spirit, 158. & 293. 3,  
**The** *Pope* securely contemneth the *comman-*  
*dements* of God, 437. 3.  
**The** *Pope* is not head of the church, 642. 28  
**The** *Pope* with fire and sworde with holdeth  
 the reading of the *scriptures* frō the church  
 137. 16,  
**The** *Pope* is not *Peters* *successour*, 800. 79. &  
 803. 20.  
**The** *Pope* and his cleargie are sharply to bee  
 rebuked, 115. 7.  
**The** *Popes* seate, of what sort, 626. 37.  
**The** *Popes* *fictions* cannot agree with the *gof-*  
*pel*, 455. 6.  
**The** *Popes* *auricular* confession, 494. 21.  
**The** *Popes* *hyred* flatterers, 626. 37.  
**The** theft of the *Pope* and his, 373. 13.  
**The** *Popes* *tyrannie* very great, 18. 23. & 161.  
 11. and 373. 13. and 434. 1. and 462. 19  
 and 501. 58. and 612. 13. and 694.  
 27.  
**The** *Popes* *sacrificers* are butchers, 19. 23.  
**How** the *Popes* cleargie is to be handled, 606.  
 2. and 621. 33.

Prayer.

**Why** *prayer* is necessarie for vs, 189. 8.  
**To** *pray* is lawfull in euery place, 567. 13.  
**The** right and true way of *praying*, 188. 5.  
 and 190. 9. and 214. 11. and 326. 2. and  
 546. 32.  
**The** *prayer* of the *Lord* comprehended in six  
*petitions*, 191. 9.  
**Prayer** without faith vnprofitable, 213.  
 7.  
**Prayer** requireth a sure confidence, 152. 9. &  
 213. 7.  
**The** similitude and likenesse of the parts of  
 the *Lords* *Prayer*, 192. 9.

*A Table of the Harmonie.*

- The end of the *Prayer* of the faithfull, 189  
8.
- Publike *prayers* are acceptable to Christ, 502  
19.
- Long *prayers* are not simply to bee condem-  
ned, 612. 14.
- The madnesse of the popithe *preachers*, 22  
28
- Preceptes* differ from iustifyings, 6. 6
- The aduersaries of the doctrine of *predestina-  
tion*. 627. 37.
- Faith is ioyned to *predestination*, 312. 27.
- Preiudice* beewitcheth a manne, 537.  
34.
- Pride*, the mother of reproach, 488. 10.
- Pride* is to bee auoyded, 38. 51. and 206.  
27.
- the ingratitude of the *Priestes*, 228. 44.
- the fluggulnesse of the *Priestes*, 256. 36.
- Priesthood* torne in sunder through ambition,  
and tyrannicall power, 108. 2.
- The miserie and want of the *prodigall*, 493.  
16.
- Promises* pertaining to this present life are not  
perpetuall, 210. 2.
- Why the *Prophets* are called holy, 145 70.
- All the *Prophets* beare witness of CHRIST,  
ibid.
- The doctrine of the *Prophets* sometimes cō-  
prehended vnder the name of the lawe,  
106.
- Which is the lawfull receiuing of the *prophets*  
371. 38.
- the *prophecie* of Iacob is expounded, 5. 5.
- the name of *prophecia* is diuersly taken, 104  
22
- We may not abuse *prosperitie*, 38. 52. & 162.  
24. and 248 15 and 397.
- Proverbiall sentences* are not alwayes to bee  
drawne to a generall rule, 222. 16. and 327  
25. and 334 34. and 394. 10. and 510.  
39.
- The name of *Publican* odious, 500. 17. and  
548. 5.
- Why *Publicans* were conuerfant with sinners  
243. 29.
- The *Publicans* were a couetous, cruell, and  
greedy kinde of people, 118. 12. and 186.  
46. their office, 186. 46.
- Punishment* is remitted, the fault being par-  
doned, 196. 12.
- Purgatorie* was deuised by the Papistes. 174  
16. and 332. 32.
- Purgatorie* is ouerthrowne, 402. 27.
- The end of the *purification* of the law, 86. 22
- Pythagoras* his sonde opinion concerning the  
migration of the soules, 13. 17.

Q

**Q** *Vartern* taken for a farthing or some o-  
ther peece of money, 174. 25.

*Curious questions* are to be omitted  
68 25.

R

**W** *Hoin* time past were called *Rab-  
bines*, 608. 6.

The *Rabbines* imagine two com-  
minges of the Messias, 476. 10.

Their iudgement concerning Iesu the sonne  
of Marie, 24 31

How *rashnesse* is hurtfull, 740 25.

*Redemption* could not bee wrought, but onely  
by the sonne of God, 107.

What the *redemption* of the faithfull is, 653. 28

The force & effect of redemption purchased  
by Christ, was common to all ages of the  
world, 41. 68.

*Regeneration* greater then creation, 12. 16.

When rein politick regiment is discerned frō  
spirituall gouernment, 373. 13. and 542. 25  
and 586. 21.

What is true *religion*, 103. 41.

Diuersitie of *religion*, is a cause of hatred, 517  
52.

*Remission* of sinnes is obtained by fayth, 352.  
22.

It is proper to God alone to *remit* sinnes, 240

What it is to *reiuince* all, 286. 33. 365.

What is *repentance*, 727. 3.

*Repens*

## A Table of the Harmonie.

*repentance* the gift of God, 109. 2. and 136  
 14. and 322. 19. and 494. 20. and 505. 21. &  
 752. 40.  
*repentance* ioyned with remission of fins, 109  
 2.  
*repentance* in the faithfull, continuall, 304. 21  
*repentance* is not the cause of healing, 351. 12.  
*repentance* described by the outwarde signes,  
 304. 21 and 549. 8.  
 the beginning of *repentance* is the gift of the  
 holy Ghost, 313. 28.  
 the foundation of *repentance*, is the acknow-  
 ledging of Gods mercy, 109. 2. and 493. 17  
 the abuse of *repentance* in Popery, 116. 8.  
 there goeth a disliking before *repentance*, 494  
 21.  
 Shame is a companion of *repentance*, 409. 13.  
*reprehensions* are necessarie, 498. 15.  
*reprobation* is of Gods will, 311. 26.  
 the signe of *reprobation*, 332, 31.

### Reprobates.

*Reprobates* before they be borne, are ordained  
 to death, 675. 41. & appoynted to destru-  
 ction, 687. 24.  
*reprobates* are deprived of the light of life, 349  
 14  
*reprobates* perceue not the mysteries of God,  
 347. 11.  
 Why the *reprobates* beleue not the Gospell,  
 310. 25.  
 the *reprobates* also carie their crosse, 287. 38.  
 the *reprobates* obstinately resist God, 321. 14.  
 the *reprobates* doe neuer truly repent, 350.  
 12.  
 the *reprobates* compared to chaffe, 221. 12.  
 the *reprobates* sometimes are called sheep, 268  
 6. and 444. 24.  
 the *reprobates* are sometimes called the sonnes  
 of the kingdome, 269. 9.  
 the *reprobates* heape sinnes vpon sinnes, 779.  
 11.  
 the *reprobates* are willingly blinded, 350. 14.  
 they are inexcusable, 362. 34.

the deuill is the head of the *reprobates*, 675  
 41.  
 the punishments of the *reprobate* horrible, 122  
 12. and 359. 41. and 398. 22. and 399. 23  
 their blockishnesse, 762. 51.  
 Why God would haue his word preached to  
 the *reprobates*, 445. 24. and 795. 46.  
 Why the doctrine of saluation is deadly vnto  
 them, 439. 13.  
 the church is burthened with *reprobates*, vntill  
 the end of the world, 358. 39.  
*resurrection* far exceedeth mans capacitie, 590  
 29.  
*reuelations* are not to be looked for, 401.  
 27.  
*reward* is not promised but of the meere good  
 will of God, 403.  
 How reward is promised vnto good workes  
 469. 27. and 672. 34.  
 In what sense *reward* is promised to fastings,  
 119.  
*reward* is freely offered, 534. 1.  
 How the word *reward* is to be vnderstood,  
 189. 5.  
 Why the scripture vseth the name of *reward*,  
 403. 469. 27.  
 the Papistes abuse the name of *reward*, 403. 12.  
 and 672. 34.  
 What it is to receiue the rewarde of the iust,  
 290. 41.  
 Who are *rich* in God, 375. 21.  
*rich men* not shut out of the kingdome of god  
 162. 24. and 203. 24. and 400. 25. and 526  
 21. and 550. 8.  
*richesse* of themselves not euill, 394. 9.  
*richesse* make not a man happy, 163. 24.  
*righteousnesse* putte for the obseruation of the  
 law, 122. 13.  
*righteousnesse* of faith, *ibidem*.  
*righteousnesse* of the law, 523. 17.  
*righteousnesse* is taught in the law, 6. 6.  
*righteousnesse* in the obseruation of the lawe,  
 523. 17.  
*righteousnesse* put in the forgiveness of sinnes  
 49. 77.

*A Table of the Harmonie.*

- Righteousnes* not established in the world, but with great adoe, 324. 20.
- Righteousnes* for spirituall newnes of life, 208. 33.
- Who is to bee accounted righteous, 7. 6.
- The wisdom of the *righteous* is their sayth, 14. 17.
- From whence the *Romanes* gather their supremacy, 268. 2.
- The rule to liue godly and iustly, 6. 6. and 48 75. & 216. 12.
- The rule of equitie, 216. 12.
- A rule for prayling Angels and men, 36. 48.
- The *Summe* of our saluation, 88. 30.
- What it is to *salute* in the way, 302. 2.
- The superstition of the *Samaritanes*, 515. 52.
- Sampson* a figure of Christ, 106. 23.
- Why *Saracs* laughter was reprooued, 15. 18.
- How *Sathan* is the prince of this worlde, 45 71. and 329. 29.
- sathan* is the head of the reprobate, 320. 24. and 675. 41.
- sathan* is the deuiler of all euils, 199. 13.
- sathan* is a most fierce enemy of mans saluation, 127. 1. and 128. 1. and 198. 13. & 262 28. and 264 31. and 353. 19.
- sathan* directly assaulteth the Faith of Christ, 128. 3
- sathan* an aduersary of righteousnesse, 324. 20.
- sathan* an enemy to mariage, 518.
- sathan* most greedie to doe harme, 262. 21. & 264. 10. and 479. 17. he can doe nothing against Gods will, 329. 29.
- sathan* rageth not at his pleasure against the sonnes of God, 725. 71.
- sathan* a corrupter of the holy scriptures, 131. 6.
- sathan* trembleth at the sight of GOD 263. 29.
- sathan* endeuoureth to bringe the Gospell in suspition, 149.
- sathan* is sayd to goe out of men when Christ cometh, 336. 43.
- sathan* is not vanquished, but with exceeding great struing, 482. 21.
- sathan* can not bee cast out but by the sonne of God onely, 336. 43.
- the subtletie of *sathan*, 16 18. and 220. 15. & 247. 14. and 546. 31. and 601. 42. and 647 23. and 696. 31.
- the pellicie of *sathan*, 336. 43.
- sathans* purpose in tempting Christe, 128. 3.
- The tyrannie of *sathan* sensed with sundry stronge defences on euery side, 329. 29.

S

- S**abboth put for a weeke, 409. 10.
- The lawfull manner of keeping the *Sabboth* 137. 16. & 318. 27. & 319. 10. & 376. 14. 15. & 384. 5.
- The *Sacraments* that are fained, 573. 25.
- The nature of the *Sacraments*, 689. 26.
- How farre *Sacrifices* are acceptable vnto God 599. 32.
- The *Sacrificers* of the Pope are dumbe dogs 256. 36.
- The *Sadduces* set vpon Christ craftily, 588.
- The imitation of the *saints* is foolith, 126. 1. and 251. 20.
- From whence the *Papistes* gather the patronage and helpe of *saintes*, which are dead, 393. 9. and 401. 27. & 414. 23.
- Salt* taken for the wisdom of the spirit, 165 50.
- The *Apostles* and all the faithfull are the *salt* of the earth, 163. 13.
- What it is to haue *salt* in himselfe, 165. 50.
- saluation* proceedeth of the onely election of God, 440. 13.
- saluation* grounded vpon the meere goodnes of God, 304. 21.
- All the parties of our *saluation* are in Christ, 88. 30.

how



*A Table of the Harmonie.*

How miserable it is to be subiect to the tyrannie of *Sathan*, 262. 28.  
 The desire of *sathan* is to hurt menne, 464. 10.  
*Sathans* desire to ouerthrow the glory of christ 379 15.  
*sathans* cunning in oppressing the truth, 12, 16 and 455. 6. and 459. 15.  
*sathans* cunning in ouerthrowing the ministration of the worde, 12. 16. his dominion or rule ouer men, 370. 18. and 336. 43.  
*sathans* kingdō is vnder the Empire of Christ, 263. 6.  
 the destruction of *Sathans* kingdome, 206. 18.  
 the *satisfactions* of the Papists are ouerthrown 544. 28.  
 How much the *Scribes* and high priests hated Christ, 82. 4.  
 the vnthankfulnesse of the *Scribes*, 328. 28.  
 the pride of the *Scribes*, 244. 12.  
 the *scripture* is the spirituall armour, 129. 4.  
 the *scripture* is reuerently to be handled, 137. 16.  
 the diuision of the *scripture* 794. 44.  
 the corruption of the *scripture* is from ambition, 162. 24.  
 the readinge of the *scripture* is growne out of vse vnder the Pope, 137 16,  
 the ignorance of the *scriptures*, is the fountain of all errors, 590. 29.  
*Scurrilitie* is condemned, 335. 36.  
*securitie* from the small number of the godly, 216. 13.  
*selfeloue* bred in men by nature, 287. 39.  
 How hurtfull *selfeloue* is, 173. 25. and 214. 9 and 327. 27. and 596. 39.  
*Seruetus* denied the diuinitie of Christ, 25. 32  
*Seruet us* is error touching cōfuse faith. 44. 3.  
*Shed* put for euery kinde of made wine, 21. 15.  
*Shet* a doubtfull woorde, 271. 9.  
 the word *signe* vnproperly vsed, 342. 39.  
 the papistes require *signes*, 451. 1.  
 Whether it be ill to demaund a *signe*, 341. 39. and 453. 1.

Why Christe vsed an outwarde *signe*, 379. 12.  
*Simeon* knewe Christe from his infancie, 87. 25.  
 How *Simeon* blessed Christe, 90. 34.  
 why *similitudes* are often obscure. 346. 10. and 349. 13. not exactly to be listed, 485. 2. & 554. 20.  
*Christian simplicitie*, 274. 16.  
*Sinners*, put for wicked men, 186. 46. and 243 29. and 368. 37.  
 what *sinne* is vnardonable, 331. 31.  
 the confelsion of *sinne* is profitable, 494. 21.  
*Sinnes* are not to be wayed by present punishments, 377. 2.  
*sinnes* after death are not forgiuen, 332. 32.  
*sinnes* two wayes forgiuen, 505 21.  
 Remission of *sinnes* is a part of the Gospel, 109 2.  
 Remission of *sinnes* is first of all to be desired, 7. 6. and 240. 2.  
 remission of *sins* contrarie to satisfaction, 197  
 the libertie to *sinne*, not taken out of the gospel, 298. 29.  
 the condition of *Slaves*, 403.  
 This worde to *Sleepe*, is diuersly taken, 253. 39.  
*Slow* is to be auoided: looke sluggishnes, is to be shaken off.  
*Sluggishnesse* to man voluntarie, 452. 2.  
*Sluggishnesse* is to bee shaken off, 78. 20. and 81. 2. and 121. 12. and 132. 6. and 164. 49. and 202. 22. and 236. 13. and 220. 15. and 264. 9 and 297. 14 and 330. 30. & 337. 43. & 350. 14. and 393. 8. and 427. 20. and 452 2. and 458. 14. and 531. 30. and 553. 13 and 660. 42. and 783. 25.  
*Sobrietie* of minde is commended, 473. 5. and 482. 19. and 540. 23. looke curioitie.  
*Salomon* a type of Christ, 56.  
*Sonnes* of the kingdome taken for the Iewes, 233. 12,  
 the *sonnes* of Abraham be of two sorts, 36. 49. and 40. 55. and 233. 12. and 341. 39. & 400 23 and 550. 9.

*A Table of the Harmonie.*

the *sonnes* of the bridegrom, for the guests bid den to the marriage, 248.15.  
 the subtil disposition of *Sophisters*, concern ing the fire of hell, 359.41.  
*Soser* signifieth more with the Greekes then the Latins, 34.& 73.11.  
*soule* for the seate of affections, 34.46.  
 the word *soule* is diuersly taken, 375. 20.  
*soules* after this life remaine aliue, 47.72.and 751.43.and 760.50.  
 the goinge or passing of *soules* from one bodie into diuers bodies beleued of the Iewes, 458.14.  
 the *spirite* is called water; it is also called fire, 121.11.  
 How the holy *spirit* was seene of Iohn Baptist 124.16.  
 the free operatiō or working of the holy *spirit* in men, 11.15.  
 the *spirit* is the teacher of the faithfull, 639 11.  
 the *spirite* of discretion necessary for Church, 221.16.  
 the *spirit* of vprightnesse, is giuen only to the members of Christ, 526.21.  
*spirite* put for vnderstanding, 34.46.  
*sprinkeling* of holy water, deuised of the Pa pists, 435.2.  
 the *Starre* which appeared to the wise menne, was extraordinarie, 801.  
*Stater* and sickle are of one value, 508.27.  
*Steuē* was slaine seditiously, 727.1.  
 the *fatum* of the *Stoicks*, 283.29.  
 what it is to *suffer* for righteousnesse, 160.10.  
 the *Sunnes* Eclipse at Chrilles death, was not generall, 758 45.  
*superstition* malicious and obstinate, 316,24.  
*superstition* is froward, 511 52.  
*superstition* in meate and drinke, must be avoided, 299.34.  
 the Anabaptists keepe the vse of the sword frō the Church, 714.5. the *Synedriōn* of the Iewes, 5.5. and 97.16.& 302.1 & 499.17.

T

The second Table subiect to the first, 104 49. it discouereth the hypocrisie of men, 596.29.

*Temperance* is commended, 397.  
 Christ is an example of *temperance*, 243.29.& 299 34.  
*Temple* is taken for the holy place, 8.9. & 18: 21.  
*Temple* is taken for court or porche, 566.12.& 625.35.  
 the sumptuous building of the *Temple*, 632.1:  
 the destruction of the *temple* foretold e, 628.38 & why it was ouerthrowne, 633.2.  
 What it is to *tempt* God, 451.2.  
 the word *tempting* is diuersly taken, 451.1.& 453.4.  
 to what ende the *temptations* which are sente of God, doe belong, 128.1.  
 the *temptations* which prouoke vnto euill, pro ceede onely from Sathan, *ibid*.  
 the *temptations* of christ, for ĩ troubles which he sustained, 530.28.  
 the preter *Tense* for the present *Tense*, 17. 19.  
 the name of *tetrarch* is vnprofitably vsed, 108 1  
*Thanksgiuing* is necessary for all the godly, 20 25.& 34.46 & 42.64.& 74.14.& 227.4.& 426.19.& 689.26.  
 An example of *thankfulnesse*, 243.9.and 345.  
 the word *That*, somtimes noteth only a clause following, 92.35.  
 the woorde *Then*, doeth not alwayes signifie a continuance of time, 98.16.  
*Therefore* is a particule sometimes superfluous, 215.  
 the faith of the *thief* was great, 752.40.  
 the prescription of long *Time*, is maliciously pretended for the defence of errors, 171: 22.  
 the *Tongue* is the charracter or figure of the minde, 222.16.and 334.34.  
 How hurtfull a malicious *tongue* is, 678.8.  
 there are diuers kindes of mens *traditions*, 439 2.  
 the *Transubstantiation* of the Papists is confuted, 691.26.and 791.39.  
 How we are said to lay vp *treasure* in heauen, 200,19.  
*Truth* is more to bee esteemed then custome, 171.22.

God

God is a sharpe defender and reuenger of the  
*Truth*, 334.34.  
 how the enemies of the *truth* are to be driuen  
 away, 591.37.  
 there is nothing more sure in the whole world  
 then the *truth* of the lawe, 168.28,  
 Why Christ chose twelue Apostles, 267.1.&  
 530.28.

**V** Hat the *Vaile* of the temple rent in  
 sunder, signifieth, 761.51.

To counterseite *vertues*, is a very  
 hard thing, 221.16

The name *ressell* is diuersly vsed, 567.13.  
 Whether it bee lawfull to repell *violence* with  
 violence, 713.52.

*Visitation* take for the whole restoring, 235.16  
 how detestable *vnbeliefe* is, 74.13.

*Unbeliefe* is blasphemous against god, 298.29  
*vnbeliefe* after a sort hindereth Gods liberali-  
 tie, 233.13. and 253.36.

the sacrament of extreme *Vnction*, is fained,  
 290.12.

By what meanes holy *Vnitie* is to be maintai-  
 ned, 649.28.

*Vngodlines* is blinde, 256.34.

*Vnthankfulness* is condemned, 3.1. & 38.52.  
 & 40.55. & 46.73. & 50.79.73.10. & 74.  
 13. & 78.20. & 81.2. & 88.30. & 146.5. &  
 159.7. & 210.1. & 227.4 & 328.28. & 340.  
 48. & 404. & 427.20. & 494.22.

*Vnthankfulness* of the Iewes: looke the Iewes  
*vnthankfulness*.

how this word *Vntil* is taken, 629.39.

the *Vowe* of continencie is daungerous, 519.  
 12.

*Vowes* according to our own lustes, are not to  
 be conceived, 88.29.

the *vowes* of the monkes, binde not the con-  
 sciences, 422.26.

W

**H**owe farre *warfare* is permitted vnto  
 Christians, 118.12.

The *warfare* of the faithfull, 161.10. &  
 336.43. & 461.18. & 696.31,

the *weake* are to be regarded, 488.10. & 495.

15-

the difference of the *weake* & obstinate, 324.  
 19. and 440.14.

why the *wicked* are called offences, 359.41.  
 the *wicked* take vnto themselues offences, that  
 they may not follow Christ, 415.54.

the *wicked* are to be cited vnto the iudgement  
 seate of God, 223.22 and 604.1.

the *wicked* tremble at the sight of god, 263.29  
 the *wicked* would gladly shun the sight of god  
 265.15.

the *wicked* are inexcusable, 77.17. & 276.17.

& 299.33. & 342.39. & 362.34. & 87.25.

what the *wicked* profite by excuse, 687.25.  
 the *wicked* are made woorse by the doctrine  
 of the Gospel, 381.32.

the *wicked* abuse prosperitie, 162.24.

the *wicked* albeit against their will, obey gods  
 prouidence, 686.24.716.56.

the *wicked* agree amongst themselues to op-  
 presse Gods truth, 91.34 and 321.14. and  
 584. and 734.12.

the nature of the *wicked* is obstinate, 388.4.  
 583.45.

the multitude of the *wicked*, 216.13.

companies of the *wicked* are to bee shunned,  
 500.17.

the noughty conscience of the *wicked*, 573.  
 25.

the counsellors of the *wicked*, ouerthrowne by  
 the Lord, 84.7.

the enterprises of the *wicked* are turned often-  
 times to a contrary ende, 587.22.

the punishment of the *wicked* is horrible, 664  
 48.687.24.

why the punishment of the *wicked* is deferred  
 377.6.

why the punishments of the *wicked* are fore-  
 tolde, 633.2.

the destruction of the *wicked* 116.9 and 121.  
 12.343.41.389.7.400.26. and 439.13 and  
 441.14.

The torments of the *wicked* perpetuall, 400.  
 26.

the causes why a *wife* is to be put away, 516.9  
*Will*, looke freewill.

what .

*A Table of the Harmonie.*

What it is to doe the *will* of the father, 223.  
 12. and 340 48.  
*wife men* for *Altrologers* & *Philosophers*, 79.  
 1.  
 how the *wife men* were directed to come vnto  
 Christ, 89. 1.  
 what the *wife mens* giftes doe signifie, 84. 11.  
 the *Papists* haue imagined that three *wife men*  
 came vnto Christ, 80. 1.  
 what true *wisdome* is, 466. 22.  
 how *wisdome* is iustified of her children, 300.  
 35.  
 The fountaine of *wisdome* from the spirite of  
 God, 102, 40.  
 the *wisedō* of the righteous is their faith, 14, 17  
 How farre *wisdome* is condemned of Christ,  
 275. 16.  
 from whence the faith of the *woman* of Cana-  
 an was conceiued, 443. 22.  
*women* bent to superstition, 612. 14.  
 The thankfulnesse of the *women* that followed  
 Christ, 345.  
*worde* taken for a thing or substance, 29. 37.  
 the *word* taken for the will & decree of God,  
 129 4.  
 the *worlde* is giuen to the deceites of Sathan,  
 329. 29.  
 The *worlde* subiecte to the will of God, 283.  
 29.  
 the *world* alwayes ready to stirre vp his owne  
 faultes, 253. 52.  
 the *world* frameth to it selfe offences, that it  
 may not follow Christ, 293. 6.  
 the *world* taken for the vnbeleeuers, 487. 7.  
 the *worlde* sometimes taken for the Church,  
 341.  
 the prince of the *world* is Sathan, 329. 29.  
 the corrupt wildome of the *world*, *ibid*.  
 the *wisdome* of the *world*, is accursed before  
 God, 14. 17.  
 the peruerse iudgement of the *world*, concer-  
 ning Gods workes, 19 24.  
 the vnthankfulnesse of the *world* is noted, 3. 1

and 73. 10. and 159. 7. and 210. 1. and 383  
 3. and 400. 19.  
 the conuertiō of the *world* is not to be looked  
 for, 652. 30.  
 the contempt of the *world* is necessary for the  
 godly, 201. 21, and 365. and 389. 4. & 468.  
 26.  
*workes* of supererogation of the papistes, 409.  
 10.  
 how good *workes* are to be done, 187. 2.  
 good *workes* are of God, 166. 16.  
 good *workes* are not separated from faith, 390  
 11.  
 good *workes* are fruits of repentaunce, 116. 8.  
 the defenders of the *workes* of righteousness,  
 7. 6.  
 the ende of good *workes* is the glory of God,  
 165. 16.  
*worshipping*, for the bowing of the knee, 250.  
 18.  
*wrath* for the iudgement of God, 115. 7.

Z

**Z**acharie of the stocke of the Priestes, 5.  
 5.  
*Zacharie*, howe iust and vnreprovable, 7  
 6.  
 Why *zacharie* was so seuerely reprooued, 15.  
 18.  
*zacharies* punishment of vnbeliefe, 17. 20.  
*zacharies* thankfulnesse, 142 64.  
*zacheus* his repentaunce, 550. 8.  
*zacheus* his faith, 548.  
 the *zeale* of hypocrites is fained, 436. 3.  
 Euery kinde of *zeale* is not to bee approved,  
 115. 7. and 227. 4. and 255. 30. and  
 466 22, and 511. 54. and 512. 55. and  
 565. 12. and 699. 33. and 713. 51.  
 Preposterous *zeale*, 466 22. 23.  
 Under pretence of *zeale*, charitie is not to bee  
 broken, 497. 15.  
 the moderation of true *zeale*, 320. 8.

Heere endeth the Table of the Harmonie.

# A Harmonie composed and made of thee Euangelistes, Matthew, Marke and Luke, with the Commentaries of *John Caluine.*

## Luke 1.

Matthew

Marke.



*Orasmuch as many have taken in hande : to set fourth the storie of those things, whereof wee are fully perswaded.*

*2. As they haue deliuered them vnto vs, which from the beginning sawe them their selues and were Ministers of the word.*

*3. It seemed good also to mee (most noble Theophilus) as soone as I had searched out perfectly all things from the beginning, to write vnto thee thereof from point to point.*

*4. That thou mightest acknowledge the certaintie of those things, whereof thou hast beene instructed.*

**O**nely Luke doth make a preface to his Gospell, that breifly he may shew the cause whereby he was moued to write. That he speaketh to one man, it seemeth to bee absurd : when that rather it was his dutie by open sounde of trumpet to call all men together to the faith, Therefore it seemeth not to bee conuenient, that hee shoulde dedicate to his Theophilus onely that doctrine which is not proper to one or other, but common for all. Hereof it came to passe, that diuers thought it to be a name appellatiue, and all godly men to be called Theophilos, of louing God : but the Epitheton that is ioyned with it differeth from that opinion. Neyther yet is that absurditie to be feared, which constraigned them to seeke such refuge. Neyther doth the doctrine of Paule lesse belong to all men, because that of his Epistles, he directed some to certain Cities. and some to certaine men. And truly if wee considered the estate of their times, we should confesse that Luke heerein did godly and wisely. There were tyrants ready on every side, which with feare and terrors woulde hinder the course of wholesome doctrine. This gaue an occasion or libertie to Sathan and his ministers, to scatter cloudes of errors, which might dimme the pure light. And because that in keeping the puritie of the Gospell, the common sorte were little carefull, and fewe did diligently consider what Sathan would deuise; and howe much danger lay hidde in such deceites. Therefore as euerie one did excell other with rare fayth and singular giftes of the holy Ghost, so with greater studie and diligence hee ought to apply himselfe, that hee might as much as in him lyeth preserue the doctrine of godlines pure and free from all corruption. Such (as holy laycers vpp of bookes, wherein lawes are written) were chosen of GOD, faythfully to

deliuer to their posteritie the heauenly doctrine committed to them. Wherefore Luke doth dedicate his Gospell to Theophilus, that hee should faithfully keepe the same, which things Paul also doth enioyne and charge his Timothy with 2. Ep. 1. 14. & cap 3. 14.

1. *For as much as many.* He seemeth to alleadge that, as a cause of his writing, which rather should haue withdrawne him from writing. For it were but a needeleffe labour, to write againe a hitorie already entreated of by many, if they had done their dutie, Neither doth he charge them with any word, eyther of deceite, or of negligence, or of any other fault: Therefore it is as much as if he should say, he would doe a thing already done. I answere, although he spareth them that had written before, yet doth he not thoroughly allow the labours of all of them. Hee doth not plainly say, that they haue written of things slenderly proued, but challenging the certain knowledge of these things vnto himselfe, modestly doth disable some of them of certaine and vndoubted knowledge. If any doe object, that if they had erred, hee should haue sharply inuicied against them: I answere againe, it may be, that they did a litle offend and that of an vnaduised zeale, rather then of malice: and therefore, that there was no cause why he should more vehemently haue enforced himselfe against them. And it is credible, that there were certaine pamphlets, which were not then so hurtfull: but if they had not bene speedily preuented, they might afterwar des haue more greiuously annoyed the fayth. But it is worth the labour to note, how God by Luke hath applyed a remedie against those superfluous writings, and that by his maruailous counsell, he hath brought to passe, that by common consent, all other being reiected, these onely doe keepe their credit, in which his reuerent maiestie most manifestly doth shine: And so much lesse to be borne with is the dotting folly of them, which thrust into the world fond and filthy fables, vnder the name of Nichodemus, or any other.

*We are fully perswaded.* The participle, which Luke doth vse, doth signifie things very well approued and voide of doubt: in the which the olde interpreter hath bene oft deceiued. And by this vnskillfulnesse hee hath left vs diuers excellent places corrupted. Amongst the which is that place of Paule, Rom. 14. 5. Where hee commaundeth, that euery man be fully perswaded in his minde: Least the conscience being tossed with doubtfull opinions, should wauer, and neuer stand sure. Thereof also commeth the nowne *Plerophorias*, which he corruptly hath translated plenitudinem, i. a fulnes, when that it is a certaine and strong perswasion grounded of faith, in the which godly mindes doe safely take their rest. And there is, as I sayd, a secret contrariety: For he challenging vnto himselfe the credit of a faithfull witnessse doth take away the credit from others, that deliuer contraries. This phrase (*Iner nos*) amongst vs, signifieth as much as *apud nos*, with vs. But hee buildeth fayth, as it seemeth, very slenderly, that buildeth vpon the report of men, which ought to be built vpon the onely word of God, and the full perswasion and assurance of fayth is wrought and sealed by the holy Gholt. I answere, that fayth is not satisfied with any testimonies of men: except the auctoritie of GOD doe hold the chiefest places. Yet, where the inward confirmation of the spirit doeth goe before, there may some place bee giuen them in the historical

knowledge of things. I call that historical knowledge, which wee haue conceaued either by our own beholding of things don, or by the speach of others. For we may not giue lesse care to them that are eye witnesses of the manifest works of God, then we are to giue credit to experience. Adde this also, that Luke followeth not priuate aucthours, but thē that were also ministers of the word: By which cōmendation hee extolleth them about the degree of mans aucthority. For he sheweth, that they vttered the Gospell to him, to whom the Lord had cōmitted the office of preaching the same. From hence also riseth that assured safety, wherof he speaketh a little after, which vnlesse it leane vpon God, may easily be disturbed. It is of great waight & force, that he calleth thē ministers of the word, of whom he receiued his Gospell. For the faithfull doe gather hereof, that against witnesses no exception can be taken (as the Lawyers say) and which it is not lawfull to refuse. Erasmus (who out of Virgill borrowed that which he translated to haue been some part) did not sufficiently weigh, how much the calling of God is to be esteemed, or of what aucthoritie the same is. For Luke doth not speake prophanely: but hee biddeth vs in the person of his Theophilus to looke vpon the commaundement of Christ, that wee may with reuerence heare the sonne of God, speaking vnto vs by his Apostles. If any man had rather take and vse this phrase *Word*, for the thing or substance, which is Christ, let him vse his owne sence. That some doe vnderstand by it Christ, it shoulde please mee very well, but that it were forced against the sence of the text, and too farre stretched. It is much that he sayth, they were beholders or eye witnesses. But in that he calleth them ministers he exempteth them from the common order of men, to that ende that our sayth might haue his stay in heauen, and not on earth.

This in summe is Lukes munde, that hauing faithfully ingraued in letters that which thou hadst learned before with liuely voyce, thou mightest the more safely repose thy selfe in the doctrine which thou hast receiued whereby it doth appeare, that God doth euery where prouide, leaui wee depending vpon the doubtfull wordes of men, our sayth shoulde sayle, or wauer. Whereby the vnthankfulness of the worlde is so much the ielic excusable, which as it were of purpose rashly desireth strayed and dispersed rumours: whereby it might bee vnconstant, and dooth wilfully forsake so great a benefit of GOD. But let vs holde that excellent difference, which the Lorde hath put betweene them, least foolish light beliefe doe vaunt it selfe for faith. In the meane while let vs suffer the worlde, as it is worthy to be deceiued with the baights of foolish curiosnes, so to commit and giue ouer it selfe willingly to the deceites and iuglings of Sathan.

3. *Assuone as I had searched out perfectly.* The olde translation hath (*omnia affecto*) I hauing followed all things. The Greeke worce is metaphorically deduced from them, which treade in others steppes, least ought shoulde escape them. For Luke woulde declare vnto vs a diligent studie and manner of learning. Euen as Demosthenes vseth the sameword, when as he boasteth himselfe to haue bene so diligent in examining the embassage, which hee accuseth: saying that hee saw all things that were done, as if he himselfe had bene a beholder of them.

Matthew

Marke.

5. In the time of Herod, king of Iudea there was a certaine priest, named Zacharyas, of the course of Abia, and his wife was of the daughters of Aaron, and her name was Elizabeth.

6. Both were iust before God, and walked in all the commaundements and ordinances of the Lord with out reproofe.

7. And they had no child because that Elizabeth was barren, and both were well stricken in age,

8. And it came to passe, as hee executed the priestes office before God, as his course came in order,

9. According to the custome of the priestes office, his lot was to burne incense when hee went into the temple of the Lord.

10. And the whole multitude of the people were without in prayer, while the incense was burning.

11. Then appeared vnto him an Angell of the Lord, standing on the right side of the Altar of incense

12. And when Zacharyas saw him, he was troubled, and feare fell vpon him.

13. But the angell said vnto him feare not Zacharyas, for thy prayer is heard, and thy wife Elizabeth shall beare a sonne, & thou shalt call his name Iohn.

Luke very aptly doth begin his Gospell with Iohn Baptist, euen as if hee that shoulde speake of the light of the day, should beginne w.th the morning : For like vnto the morning he did goe before the sonne of righteousness, which now was about to rise. Other also make mention of him, but they describe him executing of his office. But Luke doth purchase authoritie to him not yet borne, when that hee declareth the wonders of diuine power euen in his infancie, and sheweth him to be appointed of God to bee a Prophet, before that men could knowe what manner of man hee shoulde bee, And for this purpose he doth it, that with greater reuerence he might be heard, when that he shoulde take vpon him that publike office, to go forth for the aduancement of the glory of Christ.

5. In the time of Herod. Hee was the sonne of Antipater, whom his father did promote euen to the kingdome, for the augmentation of the which, hee had so great care, and did with so great diligence labour, that therefore there was giuen vnto him the surname of Great. Certaine doe thinke that hee was named heire of Luke, because hee was the first foireine King that raigned there, and therefore to be a fitte time for their deliuerance, because that their scepter was now transposed to a strange nation. But they that so say, doe not very well vnderstand the Prophecie of Iacob : whereas the comming of the Messias is not simply promised after that the Iewes shall bee deprived of their empyre : But after that the same shoulde bee ta-



ken away from the tribe of Iuda: neither yet in this holy Patriarkes minde, that the tribe of Iuda should be deprived of their Princely gouernance, before the comming of Christ: But that the rule of the people should bee established in that stocke, vntill Christes comming: in whose person, the sure euerlasting continuance of the same should be. And although that what time the Machabeyes flourished, the tribe of Iuda was brought into a narrow streight, and shortly after Duke Iohn, the last of that stocke was slaine yet notwithstanding was not that rule altogether extinguished: For yet there remained the Synedrion, as it were a chosen counsel of the stocke and posteritie of Dauid, whose auctoritie was great: And did continue to Herod, who with most horrible slaughter of Iudges, reuenged punishment layd vpon him before: because that he being condemned of murder, was constrained to goe into voluntary exile, that he might escape the losse of his head. The reigne therefore of Herod, because he was a straunger brake not the scepter of the tribe of Iuda, but because that what residue of renoume soeuer there remained in that stocke, by his theeuish dealing was abolished: That the kingly dignity fayled long before, and that the rule by little and little fell almost downe: that discontinuance doth not repugne with the prophesie of Iacob. For to the outward shew God hath promised two diuerse things, the throane of Dauid to last for euer: that after it were ouerthrowne, he would repayre the ruines of the same: the power of that kingdome to be euerlasting: and yet notwithstanding a young slippe should rise out of the stocke of Iesse: both the which things ought to be fulfilled.

God did suffer the rule which he had erected in the tribe of Iuda to be kept downe for a season, that the greater might be the diligence of the people, to hope for the kingdome of Christ. When the hope of the faithfull was as it were cut off by the destruction of that chosen counsell, sodenly the Lorde shone forth. And now this belongeth to the course of the historie, whilst that the time of this thing being done, was noted. But not rashly, vnder the name of the king was also noted the miserable state of the time, that the Iewes might know, that they should turne their eyes vnto the Messias, if that they assuredly had in estimation the league of God.

*Zacharias of the course of Abia.* It is knowne by sacred historie, that the families of the Priestes were deuided by Dauid into certaine orders. In the which thing Dauid attempted nothing against the commaundement of the lawe, God did appoynt the Priesthood to Aaron and his Sonnes, the rest of the Leuites he appointed to lesser offices: In that thing nothing was altered of Dauid: but his deuice was partely to beware least any thing shoulde bee done tumultuously among the people: And partely to preuent ambition, and also to bring to passe, that a few should not take all the charge to themselues, and the greater part sit idle at home. And in that distribution Abia, the Son of Eliazar possessed the right place. Zachary therefore was of the Priestly stocke, and also of the posteritie of Eliazar, who succeeded his Father in the high Priestes office. But how Elizabeth, when that she was of the daughters of Aaton could be cosine to Mary, I will shewe in his place,

And Luke doth mention the stocke of Elizabeth for honours sake : for it was lawfull for Zachary, according to the lawe, to take vnto him to wife, a daughter of a Leuite, of the common sort : Of this equall wedlocke therefore it doth appeare, that this man was not despised in his degree.

6. *Both were iust before God.* A right and good testimonie doth he giue vnto them, not only that they behaued themselues holily and vprightly before men, but they were accounted iust before God. And also Luke doth breifly define that iustice. That they walked in the commandements of the Lord, both are diligently to be noted. For although that to this ende Zachary and Elizabeth are prayfed, that we might know that the Lanterne which bare light before the Sonne of God was not chosen out of an vnknowne stocke, but out of a most famous holy place : yet notwithstanding vnder their examples there is shewed to vs a rule of liuing godly and rightously. There ore in framing of a mans liue well, this is chiefly : that wee should endeavour our selues to be approued before God. And we know a sincere heart & pure conscience, chiefly to be required of him, Therefore an ouerthwart order it is, if any man little esteeming the vprightnes of his heart, should only frame his outward life in obedience of the law. For it is to be kept in memorie, that God, (to whom we are commanded to haue regard) looketh not vpon the outward visor of workes, but especially the heart. Further nor, in the second place let obedience be added : that is, let not any man name vnto himselfe, without the word of God, a newe kinde of right conscience, which shall please him : but let vs suffer our selues to be ruled by the power of God. For neither is this definition to be neglected, that to be righteous, which frame their life after the preceptes of the law, in the which it is agreed, all fained worshippings to be nothing regarded with God, and the course of mans life to be wandring and erronious, as long as it shall depart from his law. Betwene preceptes and iustifyinges there is this difference, that the latter name is properly referred to the exercises of godlines, and diuine worshippings : the first is more vniuersall, and it doth adwell appertaine to the worship of God, as to the dutie of charitie. For *hukim* which with the Hebreues doth signifie statutes or decrees, the Greeke interpreter hath translated iustifications, *hukim* commonly in holy scripture doth signifie ceremonies, in the which the people exercised themselues in worshipping of God, and confession of faith. And although hypocrites in that poynt are meruillous curious and exquisite : yet they haue nothing like with Zacharias and Elizabeth.

For sincere worshippers of God, as these two were, doe not greedily snatch vnto them naked and vaine ceremonies, but being bent vpon the trueth, they spiritually obserue them. But lewd and counterfeite men, although they dayly weary themselues in outwarde ceremonies : yet because they do not obserue them, as they were commaunded of the Lord, they doe nothing but loose their labour, Chiefly in these two words Luke dooth comprehend the whole law. But if Zachary and Elizabeth were vnblainable as concerning the keeping of the law, they had no need of Christ. For the full obseruing of the law doth bring with it life, & where there is no transgression, the

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arrained state doth cease. I answer, that these reports of praise, wherewith all these children of God royally are adorned, are to be taken with some exception. For it is expedient to consider diligently, how God should deale with them euen according to his couenant, which he made with them, whereof the cheifest point is free reconciliation, and dayly forgiuenes, whereby hee pardoneth them their offences. Iust and vnreprouable therefore are they thought, because that all their life doth witness them to be auowed to righteousness, the feare of God to reigne in them, while there is a certaine example of godlynes. But when their godly endeouour did farre differ from perfection, it coulde not please God, without forgiuenes and mercie: Wherefore the iustice which is prayed in them, dependeth vpon the free mercie of God. Wheret y it cometh to passe, that he accounteth not what vnrighteousnes so euer remaineth in them. So it is necessary to vnderstand what soeuer is found in scripture of the righteousness of men, that it ouertrow not forgiuenes of sinnes, to the which it leaneth, no otherwise then the building to the foundation. They that say that Zachary and Elizabeth were simply iust by faith, because that they freely pleased God by the mediation, doth writeth Lukes word's into a contrary sense. As concerning the matter it selfe, they saye neither fly nothing, nor yet all I graunt the righteousness which is ascribed to them, ought not to be imputed to the desert of works, but to the loue of Christ. The Lord yet notwithstanding, because he imputed not sinne vnto them, hath thought their holy life, although vnperfect, to bee woorthy the title of iust. The foolishnes of the P. pistles will easily be refelled: For they lay this, which is attributed to Zachary against the iustice offaith: the which as it is certaine to proceede from the same: so ought it to be made subiect and brought vnder to the same: or as they commonly say, to be brought into a ranke vnder, to auoyde contention betwene them. And that which they so point in respect of that one worde is fruitous. They say the commaundments of the Law are iustifications, therefore that they iustifie vs. As though we denied true iustice to be taught in the law, or that we should fly the fault to be in the doctrine, because it doth not iustifie: and that rather the cause is not in our weake flesh. Therefore that a hundred times I may graunt life to bee contained in the precepts of the law: yet notwithstanding nothing thereby shall come vnto men, which by nature are altogether turned away from the same. And now being borne againe by the spirit of God, yet notwithstanding they are farre from the pure obseruation of the same: Albeit, as I shewed of late, it is a faint and a vaine cauillation about the worde, when it signifieth nothing else, then statutes and appointed ceremonies.

7. *And they had no child.* It was appointed by the singular prouidence of God, that Iohn should be borne contrary to the common and accustomed order of nature. The same thing also was done in Isaac, in the which God determined to shew a token of his loue, not often teene, & worthy of remembrance. Elizabeth was barren, euen in the flower of her age. And old age doth finish childbearing euen in fruitfull women: therefore in these two lets a double miracle of diuine power doth appeare, and that to this ende, that the Lord would witness that prophet to be sent of him, as it were with stretched hand from heauen. And a mortall man was hee borne of earthly parents: but a meane a-

Gen. 18. 1

boue nature, (if I may so say) no otherwise commended him, then if he had fallen from heauen.

9. *According to the custome of the Priestes office.* The law did commaund to burne incense twise dayly: that is to witte, in the morning, and in the euening. That the Priestes had their order disposed among them, that Dauid did appoint euen as we haue said before. Therefore the law of God doth especially comãd that, which here is sayd of incense. The other things came from Dauid, that euerie familie should haue their course, notwithstanding Dauid did appoint nothing, but out of the commaundement of the lawe. For he onely did shew the way, whereby they might fulfill their charge enioyned them of God.

The name of the Temple here is taken for the holy place, that therefore is to be noted, because that sometime it signifieth the Poarch. It is sayd that Zachary went into the Temple, into the which it is not lawfull for any to goe, but for the Priestes; Therefore Luke doth say, the people stood a farre off, betweene whom and the altar of incense was a great distaunce. For betweene them was the altar, where vpon the sacrifice of beastes were offered. And it is to be noted, that Luke doth say, before God. For as oft as the Priest did enter into the holy place, he did goe as it were into the sight of God, that he might be a mediatur betweene him and the people. For the Lord would haue this thing testified vnto his people, that the entrance into heauen was not open to any mortall men, except the priest did goe before.

Nay how long soeuer men liue here vpon earth, they cannot come to the heauenly throane, that they may find fauour there, but in the person of the mediatur. Therefore when there were many Priestes, it was not lawfull for two of them together to execute the solemne office of intercession for the people: but therefore were they deuided into companies, that one onely should enter into the sanctuary. and therefore there was but one Priest at once.

Furthermore hither belonged that sweete perfume, that the faithfull might bee admonished, that the odour of their prayers ascended not into heauen, but by the sacrifice of the mediatur. And it is to bee sought out of the Epistle to the Hebrewes, how these figures shall agree to vs.

12. *Zacharias was troubled.* Although that therefore God doth not appeare vnto his seruantes, that he should feare them: yet it is profitable, yea and necessary for them to be moued with feare, that they being dismayed with themselves, might learne to yeelde iust honour to God. Neyther dooth Luke onely shew Zacharias to haue beene troubled: But he addeth, a feare fell vpon him. Whereby he declareth to haue beene so dismayed, that he was subdued to feare. Neyther doth feare of the presence of God so much strike men, that it should instruct them to reuerence, but that it might humble the pride of the flesh, the which is so hautie, that they will neuer submit themselves to God, vnlesse they be violently driuen to it. Whereof also we doe gather, that men onely in the absence of God, (that is, when they hide themselves from his sight) are proud, and flatter themselves. For if they had God as a  
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judge before their eyes, it should be necessary for them to fall downe flatte.

And if that this did befall to Zacharias ( to whom the prayle of righteoufnesse was giuen ) at the beholding of an Angell, which is but a sparke of diuine light. what shall become of vs wretches, if that the maiestie of God should bring vs to his shining brightnes? And now by the example of holy fathers we are taught, that no other are moued with the liuely feeling of the diuine presence, but that they quake and tremble at his sight, and also that they are foolish and dull, which doe heare him without feare.

*Feare not zacharias.* It is to be noted, that the glory of GOD is so fearefull to the godly, that they are not altogether deuoured of feare: but onely they are throwne downe from their vaine boldenesse, that they might humbly looke vppon him. As soone therefore as GOD hath vanquished the pride of the flesh in his faithfull, with his outstretched hand, he rayseth them vp againe. Hee dealeth otherwise with the reprobate. For as oft as they are drawn to the iudgement seate of God, meere desperation ouerwhelmeth them. And God doth giue againe this, as a iust rewarde vnto their vaine pleasures, in the which they haue made themselues drunken to wantonnes of sinning. Wherefore this comfort is to bee embraced of vs, in that the Angell doth vphold Zachary, that it is not to be feared, where God is present with vs, For they deceiue themselues much, who, that they might enioy peace, doe hide them from the face of GOD, seeing wee should seeke peace at him.

*Thy prayer is heard.* Zachary might seeme to haue done amisse, and contrary to the trade of his office, if hee entring into the holy place in the name of all the people, as a priuate man should pray for the obtaining of offspring. For the Priest taking vpon him to bee a common person, should be as it were forgetfull of himselfe, and should pray for the common safegard of the congregation. If we shall say, that it was not inconuenient, that Zacharias hauing perfourmed his cheifest part of prayer, should then secondly haue some priuate consideration of himselfe, it were not an vnapt answer. But it is scarce probable, that Zachary should then haue prayed for the obtayning of a Sonne, whereof he was past hope by the olde age of his wife, Neyther is there any certain moment of time gathered of the woordes of the Angell. Wherefore simply I interpret, that his desire was now heard, which long before he had poured out before God: Furthermore the desire of hauing offspring (so there be no excessse) is godly and holy, as may be gathered out of Scripture, which esteemeth this not in the last place among the blessings of God.

*Thou shalt call his name.* The name of Baptist I thinke was giuen vnto him, to declare the effecte of his office: *Iuchannan* For the which the Greekes say *Iohn*, with the Hebrewes doth signifie the grace of God. But many thinke the Sonne of Zachary so to bee called, as beloued of God. I doe not thinke that fauour heere to bee commended, which God thought him priuately to bee woorthy of, but that which his message was about to bring to all men. The time doth encrease the authoritie and

and estimation of his name: because that before he was borne, God imprinted in him a signe of his loue.

Luke 1.

Matthew.

Marke.

14. *And thou shalt haue ioy and gladnesse, and manie shall reioyce at his byrth.*

15. *For hee shall be great in the sight of the Lorde, and shall neither drinke wine, nor strong drinke, and hee shall be filled with the holy Ghost, euen from his mothers wombe.*

16. *And manie of the children of Israel shall hee turne to their Lord God.*

17. *For hee shall go before him in the spirit and power of Elia, to turne the heartes of the fathers to the children, and the disobedient, to the wisdom of the iust men, to make readie a people prepared for the Lord.*

14 *Thou shalt haue ioy.* The Angell doth signifie greater ioy, then that Zacharias could comprehend, of his new offspring: For he declared, that he should haue such a sonne, as he durst not wish for: And streight wayes hee goeth further, that that ioy should not be priuate, whereof onely the parentes should take their delectation, or that it might keepe it selfe in priuate houes, but should be common also to straungers, to whome the profit of his natiuitie should be declared. Therefore it is like, as if the Angell had sayd, not a sonne to haue bene borne alone to Zacharias, but a teacher and a prophet to all people.

The Papistes abused this place, that they might bring in a prophane custome, in celebrating the birth of Iohn. Let passe this, that they worshipped this day too much contrary to all good order, with daunsinges, leapings, and all kind of lasciuiousnesse, with libertie of banquetting, which order they feigne to be sicred vnto them: and that they suffer themselues in that celebration to be deluded with magicall artes, and deuilish deuises, no otherwise then as in the ceremonies of Ceres.

At this present it shall be sufficient for me briefly to declare the Angelles words to haue been wristed of them vnwisely, to the annuall celebrating of his byrth day: when the Angell simply did commend the ioy which should come to all godly men, by the fruit of his doctrine: For they reioyced for a prophet to be borne vnto them, by whole ministerie they were brought in hope of saluation.

15. *For hee shall be great.* He confirmeth that which hee sayd of ioy: because that Iohn was appointed to a thing great, & vnaccoutomed: Neither yet are the vertues wherein he did excell so much here praised, as the greatnes & excellency of his office is extolled. Like as Christ, when he affirmeth him to be the cheifest among the children of women, he hath not respect so much to the holines of his life, as to his ministry, that which streight wayes after followeth. He

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shall neither drinke wine nor strong drinke, is not so to be vnderstood, as though it were an especiall vertue of Iohn, to be a refainer from wine: but because that by that especiall marke, God would note his seruant, whereby the world might know an euerlasting Nazarite. The priests also refrayned from wine and strong drinke, when they supplied their courses in the temple. The same abstinence was prescribed to the Nazarnes, vntill their vow were fulfilled. And God would shew by a notable token, that Iohn in all his life was a Nazarite, dedicate vnto him, as we read also the same of Sampson. But vnder this colour there is not to be feigned a worshipping of God, in abstinence from wine, as Apes, that with ambition will follow whatsoeuer they may perceiue of their fathers deedes. Onely let all men haue temperaunce in estimation: they that find hurt in drinking of wine, let them willingly abstaine: they that lacke, let them take the want of it in good part. For that which pertayneth to the name of Sycera, I willingly agree to their iudgement, which shew with the Hebrewes doe thinke to be called euery kind of made wine.

Num. 6. 3

Iud. 13. 5.

*Hee shall bee filled with the holy Ghost.* This more inward note, wherewith all the Angell sayth Iohn shall be signed, was farre excellenter, then the outward and visible signe. In these wordes I thinke nothing els to be noted, then his apparant towardnesse, which might shew a hope of his excellencie to come further, I say not such towardnesse, as is also in prophane men, but such as might accord to the greatnesse of his office.

The sense therefore is that the power and grace of the spirite should not then onely shewe it selfe in him, when that hee should aspyre to his office: but that euen from his mothers wombe he should excell in the giftes of the spirite, which as certaine signes shoulde testifie what hee should bee: For from his mothers wombe, is as much to say, as from his first infancie. I grant truly the power of the spirit to haue wrought in Iohn, when he was yet included in his mothers wombe. But in my iudgement the Angell here meant an other thing, that Iohn being yet an infant, shoulde be brought as it were into the theatre with a singular commendation of the grace of God: of the fulnesse it is not meete, that we should more subtilly dispute, or rather trifle with sophisters.

For the scripture doth by this name signifie no other thing, then the excellent, and not common abundance of the giftes of the spirite. To Christ alone we know the spirit to haue beene giuen without measure, that we might all drawe of his fulnesse: and to bee giuen to other by a certaine measure. But they that aboue our common capacitie are indued with more plentiful grace, are sayd to be full of the holy Ghost.

Iohn 1. 6.  
1. Cor. 12.  
11  
Ephe. 4. 7.

But as the larger power of the spirite was an extraordinarie gyfte of GOD in Iohn: so it is to bee noted, the spirit not to bee bestowed vpon all menne by and by in their infancie, but when it shall please God.

Iohn from the wombe did beare the token of his dignitie to come, Saule beeing yet but a Sheeheard, did beare no Kingly shewe, yet

at

at length he beeing chosen King, was sodainely chaunged into a newe man.

By this example therefore let vs learne, that the free woorking of the spirit is free in men from the first infancie, to the last poynt of age.

19. *And many of the children of Israell.* In these wordes he declareth a detestable diuision, which then was in the Church. For it was necessary, to haue such Apostles, in whom conuersion to God might haue some place.

And truely there was so much corruption of doctrine, so much deprauiing of manners, such a confuse government, that it might be accounted a miracle, to finde a few to persist in godlinesse. If such exceeding dissention was in the olde Church, there is no cause, that the Papiſts should with a vaine cloake defend their superstitions, as if it were impossible the Church should erre: For because that vnder this name they doe vnderstand not the true and elect Sonnes of God, but the company of the wicked.

But we see more heere to be attributed to Iohn, then should agree to man. For when conuersion vnto God doth renew in men a spirituall life, it is not only the proper worke of God, but it doth excell euen the creation of men. Therefore by this meanes the ministers may seeme to be equall with G O D yea, and to bee preferred in as much as he is a creator, seeing it is more to be borne againe into a heauenly life, then to be borne mortall men vpon the earth.

The answer is easie: For the Lord, when he attributeth such praise to his outward doctrine, he doth not separte the same from the secret power of his spirit. For, because God chuseth men vnto him for ministers, whose ayde he vseth in the building of his Church, together by them he woorketh with the secret power of his spirit, that their labour might be effectuell and fruitfull, as oft as the scripture commendeth this efficacie in the ministerie of men, let vs learne to yeelde the thing receiued to the grace of the spirit, without the which mans voyce to no effect should be spread abroad in the ayre. So Paul, while he reioyceth himselfe to be the minister of the spirite, challengeth nothing apart vnto himselfe, as though with his voyce he shoulde pierce the heartes of men, but hee declareth in his ministerie the power and grace of the spirit. These sayinges are woorthie to be noted: For Sathan very artificially worketh to diminish the effect of doctrine, that he might weaken the grace of the spirite ioyned to it. I graunt that externall preaching seperately by it selfe can doe nothing, but because it is an instrument of diuine power for saluation, and an effectuell instrument by the grace of the spirit: let not vs separte those things which God hath ioyned. But that the glory of conuersion and of faith, may remaine whole towards one God. The scripture doth admonish vs oftentimes, ministers through themselues to be nothing, but then he compareth with God, least any taking the honour from God, should bestow it amisse on them.

In summe, the minister is sayd to turne them, whom God dooth conuert, through the woorke of his minister. For hee is nothing but the hand of God

God



God, & in this place both are expressed very well, now of the effect of doctrine there is enough spoken. That the same is not in the appointment or hand of the minister to conuert men vnto God, of this wee gather because that Iohn did not conuert all commonly to God: (the which thing without doubt hee would haue done, if all things had beene giuen him that he desired) but he turned them onely, whome it pleased God effectually to call. In conclusion, the same is taught here of the Angell, which Paule taught to the Romans: Faith commeth of hearing, but by faith none are lightened, but they to whom the Lord hath inwardly reuealed his arme. Rom. 10. 17:

17. *Hee shall goe before him.* In these wordes hee defineth what the office of Iohn should be, and by this note he distinguisheth him from the rest of the Prophetes, to whom a peculiar and proper message was commanded, when that Iohn for this thing onely was sent, that he might go before Christ, as an officer before a king. So the Lord speaketh by Malachy. Behold I send, my Angell, which shall prepare my way before me. In summe, to no other poynt belonged the calling of Iohn, but to prepare an audience for Christ, and to get him disciples. And in that no expresse mention is here made of Christ, but that the Angell maketh Iohn a fore-walker or standert bearer of the eternall God: hereof the eternall diuinitie of Christ is gathered. Mal. 3. 1.

*With the spirit and power of Elyas.* The spirit and power I take for the power or excellency of the spirit, wherewithall Elyas was endued. For neither must we inuent the dreame of Pythagoras, that the soule of the Prophet should goe into the body of Iohn. But that spirit of God, which wrought mightily in Elyas, should after exercise like power and effect in the Baptist. but the latter name is added expositiuelly, to expresse the kinde of grace, wherein Elyas most did excell: namely, that he being furnished with heauenly power, might merueilously restore the decayed worship of God: For such repaying passed the power of man. Now that which is begunne of Iohn was no lesse merueilous, wherfore it is no meruell, if it behooued him to be adorned with the same gift.

*That he may turne the hearts of the fathers.* Here the Angell doth note what especiall similitude Iohn had with Elyas. Therefore hee said he was sent that he might gather people dispersed into vnitie of faith: for the turning of fathers to sons, is a reduction from discord to loue. whereof it followeth that there was a certaine breach, the which might cutte, or as it were rend the people. We knowe in the time of Elyas what a horrible defection of the people there was, how shamefully they were degenerate from their fathers, they were so deuided, that they could be nothing lesse thought, then the sonnes of Abraham. Elias brought them againe into a holy consent. such a gathering together of fathers with children there began to be by Iohn, the which Christ at length finished: wherfore Malachy when hee speaketh of bringing againe, doth signifie that the state of the Church should be so deuided (when the other Elyas should come) as it is sufficiently knowne by histories, to haue beene then, and shall more apparantly be seene in their places. The doctrine of the scripture was polluted by innumerable lyes, the worshipping of God was corrupt with more then grosse superstitions, religion was deuided into diuers sectes. The priestes openly wicked and Epicures, the common people

it selfe was drowned in wickednes. Furthermore nothing was founde. That is sayd here, *the heartes of fathers to children*, it is vnproper. For it behooueth rather to conuert the sonnes, which were truce breakers, and had gone from the right faith of fathers. But although the Euangeliste doth not so warily expresse the order, yet the sense is not obscure, that God to bring to passe, by the worke of Iohn, that they againe should grow together into holy concord, which first were diuided amongst themselues: Eyther part is had of the Prophet, which notwithstanding ment nothing else then to signifie mutuall agreement. But because that men oftentimes do conspire among themselues, that some should more alienate some from God: the Angell doth therewithall define, what manner of conuersion it should bee, which hee doth promise: yea such as should call the disobedient to the wisdome of the righteous. That therefore is to be noted, that wee knit not our selues fast with the wicked, vnder the false cloke of concord. Because the name of peace is goodly and pleasant, as oft as it commeth in the scriptures, it is greedily snatched of the Papistes, to procure vs enuy: as though that we (which endeuour to call the world from disloyall reuolting to Christ) were the aucthours of discorde. but by this text, their foolishnesse is very well refelled: because the Angell doth shew the manner of true and lawfull conuersion, hee maketh the stay and bande of it to bee the wisdome of the righteous. Accursed therefore bee that peace and vnitie, wherein men agree amongst themselues against God. Furthermore, it is not to be doubted, but that fayth is vnderstoode by the wisdome of righteous men, as of the contrary the vnfaithfull are called disobedient.

Truly an excellent testimonie of fayth, whereby wee learne that wee then are wise to saluation, when wee are obedient to the woord of God. The worlde also hath his wisdome, but corrupt, and therefore deadly: and which is condemned of vanitie. Although the Angell signifieth ouerthwartly shadowed wisdome, wicked and accursed before G O D, wherein the sons of this world please themselues. Now wee vnderstand men so to be reconciled amongst themselues, that chiefly they might come againe in fauour with God. That which straight wayes followeth of making ready a people, prepared for the Lord, doth agree with that part, that Iohn should bee the cryer of Christ, that hee might walke before his face, for the ende of his preaching was to make the people dilligēt to heare the doctrine of Christ. Although the participle *Katakeuasmēnon* doth not so much signifie perfection with the Greekes, as the forme and aptnes, whereby thinges are made fitte for their vse. The which signification shall not ill agree with this place, that Iohn was sent to prepare and frame that people for Christ, which otherwise being rude and vnpolished, would neuer shew it selfe easie to bee taught.

Luke 1.

Matthew

Marke.

18. Then Zaccharias sayde vnto the Angel, where by shall I knowe this? for I am an olde man, and my wife is of a great age.

19. And the Angell answered, and sayd vnto him: I am Gabryell, that stand in the presence of

of God, and am sent to speake vnto thee, and to shew thee these good tidings.

20. And behold thou shalt be dumb, and not be able to speake, vntil the day that these things be done, because thou beleuest not my words, which shall bee fulfilled in their season

18. Then Zacharias sayde vnto the Angell. Here followeth the infidelitie of Zacharias, and the punishment which the Lord layd vpon his vnfaithfulnesse. He prayed for the obtaining of offspring. now, when it is promised, as forgetfull of his vowes and fayth, hee distrusteth. Albeit at the first blush it might seeme a harde thing that with his answere God should so greiuously be offended. He obiecteth his old age: euen so did Abraham, whose fayth yet is so much prayesed, that Paule should say, his body which now was dead, was not considered. Nor the vnfruitfull wombe of Sara: but simply that he reposed himselfe in the truth and the power of God. Zachary doth aske how, or by what argument he may bee the more assured. And Gedeon was not reprehended, though that twofold he required a signe: And also a little after there is the like exception giuen of Mary: How shall this thing be, when I know not man? The which notwithstanding the Angell dooth dissemble as if there were no fault in her: how cometh it then, that the Lorde shoulde so seuerely chasten Zacharyas as guiltie of most greivous sinne? Verily I graunt, if the words onely should be looked on, eyther that they did all offend alike, or Zachary not to haue offended at all. But when it is conuenient to iudge the doinges and sayings of men, according to the affection of the hart, it is rather to be stood to the iudgement of God, to whom the priuie secret places of the heart are open. The Lord without doubt doth see something worse in Zachary, then his words do shew: And therefore the Lord waxed angry with him, that by distrust hee should put away his promised fauour to him. It is not our dutie to prescribe a law for God, but let it be free for him to punish that in one, which offence hee doth pardon in others. But it doth easily appeare, that the cause of Zachary differed from the cause of Abraham, Gedeon, or Mary. That in words is not discerned. The knowledg therefore is to be left to god, whose eies doe pearse euen to the fountaine of the heart. So God discerned betweene the laughter of Sara and of Abraham: when notwithstanding, the one differed not in likenesse from the other. Furthermore the cause of distrust in Zacharyas, was, that hee staying in the order of nature, did attribute lesse to the power of God, then was meete. For ouer straightly and sparingly doe they thinke of the works of God which beleue not him to be able to doe more, then according to nature is credible, as though his hande were subiect to our sense, or included in earthly means: but it is the propertie of faith much more to beleue, then the reason of the flesh could say might come to passe. zacharias doubted not, whether it were the voyce of God, or no. But when he was ouermuch bent vpon the world, an ouerthwart doubting crept into his minde, whether that should come to passe, that he heard or no. And in that thing he did no final iniury to God. for it were as much, as if he should dispute whether god might be accounted true or no, who he surely knew had spokē in which was sufficiēt, although it is to be known Zacharias not

Rom. 4. 19

Iud. 6. 17

Gen. 17. 17  
& 18. 10.

not to haue been so vnbeleeuing, that altogether he should shrinke from faith. For there is a generall faith, which doth take hold of the promise of eternall saluation, and the testimonie of free adoption. And euen as after God hath once receiued vs into fauour, he specially promiseth many thinges that he will feede, that he will take vs out of perils, he will be a detender of our innocencie, and preserue our life: so there is a perticular faith, which answereth to euery such promises. Therefore sometime it may be, that some man trusting in God of forgiveness of sinnes, and of saluation, yet in some point should waiver: for either he should feare to much in the danger of death, or be too much carefull for dayly sustenance, or ouer doubtfull in his counsailes. Such was the incredulitie of Zacharie, because that hee hauing the roote and foundation of faith, did onely stick in this one point, whether God would giue him a sonne. Wherefore let vs know that they doe not by and by fail and depart from the faith, when their infirmitie in some particular affaires doe disturbe or moue them, nor faith to faile at the root, as oft as the boughes doe shake at diuerseiuasions or blastes. Graunt that Zachary meant nothing lesse then to call to tryall the assurance of the diuine promise. But when that generally he was perswaded God to bee true, hee was drawne by stealth into a shrewd estate, by the craft and deceites of Sathan. So much the rather it becommeth vs to be readie bent to watching day and night For which of vs shall be sure from the deceites of Sathan, into the which wee see a man of singular holines to haue fallen, who diligently in all his life took heede to himselfe?

19 *I am Gabryell.* In these wordes the Angell doth shew, that the credit was taken not from him, but from God, of whom he was sent, and whose message he brought: and therefore he reprobeth Zachary, that he was disobedient against God. To stand before God, signifieth as much as to be readie at commandement, as if he should say, that he was no mortall man, but a heauenly spirit, neither rashly to haue come, but as it became the minister of God, faithfully to fulfill his office: whereof it followeth, that God the authour of the promise is vnworthily hurt, and despised in the person of his messenger. To that purpose tendeth the saying of Christ, Hee that doth despise you, despiseth me. For although the preaching of the Gospell is not by Angels, brought vnto vs from heauen: yet because God doth witness by so many miracles the same to proceed from him, and Christ the prince and cheife of Angels published the same once with his own mouth, that hee might sanctifie and establish the same for euer, no lesse man esteem ought to persist in it, then if all the Angels openly crying from heauen should witness the same. Nay, the Apostle in his Epistle to the Hebrewes, not being satisfied to say, that the voyce of the Gospell, which is founded out by the voyce of men, is equall to the law giuen by Angels: but doth gather his argument from the lesser to the greater: If the word (saith he) brought by Angels being reiected, was not without punishment, much lesse shall they escape reuenge, which this day despise the voyce of Christ, who can strike the heauen and earth. Let vs therefore learne to performe obedience of faith to God, the which he doth more account then all sacrifices.

Gabryell doth signifie might or strength, or the gouernance of God, and this name was giuen to the Angell for our sake, that wee might learne

to attribut nothing as proper to Angels, whē that what vertue soeuer they haue is diuine, and of God. The Participle *Pareftecos* is of the preter tense: but in such wordes it is very well knowne, the preter tense to be put in the place of the present tense, especially where continuall action is signified.

Furthermore, the Angell, as it was lately sayd, doth affirme in those words himselfe to be the perpetuall messenger of God. That phrase of *shewing good tidings* doth amplifie the fault of Zachary, that he should be vngratefull to God promising him gently a thing ioyfull, and to be wished for of all.

20. *And behold, thou shalt be dumbe.* This kinde of punishment was like to be layd on Zachary, that hee beeing dumbe might looke for the comming of the promise, the which when he ought to haue heard it with silence, hee as it were brake it off with greiuous repining murmuring. Fayth keepeth silence, that it may be attentiuē to the word of God. Furthermore, it hath also the courses of speaking: That it may answere Amen, according to that of Osee. 2. 23 I will say to them, you are my people, And they shall say to mee, thou art our God. And because that Zachary answered rashly to the worde of God, this fauour was not granted to him, that streightwayes he should breake forth into giuing of thanks. but the vse of his tongue, which was ouer hastie was taken from him, for a time: Yet notwithstanding G O D doth gently mitigate his paine. First, because he doth end the same in tenne monethes: then that hee suffered Zachary not to be depriued of that benefit, whereof hee was vnworthy. He vseth the same gentlenes dayly towards vs. For as our fayth is small, and wee obiect many impedimentes, it is needefull that the trueth of G O D, by some meanes should breake out, that it might continue his course towards vs. That is the meaning of the Angell, when accusing Zachary of vnbeleife, hee doth yet pronounce, that thing should be finished, which Zachary did not beleue: Therefore Zachary is not a little cheered, when he heareth that his faith is not ouerthrowne of God, by reaso of his fault: but that at length it should appeare victorious. And sometime it commeth to passe, that the Lord doth performe and fulfill that, which was promised to vnbeleeuers, how much soeuer they resist: of the which thing we haue an example worthy of remembrance, in king Achaz: Isa. 11. 7. who when he forsooke his promised safegard, was yet deliuered frō his enemies, but that tēded not to his profit, but for the saluatiō of the chosen people. There is another thing in Zachary to be considered, to whom the Lord doth so forgiue the lacke of fayth, that therewithall hee yet correcteth it.

Luke. 1

Matthew

Marke.

21. Now the people waited for Zacharias, and marueiled that he tarried so long in the temple.  
22. And when hee came out hee coulde not speake vnto them: then they perceiued, that he had scene a vision in the Temple, for hee made signes vnto them, and remained dumbe.

23. And it came to passe, when the dayes of his office were fulfilled, that hee departed to his owne house.

24. And after those dayes his wife Elizabeth conceived, and hid her selfe sixe monethes, saying:

25. Thus hath the Lord dealt with me in the daies wherein hee looked on mee, to take from mee my rebuke among men.

21. *And the people waited.* Luke declareth that the people also was a witness of this vision Zachary taried longer in the temple then the wont was: Heereon suspition grewe, some vnaccustomed thing to haue befallne to him: he being come out, by gestures and signes doth shew, that he is become dumb. And it is credible, that some tokens of feare remayned in his countenance, wherby they gather that God had appeared to him. And there were in that age few or no visions: but the people did remember that they had beene common before in their fathers time. Wherefore not without cause did they iudge of these manifest signes. For it was not common, that sodenly without sicknesse he should be dumbe: And that after longer delay then neede was, hee should come so amazed out of the temple. Furthermore, the name of the temple, as we now sayd, is vsed for the holy place, where the altar of incense was: from thence the Sacrifice being finished, the preistes were woont to goe into their porche, and thence they blessed the people.

23. *When the dayes were fulfilled.* Luke doth put the word *Liturgian* for the executing of the office, which did goe by course in order to euery one, euen as we haue sayd. That it is sayd, that Zachary returned to his house, the time of his charge being past: hereout we gather the priests so long as they were in their courses did refrain from their houses, that they might altogether be giuen and fixed to the seruize of God. For this purpose there were Galleries made in the sides of the temple in the which they had chambers. The lawe did not forbid the priest fro his own house: but that it restrained them from touching of their wines, when they shoulde eate the holy bread: It is probable that when many with small reuerence did handle the holy things, this remedie was inuented, that they being remoued fro al allurementes, might keepe themselues cleane & free fro al polution: neither was the lying with their wiues only forbidden thē but also the drinking of wine & strong drink. Therefore when the order of their diet was changed, it was profitable not to departe from the temple, that the sight of the place might teach them to seeke & esteem of purity, euen as it was appoynted of the Lord. It was also profitable that all occasion of wantonnes should thereby be taken away, that with more diligence they might apply their charge. The Papistes this day vnder this pretēce do defend their tyrannous lawe of vnmarried life. For thus they reason seeing the priests in times past were commanded to abstaine from their wiues, when they were busied in holy affayres: now worthily may perpetuall continence be required of our priests, which not by course of times, but dayly, do sacrifice: Cheisly, for that the dignitie of holy rites is far more excellent then vnder the law. But I woulde knowe, why they doe

2. Reg. 6. 5.

1. Sam. 21. 4  
Leuit. 10. 9

doe not also abstaine from wine and strong drinke. For neither is it lawfull to seperate those commaundements, which God hath ioyned that onely halfe should be obserued, and the other part neglected. The company with their wiues is not so expressly forbidden, as the drinking of wine. If vnder the colour of the law, the Pope doth inioyne to his priests single life, why doth hee permit them wine? Nay, by this reason hee ought to shut vp his priestes in some innermost roomes of his Temples, that they being shut in prisons, might passe all their life without the fellowship of women and people. Now we see plainly they wickedly pretend the law of God, from which they depart: But notwithstanding a full answere dependeth of the difference of the law and the Gospell. The priest did place himselfe before God, to purge away the sinnes of the people, that he might bee as it were a mediatur of God & men: it behoued him, vpon whom that office was layd, to haue some note, whereby he being exempted from the common order of men, might be knowne as the figure of the true mediatur. For this purpose were appointed the holy garments and annoynting: Now in the publike ministers and pastors of the Church there is no such like thing, I speake of the ministers, which Christ instituted to feed his flock, not of those which the Pope maketh, rather butchers to sacrifice Christ, then priestes. wherefore let vs repose our selues in that sentence of the holy Ghost, which pronounceth that matrimony is honourable in all men.

Ezcc 24. 20

Heb. 13. 4.

24. *Shee hidde her selfe.* This seemeth to bee absurd, as though that shee shoulde bee ashamed of diuine blessing. Some thinke that the thing being yct doubtfull, shee durst not come abroad, least that she should make her selfe a laughingstocke, if her opinion should bee made frustrate, which she had conceaued. And I doe so accompt of the promise made, that she was assured it shoulde come to passe. For when shee perceaued such grieuous punishment to bee layde vpon her husband, for the vnaduised fall of his tongue, how coulde shee sine monethes space nourish such doubt in her heart: and her wordes doe plainly declare that her hope was not wauering, or doubtfull. For when she saith the Lorde hath doone it, shee wisely and without feare declareth the Lords knowne fauour.

There might bee two causes of her hiding. First that the myracle of GOD shoulde not bee layde open to the diuers speaches of men, before it shoulde apparauntly bee knowne. For it is the custome of the world to speake oftentimes rashly and very vnreuerently of the workes of God.

The other cause was, that when men of a sodaine shoulde see her great with childe, they shoulde the more bee stirred to prayse the Lorde. For those workes of God, which by little and little rise vp amongst vs, in processe of time are naught set by. Therefore Elizabeth hid and absented her selfe not for her owne sake, but for the cause of others.

25. *Thus hath the Lorde delt with mee.* Shee setteth forth the goodnesse of GOD priuately, vntill the appoynted time shoulde come of publishing the same vnto the worlde. It is to bee supposed that her husband by writing had enformed her of the promised childe, in that the more certainly and with the chearefuller minde shee sheweth that GOD is the authour of this benefitte. And that shee approoueth in her next

woordes. *In the dayes wherein hee looked on mee, to take from mee my rebuke among men.* Shee declareth, that the cause of barrenesse was, for that the fauour of God was turned from her.

Amongst the earthly blessings, which God doth giue, the scripture accounteth this as chiefe, that he vouchsafeth to giue vs children. For if the increase of bruit beasts is a blessing of God: then how much more excellent man is then beastes, so much more to be esteemed and accounted of, is the increase of men then of beastes. Neither is it a slight or cōmon honour, that when God alone deserueth to be accounted a father, he yet admitteth earthly men into the fellowship of this name with him. Therefore that doctrine is diligently to bee considered, that children are the inheritance of the Lord. *Psalme. 127. 3.* and the fruite of the wombe his rewarde. But Elizabeth had a farther regard: because that beyond the common order of nature, she being barren and olde, had now conceaued by a wonderfull miracle of God.

*To take from me my rebuke among men.* Barrenesse was not without cause esteemed as a reproach, seeing that the blessing of the wombe was accounted amongst the especial testimonies of Gods fauour & loue. Some thinke that this did specially appertaine to the people of the old law, because that Christ was to come of the seede of Abraham. But that belonged onely to the tribe of Iuda. Others more rightly affirme, that the increate of the people of God was prosperous and happy, for that it was said to Abraham, *Gen. 13. 15.* Thy seed shall be as the sand of the sea, & as the stars of heauen: But the generall blessing which reacheth vnto all mankind, & the promise made vnto Abraham, which is peculiar to the Church of God, ought to bee ioyned together.

Let parents learne to be thankfull to God for their childré, but let them that want, learne by the same to humble theselues. Elizabeth accounteth that this reproach is but before men, because that it is but a temporal chastisement, by which we are nothing the further from the kingdome of heauen.

Luke 1.

Matthew Marke.

26. *And in the sixth moneth the Angell Gabriell was sent from GOD vnto a Cistie of Galile, named Nazareth.*

27. *To a virgin affianced to a man, whose name was Ioseph, of the house of David: and the virgins name was Mary.*

28. *And the Angell went in vnto her, and sayde, Haile, thou art freely beloved, the Lorde is with thee: Blessed art thou among women.*

29. *And when she sawe him, shee was troubled at his saying, and thought what maner of salutation that should be.*

30. *Then the Angell sayde vnto her, Feare not Mary: for thou haste found fauour with God.*



31. For loe, thou shalt conceiue in thy wombe, and beare a sonne, and call his name Iesus.

32. He shall be great, and shall be called the Son of the most high: and the Lord God shall giue him the throane of Dauid his father.

33. And he shall reigne ouer the house Iacob for euer, and of his kingdome shall be no ende.

26. In the sixth moneth. The order of Gods counsell is wonderfull, and much differeth from the common iudgement of men. In that he woulde that the beginning of the generation should be more famous in his forerunner, or cryer, then in his owne sonne. The prophecie of Iohn Baptist vttered in the temple, is knowne in euery place. But Christ is promised to a virgin, in an vnknowne towne of Iuda, and this prophecie remaineth buried in the bosome of one maide. But so it was requisite to bee, that euen in Christes birth that might be fulfilled. That God by foolishnesse might saue them that beleueue, 1. Cor. 1. 21. But so was this treasure of this secret mysterie layde vpp with the Virgin, that at the length in his time it might come forth to all the godly. This secret reposing of it is (I graunt) contemptible: but such as was most meete both for the tryall of the humilitie of our faith, and also for the beating downe of the pride of the wicked.

And let vs (although the reason do not at the first appeare) learne with modestie to submit our selues to God: neyther in this let it greiue vs to learn of her, that bore Christ the eternall wisdome of God, in her womb. Nothing is more to be taken heed of, then that wee through our proud contempt bereaue not our selues of the knowledge of the incomparable misterie, which God wil should bee hid in his little ones, and such as seeke for knowledge. This seemeth to me to be the cause, why he chose a virgin espoused to a man. The imagination of Origen, that he so wrought it, that he might keepe secret from sathan the saluation, which he prepared to giue to men, hath no liklyhood with it. The vayle of matrimonie was therefore spread before the eies of the world that he whom they commonly supposed to be the sonne of Ioseph, the godly at length by fayth should know to be the sonne of God. And yet Christ came not forth in such base and meane sort, but that the heauenly Father shewed forth in him euen at the beginning, the glory of his Godhead. For the Angels declared, that the Sauour was borne. But their voyce being heard, onely of the Shepherds was not spread farre.

There was one wonder famous amongst the rest, that the wise men which came from the East, did euery where reporte, that a starre appeared vnto them, as a testimonie of the birth of the great king: yet wee see howe GOD kept his Sonne, as it were in secrete, vntill the time came, that hee should fully be shewed. Then hee erected, as one should say, a Theatre, from whence he might plainly be beholden. The participle, *Memestemenen*, which the Euangelist doeth vse, doeth signifie, that shee then was a Virgin, promised to a husbände, but not deliuered as a wife to a husband,

husband. For it was a custome amongst the Iewes, that the parentes shoulde keepe their daughters at home with them, for a time, after that they were espoused vnto men: Or else that law for the slandered wife, which is in Deut 22. 13. were in vaine. Luke sayth that Ioseph was of the stocke of Dauid, because that the families were wont to be accounted by the names of men: of the which matter we will speake more in another place.

28. *Haile thou that art freely beloued.* Because that the message was wonderful, and almost incredible: therefore the Angell began with a commendation of the fauour and grace of God: And seeing that by reason of our dull vnderstanding, our mindes are driuen to such a straight, that they cannot comprehend the wonderfull greatnesse of God his works. This is the best remedie that we stirre vp our mindes to meditate and consider the infinitenesse of his grace. Therefore since that the vnderstanding of God his goodnesse is the gate of fayth: The Angell tooke this (and not without cause) as the best order, that by occupying the minde of the Virgin in meditating of the fauour of God, shee might be the better prepared to receiue and vnderstand that incomprehensible mysterie. For the participle *Kecharitomene*, which Luke doeth vse, signifieth the free fauour of God, as appeareth more plainely in the Epistle to the Ephesians. 1. 6. where Paule intreating of our reconciliation with GOD sayth that God by his beloued Sonne *Echaritosen*, that is, receiued vs into his grace, and through his fauour he embraced vs, which before were his enemies. Afterwardes the Angell sayth, that *God was with her.* For vpon whom God vouchsafeth once to bestow his loue, vnto them hee declareth himselfe to be mercifull and bountifull, and to them hee giueth and bestoweth his giftes, and therefore is the third parte of the sentence added, *Blessed art thou among women*: For hee vseth this worde *Blessing* as the effect and prooffe of the fauour of GOD. For in mine opinion, it is not heere vsed for a praying of her, but doeth rather signifie a happynesse or blessednesse.

So Paule vseth to pray, that the faythfull might haue first grace, then peace: that is, all kinde of good things, signifying thereby that we are then become blessed and rich, when wee are beloued of God, the authour of all good things. Then if the blessednesse, rightousnesse and life of Marie doe come of the free loue of God: and that her vertues and all her excellencie is the meere liberalitie of God: Then deale they very preposterously, that teach vs to aske those things of her, which shee with vs receiue from another.

But very grosse is the folly of the Papistes, which as it were by a magickall coniuring, haue turned this salutation into a prayer. And by want of reason they haue beene thus farre drawne, that their Preachers might not pray in the pulpit for the assistance and grace of God his spirite, but by their *Hayle Mary.* And besides that, this is to be accounted as a salutation onely they rashly take vnto themselues the office of an other, which God inioyned not to any but to the Angell: but twise more foolish is that imitation, that they salute one that is absent.

29. *When shee sawe him, shee was troubled.* Luke doth not say that shee was troubled at the sight of the Angell, but at his saying: why then dooth hee also make mention of the sight? This, (as I interpret it) was the cause: Mary seeing some portion of heavenly glory in the Angel, through the reuerence of GOD, shee conceaued a sodaine feare. Therefore shee was troubled, for that shee perceiued, that it was not a mortall manne that did salute her, but an Angell of GOD. But Luke dooth not say, that shee was so troubled, that shee was thereby amazed: but rather sheweth the signe of an attentiu and very ready minde, when that hee presently addeth, that shee thought with her selfe what manner of salutation this should be: that is whereto it tended, and what it meant. For presently shee thought that the Angell was not sent to her for nothing.

And by this example wee are admonished: First, that the workes of God are not sleightly to be passed ouer. Then likewise wee ought so to weigh and consider them, that reuerence and feare may goe before.

30. *Feare not Mary.* In that hee willeth her not to be afrayde, let vs alwayes remember howe weake our fleshe is, and that it cannot bee, but that wee shoulde bee afrayde, so oft as but the least sparke of GOD his glory doth appeare. For when we earnestly consider the presence of God, wee cannot imagine a vaine or ydle presence. Therefore when wee are all in daunger of his iudgement, out of feare there riseth a trembling, vntill hee sheweth himselfe as a father. The holy Virginn sawe amongst her people such a vile heape of sinnes, that there was good cause why shee shoulde be afrayde of the greater vengeance.

Wherefore, that the Angell might put this feare away, hee sayth, that hee is a witnesse and tydings bringer of that, which is wonderfull good. Luke vsed this Hebrew phrase, to *finde fauour*, for to haue GOD mercifull. For it cannot bee sayde, that hee found fauour, that sought the same: but hee to whome it was offered, and seeing that examples of the same are sufficiently knowne, it were but vaine here to alledge them.

31. *For loe thou shalt conceaue in thy wombe.* The Angell frameth his woordes, firste, to the Prophesie of Esaye, and then to other places of the Prophets, that it might thereby the better sincke into the Virginnes minde. For such Prophesies weerknowne and common, euery where among the godly: yet with all it is to bee noted, that the Angell did not whisper that onely in the eare of the Virginn, but hee brought that gladd tidings of saluation, which not long after was to bee spread throughout the whole world.

Wherefore it is not doone without the counsell of GOD, that hee so plainly expresth the consent betweene the olde Prophesies and the present message of the conning of Christe, The worde *Conceauing*, is sufficient to confute the witlesse fancie, as well of Marcyon, as of Manicheus. Forthereby may bee easily gathered, that Mary did not bring forth an aiery body or Ghost, but such fruit as shee before had conceaued in her wombe.

*And thou shalt call his name Iesus.* Mat. 1. 21. rendreth the cause why this name was giuen him. For that hee shoulde saue his people from their sinnes: so that in the very name Saluation is promised, and the cause is shewed to what ende Christ was sent of his Father into the worlde. As hee sayth himselfe, that hee came not to destroy, but to saue the world. John 12. 47. Let vs also remember that this name was not giuen him by the will of man, but by the Angell, at the commaundement of God, that our faith might be fastened in heauen, and not vpon earth. It is deriued of *Iashang* which with the Hebrewes is Saluation: and from thence commeth that worde, which signifieth to saue. Furthermore they doe but fondly reason, which endeavour to deriue it of that Hebrewve nowne *ihushug*.

It appeareth that the Rabbynes did deale very maliciously, in that they neuer giue him that honourable title of Christ, but in euery place write Iesu: or rather imagine him to haue bin some base or degenerate Iew. Therefore their writing deserueth as much credit and authoritie, as doth the barking of a dog. That they obiect that he should be farre inferior to the dignitie of the sonne of God, if he should haue a name common with others, may also be pretended of Christ. But the answer to them both is very easie. For that which before was shadowed vnder the law, is fully and wholly performed in the Sonne of GOD: or that he had the substance of that in him, which was before but figured. The other obiection is of no greater force. They deny that the name of Iesu is holy & euerent, before whom euery knee Philip .2. 9. ought to bow, vnlesse it did onely belong to the Son of God. Paule doth not attribute vnto him a magicall name, in whose syllables the maiesty were included: but his words were to this purpose, as if he should haue said great power was giuen vnto Christ of his father, vnder the which al the world should bow. Therefore let vs bid such faigned inuentions fare well, and let vs knowe that the name of Iesu was giuen vnto Christ, that the faithfull might learne to seeke in him that, which before was shadowed vnder the lawe.

32. *Hee shall be great.* The Angell saide the same <sup>of</sup> Iohn Baptist, whom yet hee woulde not make equall with Christ. But the Baptist was great in his order: And presently after he declareth that the greatnesse of Christ extolled him farre aboue all creatures. For this hath hee alone proper and peculyar to himselfe, that he shoulde bee called the sonne of God, as the Apostle proueth Heb. 1. 5.

I graunt that sometimes in the scripture the Angelles and kings are adorned with this title: but these are in common called the sonnes of God, for the excellencie which God hath giuen them. And it is cleare, and not to be doubted, but that God exempteth his sonne from all the rest, when that he peculyarly saith vnto him, Psalme 2. 7. Thou art my Sonne: Therefore Christ is accounted here neither among Angels nor men, that he might be accounted one of common sort or company of the children of God: for that which is giuen vnto him, it is lawfull for none other to take to themselues.

It is true that Kinges are the children of God, but not by right of nature, but because the Lorde hath bestowed that honour vpon them. Neither doth this title belong vnto Angelles, but as they vnder their chiefe head  
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excell amongst the creatures. And we also are children but by adoption which we obtaine by faith, for we haue it not of nature. But Christ is the onely, and the onely-begotten sonne. That interpretation is very false & deceitfull, which that filthy dog Seruetus wresteth, the word of the future tence, that hee might prooue that Christ was not the eternall sonne of God: But that he began then so to be accompted when that hee tooke vpon him our flesh. Hee argueth that Christ was not the son of God, before that he being clothed with flesh, did appeare in the world, because that the angell said: He shall be called. I except against this, & affirme that the words of the Angell do signifie nothing else, but that such a sonne of God should be made manifest in the flesh, as was eternall: For to bee called is referred to the apparant knowledge. But there is great difference here betweene these two enterpretations, whether hee began now to be the sonne of God, which was not before, or that he was made knowne vnto men, that they might know him to bee the same which was promised in times past. And truly, sith that God in all ages was called a Father of his people, it may thereby be gathered, that the Sonne was in heauen: from whome & through whom this fatherhood came to men. For men should arrogate too much vnto themselues, if they durst be so bold as bragge, that they were the sonnes of God: but as they are the members of the onely begotten son. where fore it is certaine that the holy fathers had not the assurance of that so honourable a calling. But as they had their confidence in the Sonne, the mediatur. But what profit wee haue by this more perfect knowledge, whereof wee now speake, Paule doth teach vs in an other place. For that nowe wee may freely not onely call, but cry out that God is our Father. Rom. 8. 15. & Gal. 4. 5.

*God shall giue vnto him the throane of Dauid.* We haue said that the Angel tooke out of the Prophets these titles, which he giue h vnto Christ, that the holy virgin might thereby know the better, that hee should bee the Redeemer, which was in times past promised vnto the fathers. When as the Prophets do speake of the restitution of the Church, they call the whole hope of the faithfull to the kingdome of Dauid: So that it was a common rule amongst the Iewes, that the safegard of the Church was reposed in the prosperitie of Dauids kingdome. Neither did there any thing more aptly or fitly agree to the office of the Messias, then that he should againe restore the Kingdome of Dauid. And therefore the Messias is sometimes called by the name of Dauid: as in Ier. 30. 9. They shall serue the Lord their God, and Dauid their king: Also in Ezechi 34. 24. and 37. 24. My seruant Dauid shall bee prince amongst them: And in Ose. 3. 5. They shall seeke the Lord their God, and Dauid their king. The places also whereas he is called the son of Dauid, are sufficiently knowne and vnderstood. In summe, the Angell declareth that the Prophecie of Amos 9. 11. of raising the tabernacle of Dauid, which was fallen downe and overthrowne, was fulfilled in the person of Christ.

33. *Hee shall raigne ouer the house of Iacob.* Seeing that saluation was peculiarly promised vnto the Iewes, euen as the couenant was made with Abraham their Father: and Christ, as Paule witnesseth, Rom. 15. 8. was a minifter of circumcision. the Angell doth not without cause appoint his kingdome in that nation, as if it were the proper seate and abiding

place of the same. But this differeth not from other Prophecies, which doe enlarge & stretch the kingdō of Christ to the vttermost parts of the earth. For God by a new and wonderfull adoption did plant the Gentiles (which before were strangers) into the house of Iacob, so yet that the Iewes as the first borne should hold the principall degree, as it is set downe in the Psalme 110. 2. The Lord shall sende the rod of thy power out of Sion. Therefore the throne of Christ was placed amongst the children of Israell, from whence hee made the whole world subiect vnto him. But as many as are gathered by faith to the sons of Abraham, are accompted as the true Israel. And although the Iewes through their defection seperated themselues from the Church of God, yet the Lords will was, that certaine remnants of them shoulde remaine euen vnto the ende, because that his calling is beyond the power of men. The body of the people in shewe is vtterly cut off. But wee must remember the mysterie whereof Paule speaketh to the Rom. 11. 25. That at length it shoulde come to passe that God woulde gather some of the Iewes from the dispersing and scattering abroad. In the meane season the Church which is scattered through the whole worlde, is the spirituall house of Iacob, because she fetched her beginning out of Sion. For euer. The Angell declareth in what sense the perpetuities was so oft promised by the Prophets to the kingdome of Dauid. It flourished only in the times of Dauid and Salomon, in power and riches. Roboam the third successor, scarce held a tribe & a halfe. From that time it ceased not to be shaken with diuers miseries, vntill at length it was broken downe. Now the Angel declareth that when in the person of Christ it shall bee established, that shall not againe be destroyed: & to proue the same, he vseth the words of Daniel, which are set downe 7. 14. *And of his kingdom shall be no end.* Although the sense of the words is, that God is the euerlasting gouernor of the kingdom of Christ and of the Church, so that it shall neuer perish from off the earth, so long as the Sun and Moone shall shine in the heauen, yet the true perpetuities belongeth vnto the glory that is to come. Therefore the faithfull doe so by continuall course some of them succeed others in this life, vntill at the length they bee gathered together into heauen, where they shall raigne without ende

Matthew

Marke.

Luke 1.

34. Then sayd Mary to the Angell: how shall this be, seeing I know not man?

35. And the Angell answered and said vnto her: the holy Ghost shall come vpon thee, and the power of the most high shall overshadow thee: therefore also that holy thing which shall be borne of thee, shall be called the sonne of God.

36. And beholde thy cousin Elizabeth, shee hath also conceived a sonne in her olde age, and this is her sixte moneth, which was called barren.

37. For with God nothing shall be vnpossible.

38. Then Mary saide, Behold the seruant of  
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the Lord, be it done vnto mee according to thy worde:  
So the Angell departed from her.

34. *Howe can this bee.* The holy Virgin seemeth as hardly to restrain the power of God, as Zachary did before. For that doth she account to be vnpossible, which is beyond the common order of nature, for thus shee reasoneth. I know no man, howe then shoulde I beleue that this shoulde come to passe which thou tellest me? It is not needfull that we should greatly labor to cleare her of all fault, for by fayth shee ought to haue risen to the omnipotent power of God, which is not tyed to naturall meanes, but surmounteth the whole world, and yet shee now stayeth in the common course of generation: yet it is to be knowne that shee doth not so doubt or demand, as if shee would haue the power of God made subiect or equall to her senses, but being stricken with a sodaine admiration, shee is onely moued to aske this question. And that shee obediently and gladly receiueth this promise, may be gathered by this: That whereas there were many doubts on the contrary part, shee yet did stay but at this one. Shee might easily haue objected: where is that throane of Dauid become, seeing that all the dignitie of that Empire had now a long time bin abolished, & all the glorious beauty of the kingly stocke was extinguished. So that if shee had weighed the matter with the iudgement of the flesh, she should haue taken all that she heard of the Angel but for a fable, wherefore it is not to be doubted, but shee easily gaue place, & was throughly perswaded of the restitution of the church, a thing according to the flesh incredible. And it is probable that the prophesie of Esay 11. 1. was commonly spoken of euery where, whereas God promiseth to raise a grasse to grow out of the contemned stocke of Isay. Faith therefore being through the grace of God conceiued in the virgins minde caused her without doubt to beleue the message that was brought her of erecting of the throne of Dauid. If any except and say that there was also an other Prophesie, that a virgin should beare a sonne, I answer that the knowledge of that mysterie was as then very darke. The fathers hoped that they should haue a king borne, vnder whom the people of God should be blessed and happy. But the meane lay hidden from them, as if a vayle had bene put betweene them and it. Therefore it is no marueile that the holy Virgin asketh a question of that shee knoweth not. But that some do imagine of her words, that shee had made a vow of perpetuall virginitie, it is ouer weake and altogether absurd. For then very vnfaithfully had shee done in that shee suffered her selfe to be bestowed on a husband, and so making a mocke of God, had despised his holy ordinance of matrimonic. Although that in Poperie there had crept in a barbarous tyrannie in this matter of matrimonic, yet they neuer durst go so far, as to permit the wife without the consent of the husband to vow continencie, furthermore, it is a childish inuention to imagine a kind of monerie amongst the Iews. Yet that obiection is to be answered, that the virgin had respect vnto the time to come, and therefore should signifie that she should not dwell together with her husband. But this coniecture is probable and plaine, that the greatness, or rather the maiestie of the matter did so strike the virgin, that shee had all her senses tyed & bound with admiration. When shee heareth that the Son of God shall be borne, shee considereth a matter not common, & this is the

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reason why shee excludeth the knowlede of man. Thus being amased, shee crieth out, how can this be? Therefore doeth God so gently pardon her, and so louingly and fauourably answer her: because that hauing Gods workes in admiration, shee did reuerently and soberly demand how that could come to passe, which she was perswaded to be far aboute the common and accustomed course of nature. Furthermore, this question was not against faith. Because that it arose rather of an admiration, then of distrust, *The holy Ghost shall come vpon thee.* The Angell doth not so set the maner, as it had been needfull he should haue done, that would satisfie the curiosite of many. But he calleth the Virgin simply to consider the power of the holy Ghost, that with silence and quietly, she might religne her selfe wholly ouer vnto him. The word *to come vpon*, doth signifie that this is an extraordinary worke, wher the means of nature do want. And the next part of the sentence is added to expound the former, *The power of the most high shall ouersadowe thee.* For the spirit is as it were the essential power of God, through whose worke he sheweth and exerciseth himselfe, as well in the gouernance of the world as in miracles. There is an apt Metaphore in the word *ouersadowe*. For the Scripture doth oft compare the power of God (wher w<sup>th</sup> he preferueth and defendeth his) vnto a shadow. But there seemeth to be an other more peculiar sence and vnderstanding of this place: namely that the worke of the spirit should be secret, euen as a cloud set before shoulde stay the eyes of men from seeing. And as in working miracles, God doth keepe secret from vs the counsell of his workes: So it is our partes with modestie to reuerence that which he would haue kept hidden from vs. *Therefore that holy thing that shall be borne.* This is a confirmation of the former sentence, for the Angell teacheth vs, that it behooueth Christ to be borne without the company of man and woman, that he might be holy and the Son of God, that is, that he should not be in a comon estate amongst men, but that in holinesse & glory he should excell all creatures. The heretikes which faine, that when he was borne man, and was after made the Sonne of God, doe wrest that causall coniunction, that he should therefore be called the Sonne of God, because that hee was wonderfully conceived by the power of the holy Ghost, but they reason very wickedly. For although that he was manifested the Sonne of God in flesh, it followeth not but that the word was begotten of the Father before all worlds. Or rather, he the same that was the Sonne of God in his eternall Deitie, appeared also the Sonne of God in his humane fleihe. But this place dooth not onely teach vs the vntie of the person in Christ, but also sheweth that Christ, euen in that he had put on the humane nature, was also the Sonne of GOD. Therefore as the name of the Sonne of God was from the beginning proper to the diuine essence of Christ, so now the Deitie and humanitie ioyned, it agreeth to both the natures together, because that the secret and celestially working of his generation exempteth him from the common order of men. Often also other where as he affirmeth himselfe to be very man, he calleth himselfe the sonne of man. But the veritie of the humane nature is no let but that his diuine generation might procure him a peculiar honor aboute all others: namely in that hee was conceived by the holy Ghost beyond the ordinarie maner of nature. Of this there groweth a good cause of the assurance of



our fayth, that wee might more boldly call God, Father. For his onely Sonne would needes become our brother, that hee might in common make his father to be also ours. It is also to bee noted, that Christe as hee was conceiued by a spirituall power, is called a holy seede. And euen as it was be-  
hoouefull that hee shoulde be very man, that he might wash away our sinnes, and in our flesh that he might ouercome death and Sathan, and that he might so bee a perfecte mediatur: so it was necessarie, that he that shoulde purge others from sinne, shoulde be free from all vncleannesse and spotted. Although yet that Christ was borne of the seede of Abraham, yet brought hee no infection out of that corrupt nature, because that the holy Ghost kept him pure and cleane euen from the beginning. Neither that he himselve alone should excell in holinesse, but also that hee should sanctifie his. Therefore the maner of conception doth testifie that we haue a mediator seperate from sinners.

36. *And behold Elizabeth.* With an example done at home by her, the Angell doth strengthen the faith of Mary in hope of the myracle, For if neither the barrenesse, nor the old age of Elizabeth could hinder God, but that hee would make her a mother, when shee shall see such a spectacle of Gods power in her owne kinswomã, there is no cause why Mary should still contain her selfe with in the accustomed boundes of nature. He expressly noteth the sixth moneth. For seeing that the woman cõmonly perçeiueh in the fifth moneth, that her childe hath life, in the sixth month, she is put out of all doubt: It had bin the part of Mary so to haue credited the simple word of God, that there should haue been no need by any other meanes to strengthe her faith, but least she should wauer any more, the Lorde vseth this new supportation to stay her in his promise. With the sãe fauour doth he daily ayd & hold vs vp, yea and as our faith is weaker, so with the more fauour doth he ayd vs. Therefore least that we should doubt of his truth, he gathereth diuers testimonies which may cõfirme the sãe vnto vs. It is demanded how the kindred cãe between Elizabeth, which was of the daughters of Aarõ, & Mary which was of the stocke of Dauid And also it seemeth to be against the law Num. 3.6 which forbiddeth women to marry out of their owne tribes. As concerning the lawe, if the ende be considered, it did forbid onely those mariages whereby inheritances may bee mixed. But there was no such danger, if that a woman of the tribe of Iuda was married to a Priest, to whome the inheritance could not be translated. The sãe reason was also, if that a woman of the tribe of Leuie was bestowed out of her kinred. And it may bee that the mother of the holy Virgin was of the tribe of Aaron, & that the kinred so came betweene her daughter and Elizabeth.

37. *For with God shall no worde bee impossible.* If you will vse this phrase worde in his proper and natie signification, then the meaning is that God will performe what so euer hee hath promised, because that there is no let equall with his power. And the argument shall thus bee framed: This hath God promised, therefore hee will performe it. because that no impossibilitie may bee objected against his woorde. But because that *woorde* according to the phrase of the Hebrew tongue, is oft vsed for a *thing* or *substance*, we may more plainly expound it thus, *nothing is impossible with God*. Yet that axiome must bee alwayes holden that they doe peuisly wander out of  
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the way, which dreame of the power of God besides his word, if any be found. For his omnipotencie is to be considered, so as it may be a foundation for the further building of our hope & faith. And now we shall not onely doe very rashly and vnprofitably, but also very perillously, if we dispute what God can do, vnlesse withall we consider what he will doe. Furthermore, the Angell doth here in this place, as God doth in diuers places of the scripture, for that vnder a generall doctrine, hee confirmeth one especiall promise. And this is the true and righte vse of a generall doctrine, if we apply the promises therein set downe, to the present matter, when soeuer we be vexed and troubled: for so long as they be generall and indefinite, they are colde. Furthermore it is not to be maruailed at, that the Angell doth tell Mary of the power of God, for the distrust of his power, doth make vs not to beleue his promises. All men with tongue confesse that God is omnipotent: but if he promise any thing beyond the reach of our capacitie, wee are at a stay. And whereof commeth this? but for that wee will attribute nothing more to his power, then our senses can discern. Therefore Paule to the Rom. 4. 20. commending the faith of Abraham, sayth that hee gaue the glory to God, because he was able to fulfill what soeuer hee had promised. And in another place when he speaketh of the hope of eternall life, he proposeth the power of God before him. In the 2. Tim. 1. 12. he sayeth I knowe whom I haue beleueed, and I am perswaded that he is able to keepe that which I haue committed vnto him. This seemeth to be but a small portion of faith, and that none, no not the wicked will derogate from God the title of omnipotent: But who soeuer hath the power of God surely and deeply fixed in his heart, hee shall easily ouercome all other lets and hinderances of his faith. Yet it is to be noted that the effectuall power of God (if I may so speake) is apprehended in a true faith: For God is mighty, and will be acknowledged, that he may declare himselfe to bee true in deede.

38. *Behold the seruant of the Lord.* The holy virgin will argue and dispute the matter no further, and yet it is not to bee doubted but that there were many things which might hinder her faith, yea, & altogether turne her minde frō the speech of the angel. But she taking the aduantage frō the contrary reasons, enforced her selfe to obedience: & this is a right prooffe of faith, whē we restraine our minds, & hold thē as prisoners that they dare not oppose this or that against God: so on the other side liberty to contēd, is the mother of infidilitie: & these words are not of small weight. *Behold the seruant of the Lord,* for she offereth & dedicateth her selfe wholly vnto God, that hee may freely vse her according to his owne wil. The vnbeleeuers withdrawe themselves frō his hand, & as much as they can, they hinder his worke: But faith doth present vs before God, that we may be ready to obey. Then if the holy virgin was the seruant of the Lord, because that shee obediently submitted her selfe to his gouernement, there is not a worse contempt, thē by fleeing to deny him that obedience which hee deserueth & doth require. To bee short as faith only maketh obedient seruants to God, & deliuereth vs into his power: so infidelitie maketh vs rebels and runagates. *Be it done vnto me.* This clause may be expounded two wayes, eyther that the holy Virgin passeth into a prayer and request: or els continuing in the same matter, shee proceedeth in resigning and deliuering her selfe vnto God.

God. I simply interpret it, that shee being perswaded of the power of Gods and willingly following whether he calleth, shee doth also subscribe vnto his promise, and so doth not only waite for the effect, but also doth earnestly desire the same. And it is to be noted that shee rested vpon the word of the Angel, because shee knew that it came from God, weighing the dignitie of the same, not of the minister, but of the authour.

Luke. 1.

Matthew

Marke.

39. *And Mary arose in those dayes, and went into the hill countrey with hast, to a citie of Iuda.*

40. *And entred into the house of Zacharias, and saluted Elizabeth.*

41. *And it came to passe, as Elizabeth heard the salutation of Marie, the babe sprang in her bellie, and Elizabeth was filled with the holy Ghost.*

42. *And shee cryed with a loud voyce, and sayd: Blessed art thou among women, because the fruit of thy wombe is blessed.*

43. *And whence commeth this to me, that the mother of my Lord should come to me?*

44. *For loe, as soone as the voyce of thy salutation soüded in mine eares, the babe sprang in my belly for ioy*

45. *And blessed is shee that beleued: for those things shalbe performed, which were told her from the Lord.*

39. *And Marie arose.* This iourney whereof Luke maketh mention, testifieth that Maries fayth was not vnfruitfull, because that Gods promise was not so soone forgotten as the Angell was out of sight, but that remayned fast in her minde. And her hast witnessed her earnest and ardent affection. Heereof it may be gathered, that all other businesse being set aside, the Virgin as it was meete did account of, and preferre this fauour and grace of God. Yet it may be demaunded for what purpose shee tooke this iourne. It is certayne that she went not thither only to make search & enquire, for she nourished the sonne of God as well in her heart by fayth, as conceived in her wombe: neither can I subscribe to the iudgement of some, which thinke that shee went thither to salute her. For it seemeth more probable to me, that partely to increase & to confirme her faith, partely that they one with an other might set forth the glory of God, was the cause that moued her. And there is no cause why we should account it an absurde thinge, that shee by the sight of a myracle did seeke for confirmation of her fayth, because that it was not in vaine that the Angell did propose the same vnto her. For although that the faithfull are content with the bare and onely worde of the Lord, yet in the meane time they despise not any of his works, which they thinke may any whit preuaile for the supporting of their faith. And especially it behooued Mary to accept this ayde profered her, vnlesse she would haue forsaken that, which the Lord had willingly giuen her. Furthermore the seeing one another, might stirre vp as well her as Elizabeth, to a greater thankfulnes, as by the text it appeareth. For the  

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power of God was more euident and notable, in that at onced they see his grace powred vpon them both, because that comparison did adde no small light. But Luke doth not declare which was that Cittie wherein Zachary dwelt, but only maketh mention that it pertained to the tribe of Iuda, and also that it was placed in a hill countrie: whereof is gathered that it was further from the towne of Nazareth, then was Hierusalem.

41. *As shee heard the salutation.* It is a naturall thing, that the childe in the wombe of a woman great with child, should moue at a sodaine ioy, But Luke would note vnto vs some extraordinary thing. It appertaineth nothing to the matter to entangle our selues in subtile quettions, whether the infante knew that Christ was present, or whether this was a sense or feeling of godlinesse. Let this one thing rather suffice vs, that the infant leapt by the secrete motion of the spirit. Neither doth Luke attribute any proper sense to the Infant, but doth rather signifie that this was a portion of the worke of G O D in the mother, that the infant sprang in her wombe, That he sayth that shee was filled with the holy Ghost, the meaning is, that she besides the accustomed manner was sodenly indued with a spirite of prophesie, For shee was not without the gifts of the spirit before, but then the power appeared farre more plentifull and wonderfull.

42. *Blessed art thou.* Shee seemeth to place Mary & Christ in like degree, which were nothing meete nor conuenient, but I willingly admit their iudgement which thinke that the cause of her blessednesse is rendred in the second parte of the sentence. For it is oft vsed to put a copulatiue in stead of a woorde causall, therefore Elizabeth affirmeth that her Cousen is blessed because of the blessednes of the Son. And although this was not the cheife felicity that Mary had, to beare Christ in her wombe: nay, this dignity in order came behind that, that shee was by the spirit of Christ borne againe into a new life, yet was shee worthily called blessed, whom God made worthy this singular honour, that shee should beare vnto the world his sonne, in whom shee was spirituallly regenerate. And to this day wee cannot make mention of the blessing brought vnto vs thorough Christ, but also that we must remember how honorably the Lord aduanced Mary, in that he would that she should be the mother of his only begottē son

43. *Wiencce commeth this to me?* This modestie is to be noted, that Elizabeth considering the great graces of God in Mary, doth giue vnto her that honour that is due, and yet lifteth her no higher (whereby God might bee offended) then was conuenient. For there is such wickednesse planted in the world, that there are but few that fall not into one of these 2. vices: for some pleasing themselves too much aboue measure, doe maliciously despise the giftes of God in their brethren, that they alone might be aloft. And there are others which do so superstitiously extoll men, as if they should make idols of them, for them to worship. Heereof it came, that they leauing Christ, as it were in the lower rowme, did giue the chiefeft seate vnto Mary. Contrariwise Elizabeth in praying her, doth not so obscure the glory of God, but rather referreth all thinges to God himselfe, And yet as shee acknowledgeth that G O D hath giuen his grace vnto her, and to others, shee enuieth not to giue him the highest degree, and modestly sheweth that shee hath receiued more then was due to her.

In that shee calleth Mary the mother of her Lord, there is noted the vnitie of the person in two natures, as if shee should haue said: hee which is begotten a mortall man in the wombe of Mary, is also eternall God: for it must be remembred that the simple woman doth not speake of her owne wit, but shee onely vttereth those things which the holy ghost doth teach her. And this name doth properly belong to the Son of God manifested in the flesh, vnto whom all power is giuen of the father, & which was ordained the cheife Prince of heauen & earth, by whose hand God gouerneth all things. Yet he is especially the Lord of the faithfull, who willingly and gladly submit themselues vnder his government. for he is not the head but of his owne bodie. Therefore Paul saith, 1. Cor. 8. 5. Although that many are called Lords in the world, yet vnto vs, that is, to them that are of the hould of faith, there is but one Lord. Furthermore, when shee amplifieth this grace of God whereof she speaketh, by the sodaine motion of the infante which shee bare in her wombe, it is not to be doubted but that shee would declare that shee felt something supernaturall and diuine.

45. *Blessed is shee that beleued.* Seeing that it appeareth by that which Luke hath sayd before, that Elizabeth spake by the secret direction of the spirit: it is the same spirit that affirmeth that Mary is blessed because that she beleued and in praying the fayth of Mary, he generally teacheth vs wherein the chiefe felicitie of men consisteth. Blessed Mary which beleued in her heart the promise of God, conceiued and bare saluation to her selfe and to all the worlde. This was speciall to her. But because that wee haue no drop of righteousnesse, life, or of any good thing, but as the Lord offereth the same vnto vs in his word there is one faith which pulleth vs from out of extreame pouertie and miserie, and maketh vs partakers of the true felicitie: and there is great waight in this clause: *For those things shall be performed which were told her.* This is the meaning that faith giueth place to the promise of God, that they may take effecte in vs. And it is certaine that the truth of God doth not depend vpon the will of men, but rather that is true. Rom. 3. 4. That God remaineth alwaies true, although all the world (which is giuen to vnbeleife and lying) should endeouour to weaken and hinder the same. But because that vnbeleeuers are vnworthy to inioy the fruite of the promises, therefore the scripture teacheth, that the same promises are onely by fayth made effectuell to our saluation, for God offereth his benefites generally to all, and fayth openeth her bosome to receiue the same, but vnbeleife suffereth the same to passe by, that they may not once come neare vs. If Mary had beene vnbeleeuing, yet that could not haue hindered the purpose of God, but that he would haue performed his worke, by some other meanes that he would haue liked. But shee is called blessed, because that by fayth shee receiuing the blessing offered her, made the way readie to God for the performance of his worke. So againe vnbeleife shutteth the gate against him, and stayeth his hand from working, least that they should taste the comfort of saluation, which disappoynt him of the glory of his power. Also the relation betweene the word and faith is to be noted, and hereof we learne what it is to beleue: namely, when we subscribe and consent to that which GOD doth speake, and doe certainly assure our selues, that hee will performe that which he hath promised.

The clause *From the Lord*, signifieth as much as the simple doe commonly say on the behalfe or part of God, for the promise was brought by the Angell, but it came from God alone, whereby we gather, that whether God vseth the ministerie of Angels or of men, yet his will is, that there shall no lesse reuerence be giuen to his word, then if he himselve openly should appeare from heauen,

Luke. 1.

Mathew.	Marke.	
		46. <i>Then Mary sayd, my soule magnifieth the Lord.</i>
		47. <i>And my spirite reioyceth in God my sauour.</i>
		48. <i>For hee hath looked on the poore degree of his seruant: For behold, from henceforth shall all ages call me blessed.</i>
		49. <i>Because hee that is mightie, hath done for mee great things, and holy is his name.</i>
		50. <i>And his mercy is from generation to generation, on them that feare him.</i>

Now doth hee set downe and shew the song of the holy Virgine, notable and worthy to bee reported, whereby it playnely appeareth how shee excelled in the gift of the spirite. And there are three partes of this song, for Marie with a solemne thankes giuing, doeth first declare the mercie of God which shee had found in her selfe. Then in generall wordes shee commendeth the power and iudgements of G O D: At length shee applyeth the same to this present matter, where shee speaketh of the redemption promised in times past to the Church, and nowe performed. *My soule magnifieth.* Here Marie declareth her thankfulness, as we sayd euen now. And because that the hypocrites for the most part do set forth the prayfes of God with full mouthes and no affection of the heart, therefore Mary sayth that shee doth prayse God, euen from the innermost affection of her minde. And truely, they doe nothing else but prophane the holy name of God, which not from their heart, but with the tongue onely doe declare his glory. Furthermore, when as these wordes *Soule* and *Spirite* are diuersly taken in the Scripture, yet when that they come together, they doe signify two especiall faculties of the soule: for the spirite is taken for the vnderstanding, and the Soule for the seate of affections. That wee may the better vnderstand the minde of the holy Virgine, it is to bee noted, that that is put heere in the second place, which in order ought to be first: for that the will of man might be stirred to prayse God, it is necessary that the reioycing of the spirite shoulde goe before, as Iames teacheth chap. 5. 13. Is any man merry? let him sing, for sorrow and heauinesse do restraine the minde, and also they do hinder the tongue from vttering and declaring the goodnesse of God: Therefore when as the minde of Mary was filled with ioy, her heart brake forth into the prayse of God, and it is not without cause that shee attributeth the epithite of Sauour vnto G O D, when as shee speakes of the ioy of her heart: for vntill that God be knowen as a sauour, the mindes of men are neuer freely nor truely merry, but doe alwayes remaine

maine ambiguous & carefull. Therefore it is the onely fatherly fauour of God, & the saluation which proceedeth frō the same, which filleth vs with ioy. In summe, this is first to be learned, that the faithfull may glory & ioy, that their saluation is in God. Then they ought to follow the next, that they hauing found him a louing father, should giue him thanks. The word *soterus* doth signifie more in Greeke, then *Seruator* doth in the Latine, euen such a one as doth not onely once deliuer, but is also the author of perpetuall saluation.

48. *For he hath looked.* She sheweth the cause why she had thee ioy of her heart grounded vpon God, euen because that he of his fauour & loue had looked vpon her, for in that she calleth her selfe poore, she resigneth all worthines from her selfe, & ascribeth the whole cause of her ioy, to the free grace and goodnesse of God, for humilitie in this place (as some vnlearned & ignorāt men haue foolishly thought) doth not signifie submission or modestie, or a habite of the minde, but signifieth a vile estate and an abiect condition, therefore this is the sense. That I was vile & despised, was no hinderance to God, but that he vouchsafed to turne his eyes vnto me. Then if the pouertie of Mary bee opposed to excellencie, (as the matter it selfe declareth, & it plainly appeareth by the Greeke word) we see that Mary casting downe her selfe, doth onely exalt God. And this was not a shew of fained humilitie, but a simple & plaine confession of her thought, which she had engendred in her minde: for as she was of no account in the world, so she did no whit the more esteeme of her selfe. *From henceforth shall call me blessed.* She sayth that this benefite of God shalbe remembered in all ages: And if it were so notable that all men euery where shoulde declare the same, then it was not lawfull for Mary, vpon whom the same was bestowed, to bury the same in silence. But obserue that Mary accounteth nothing of hir own felicitie, but that she acknowledgeth that it were giuen her from above, and thankfully accepteth the grace she hath received: I shall (saith shee) bee accounted blessed throughout all ages. Doth she say this, as if shee had obtained this prayse by her owne power or industrie? No, but shee rather dothe commend the onely worke of God: whereby we perceiue how much the Papistes differ from her, for what good thinges soeuer shee had of God, they made small account of, and vnadvisedly they set her forth with their owne vaine inuentions: They abundantly heape vp together for her magnificall and more then proud titles, as that shee shoulde bee the Queene of heauen, the starre of saluation, the gate of life, the life, the sweetnesse, the hope and the health: yea sathan also carried them so farre into impudencie and madnesse, that they gaue her power ouer Christ for this is their song: Aske the father command thy sonne. Seeing that it plainly appeareth that none of these proceede from the Lorde, the holy Virginn in one woorde abandoneth them all, while shee esteemeth all her glory to be in God his benefites, for if shee bee for this one thing onely to bee renowned, because that GOD hath dealt mightily with her, then there is no place left for those fained titles which they else where haue borrowed. Furthermore, there is nothing more reprochfull to her, then to haue her Sonne spoyled of that which was due to him, and that shee her selfe shoulde be clothed with those sacrilegious spoyles. Now let the papists go, & let them cry that wee are iniurious to

Christes mother : because that reiecting the lyes of men, wee onely set forth the benefites of G O D in her, and wee graunt her that which is most honourable for her, but these preposterous worshippers take it from her . For wee doe willingly receiue her as a teacher , and wee obey her doctrine and her preceptes, and it is not vnknowen what she hath sayde. which the Papistes not regarding, but treading the same, as it were vnder their feete, doe discredit her wordes as much as they canne. But let vs remember that here is a common rule set downe, to be vtied of vs in prayling eyther Angels or men : namely that the grace of G O D may bee set forth in them : So also there is nothing to bee prayd at all, that proceedeth not from thence. When she sayth, that God, *that is mighty, hath done great things*, she declareth that God was not holpe with any other ayd, that his only power might the more appeare. Now we must repeat that, which she sayd before, that she was looked vpon, although she was an abiect and contemned. Whereof it followeth, that those prayles of Mary are preposterous and adulterous, in which the power and free fauour of God is not altogether and wholly extolled.

49. *And holy is his name.* This is the second part of the song, wherein the holy Virgin in generall sentences commendeth the power, iudgements, and mercy of God. And this clause ought not ioyntly in one sentence to bee read with the former, but aparte. Mary had extolled the grace of God, which shee had found in her selfe, and taking occasion of this, she cryeth out that his name is holy, and that his mercy flourisheth in all ages.

Furthermore, the name of God is called holy, because it deserueth great reuerence, that so oft as there is mention made of God, there shoulde appeare withall a reuerend maiestie of him. The next sentence (wherein the perpetuities of the mercy of God is prayd) is taken out of the accustomed forme of the covenant, Gen. 17. 7. I will bee thy God, and the God of thy feede after thee for euer. And in Deut. 7. 9. I am God that shew mercy euen to a thousand generations: In which words hee doth not onely shew, that he is alwaies like himselfe, but hee declareth his continuall fauour, which hee beareth towards his: so that euen after their death, he loueth their children & their childrens children, and their whole offspring. So with a continuall course of loue he did shew himselfe to the posteritie of Abraham, because that hee had receiued Abraham in to his fauour, he made a league with him for euer. But because that all that come of Abraham after the flethe, are not in deede the sons of Abraham, therefore Mary restraineth the effect of the promise to the true worshippers of God, as Dauid also doth, Psa. 103. 17. The mercy of the Lord endureth for euer, vpon them that feare him, and his righteousnes vpon childrens children, vnto them that keepe his covenant. God therefore so promisseth, that he will shew himselfe mercifull to the children of his Saints throughout all ages: that so hee may yet take away the occasion of all vaine hope from hypocrites: for they that are degenerate children of his Saints, & haue fallen from their godlines and faith, do in vaine & rashly glory that God is their father.

Wherefore by this exception their vanitie and pride is ouerthrowne, which are puffed vp with a false pretence of G O D his grace, without faith.



God made an vniuersall covenant of saluation with the stocke of Abraham : But as the stones watered with the raine, doe not become softe therewith. so the hardnesse of heart is such a hinderance to the vnfaithfull, that the promised rightnesse and saluation cannot enter into them. Yet God, that his promise might be certaine and sure, hath reserved vnto himselfe some seede. By the feare of God is vnderstood all godlines and religion, which cannot be without faith. But here a question may be demaunded, for what cause is God called mercifull, if no man do so finde him, but hee that deserueth his fauour? For if the mercie of God be vpon them that feare him, then godlinesse and a good conscience doe procure his fauour to men: and so by this meanes men should by merits preuent his grace. I answer that this also is a portion of his mercie, that God planteth a feare and a reuerence of him in the children of the godly. For he doth not meane heere the beginning of grace, as if they should imagine that God were idle, and should looke downe from heauen to espie who they were that were, woorthy of the same, but he onely driueth the hypocrites from their pieuissh securitie, least that they should think they had God bound to them, because that they according to the flesh, are the children of godly parents, when that the end of God his covenant is far otherwise and the condition much contrary, namely this: He will haue a people alwaies in the world, of whom he will be purely worshipped.

Luke. 1.

Matthew

Marke.

51. Hee hath shewed strength with his arme, hee hath scattered the proud in the imagination of their hearts.

52. He hath put downe the mightie from their seates and exalted them of lowe degree.

53. He hath filled the hungrie with good things and sent away the rich emptie.

54. He hath upholden Israell his seruauant, being mindefull of his mercie.

55. As he hath spoken to our fathers, to wit, to Abraham and his seede for euer.

51. He hath shewed strength. Is as much as if he should haue sayd, hee hath wrought mightily, and the arme of God is opposed against all other helps, as in Esa. 59. 16. God looked and there was none to helpe. Therefore his arme did saue it, and his righteousnesse it selfe did sustaine it. This then is the meaning of Mary, that God was satisfied with his owne power, and had no fellowes in his worke, and called none to helpe him. That which presently is spoken of the proude, seemeth to be added for two causes, partely because that the proude which endeouer after the maner of Gyants to striue against God doe nothing preuayle: and also because that God doth not stretch forth the power of his arme, but for the sauegard of the lowly, and that he might ouerthrow the proude, which arrogantly take too much to themselues. And to that purpose belongeth that exhortation of Peter, 1. Pet. 5. 6. Humble your selues vnder the mighty hand of God. The maner of speach is also to be noted. Hee scattereth the proud in the imagination of their hearts. For (as their pride & ambitio is great, so is their couetousnes insatiabile) in their deuises, they heap together as it

were a great mountaine, and that I may speake one word, they build the tower of Babel: for they being not satisfied in that they haue foolishly attempted this or that about their strength, they forthwith heape newe consultations of madde presumption to their former deuices: when God for a while hath with silence from heauen laughed at their notable purposes, then at a sodaine hee disperseth & ouerthroweth their whole heape, as if a man should pull downe a building, which before was strongly and soundly built and compacte together, and should dispearce the same farre off into diuerse places.

*Hee hath put downe the mightie.* If you translate it Princes, the sense will bee the plainer: For although that *dynastai*, are so called of the Greeks by reason of their power, yet they are interpreted gouernours and chiefe magistrates. But many haue thought this word mightie, to bee a Participle. Mary sayeth that they shall bee pulled out of their thrones, that the vnknowne and simple may be lifted into their places. So that which prophane men doe call the place of Fortune, shee doth attribute to the iudgements and providence of God. Yet we must know that there is not giuen to God an absolute power, as if he should by a tyrannous authoritie tosse and turne men hither and thither as balles, but a most right and iust gouernement, and hath a notable reason for what soeuer he doth, though it be often hid from vs: for sodaine chaunges doe not please God, as that hee should in a mockerie lift them vp aloft, whome hee had determined sodainely to throw downe, but rather the wickednes of men doth turne and alter the estate of thinges, because that no man acknowledgeth that the estate of euery man is in the will and hand of God. But they that are placed aboue others, do not onely contumeliously and cruelly handle their neighbours, but also most sharply doe they deale against the authour of their saluation. Therefore some are lifted vp into high degree of honour, and some are slipte downe, or rather cast downe headlong out of their thrones, that wee indeede might learne, that what soeuer thing is aloft and exalted in the worlde, is subiect to God, and that all the world, is vnder his gouernement. Dauid declarereth the cause and end of these changes, Psal. 107. 20 and also Dan. 2. 21.

Wee see how the Princes of the worlde become arrogant without measure how they runne into luxuriouse, how they swell in pride, and howe the sweetenesse of prosperitie hath made them drunken. It is not to be wondered at, if God cannot beare with such vnthankfulnesse, and this is the cause why for the most part their state is not durable, whom God hath lifted vp on high. And againe, the glory of Kings and Princes, doeth so amaze the common sort of men, that few there bee that thinke there is any God about them. But if that Princes brought their scepters with them from their mothers wombe, or that the continuance of their kingdomes were perpetuall, then all knowledge of God, and of his providence, would presently vanish away. The Lord therefore placing the low aloft, hee leadeth the pride of the world as prysoner in his triumph, and with all hee teacheth his, simplicitie and modestie.

Now wee knowe why Mary sayde, that it is GOD that throweth the Princes from their thrones, and exalteth the lowly: namely, that he might teach vs that the worlde is not turned and rowled by the blinde force of Fortune.

Fortune, but what chaunges so euer are seene, they all come to passe by the prouidence of God: and also that God himselfe with great equitie doth gouerne those things which seeme to trouble & peruert the whole order of the worlde. The which thing she more fully confirmeth in the next vers. He that filled (saith she) the hungry with good things, & sent away the rich empty. Hereby we gather that alterations please not God of themselues, but for another cause: That is, because that the great ones, & the rich, and the mighty, being puffed vp with their fulnes, do challenge all things to theselues, & leaue nothing to God himselfe. wherefore we must diligently take heed that we be not carryed away with prosperity, we must also beware of the vnconstant fulnes of the flesh, least that God sodenly make vs empty. But this doctrine, that God filleth the hungry with good things, bringeth great comfort to the godly, which feele their owne poerty: and as though they were hungerstarued, doe sigh vnto God.

54. *Hee hath vpholden Israell.* In this last parte, Marie doeth apply these generall sentences to the present purpose. And the summe is, that God now performeth the saluation, which in times past was promised to the holy Fathers.

But first there is an apte Metaphore in the worde *vpholden*, for the estate of the people was so throwne downe, that amongst the most there was no hope left that it might be againe restored, therefore it is said that Israell is vpholden, because that God with his outstretched hand raised it vp, it being throwne prostrate, and lying vnder feete. Religion was defiled many wayes, in the publicke doctrine there was left almost nothing sound.

The gouernement of the Church being wholly confused, did breath out nothing else but cruell barbarousnesse: The polliticke order was vtterly ouerthrowne, the Romaines and Herode as sauage beastes, did rend in peeces the body of the people: So much more notable was their restitution, for that it was then when all things being ouerthrowne, not lawfull for them to hope after it.

Here he useth the name of childe, which may as well be vnderstoode a seruant, as a sonne, but to take it for a seruant is most apte. And Israell in this place (as in many others) is called the seruant of God, because that hee was receiued into the houshold of God.

*Being mindefull.* Mary sheweth the cause why this people ready to fall into ruine, was receiued of GOD: nay why God raysted them vppe, being nowe all ready fallen downe, because that in preserving the same, he might shew a token of his mercy, yea in woorde expressly he declareth that God was mindefull of his mercy whereof hee might haue seemed to haue beene somewhat forgetfull, seeing that he suffered his people to be so miserably vexed and afflicted: for it is commonly vsed to attribute affections to God, euen as in their causes men thinke him either to be angry or to be mercifull vnto them. And because that mens mindes cannot conceiue the mercy of God, but as the same is offered and testified to vs in his woorde: here Mary calleth her selfe and others to the promises, and teacheth that GOD is saythfull and constant in performing the same.

In this sense God is often called louing and true : because that wee can neuer account of his fatherly goodnesse towards vs: but that wee must also remember his worde, by which band he bindeth himselfe vnto vs, & the same being put in the middle, he knitteth our saluation with the goodnes of God, with a knot that cannot be vnknit. But in the same wordes doth Mary shew, that the couenant which God made with the fathers in times past was of his free grace for there she fetcheth the promised saluation out of the meere mercy of God, as out of a fountaine : and hereof we gather that she was well exercised in the doctrine of the scripture. The Messias was then commonly looked for : but there were but few which had their faith grounded vpon so sincere a knowledge of the scripture.

55. *To Abraham and to his seede.* If thou readest it ioyntly, the chaunging of the case seemeth to be absurd: for then thou shouldst rather haue vsed the accusatiue case, then the ablatiue, but in my iudgement there is no simple apposition: because that Mary doth not onely declare who those fathers were, to whom God spake, but she sheweth that the force and effect of the promises doth reach to all the posteritie, if they be of the true seed of Abraham. Whereof it also followeth to be vnderstood, that Mary speaketh of the solemne couenant, which was specially made with Abraham and his house. For there were other promises, which were made to Adam, to Noah, and to others, which generally did belong to all the Gentiles. But as vnbeliefe did cut off many fleshly children of Abraham, and because they were degenerate, they were altogether estranged from the house of Abraham: so wee, which were strangers, being grafted in by fayth, are to bee accounted the true seede of Abraham. Let vs therefore holde, that God in times past so spake to the fathers, that his grace which hee offered vnto them stould also appertaine to them that came after, and also he hath adopted all the Gentiles, that by fayth they might become the spirituall children of Abraham, which by nature were not.

Luke 1.

Matthew	Marke.
	56. And Mary abode with her about three monethes: after she returned to her owne house.
	57. Now Elizabeths time was fulfilled, that she should be deliuered, & she brought forth a sonne.
	58. And her neighbours & cosines heard tell, how the Lord shewed his great mercy vpon her, and they reioyced with her.
	59. And it was so, that on the eight day they came to circumsise the babe, and called his name Zacharyas, after the name of his father.
	60. But his mother answered and said, not so: but hee shall be called Iohn.
	61. And they sayd vnto her, there is none of thy kinred, that is named with this name.
	62. Then they made signes to his father, how he would haue him called.

63. So hee asked for writing Tables, and wrote, saying: his name is Iohn, and they marvelled all.

64. And his mouth was opened immediately, and his tongue loosed, and he spake, and pray'd God.

65. Then feare came on them that dwelt neere vnto them, and all these wordes were noysed abroade throughout all the hill countrey of Iudea.

66. And all they that hearded them, layde them vp in their hearts, saying, what manner childe shall this bee, and the hande of the Lorde was with him.

The summe of this historie is, that the natiuitie of Iohn became famous through diuers myracles of God, which promised some great and singular thing (in time to come) of that infant. For it was the will of God to set him forth with these rare tokens from his mothers wombe, least that afterwards, as an vnknowne person, or as one of the common sorte, hee shoulde goe forth to execute the office of a Prophet. First, Luke declareth, that Mary was almost three monethes with her cosine, euen vnto the day of her deliuerance: for it is probable, that there was no other cause of her tarrying, but that shee might enioy the sight of the heavenly grace, which the Angell tolde her of, for the confirmation of her fayth.

58. *And her neighbours and cosines.* It may bee doubted whether these men esteemed the great grace of God of the only blessing of bearing a child, or whether they had heard before that an Angel had appeared to Zachary, which had promised him a sonne. Certainly this was no small benefit of God, that a barren woman, whose course of age was now past, should beare a child beyond the order of nature. Therefore it may be, that for this so great a cause, they extolled the greatnes of the goodnes of God: Furthermore, on the eight day (as the custome was) for duty & humanity sake, they came together. But this occasiō doth God vse, that he might make them witneses & beholders of his power, and of his glory. And it is not to be doubted, but that there came a greater concourse of the people, because of the extraordinary birth: for they accounted it as a wonder, to see an old and barren woman sodenly to become with childe. And nowe, when the child was borne, the wonder was renewed and increased. We gather by the words of Luke, that although they circumcised their children at home: yet they did it not without a concourse & an assembly of men: and that not without a cause, for seeing that it was a publike sacramēt of the church, it ought not to bee administred secretly or priuately.

59. *They called him after the name of his father.* Wee knowe that in the beginning names were giuen to men, eyther of the euent of things, or else by propheticall instinctiō, to declare and note some secrete worke of God. But after in proesse of time, when there was more store of names, so that conueniently they coulde not daily inuent newe, they becing content with

their old & accustomed names, called their childré by the names of their *au-*  
*cesters.* So there were many Zacharyes before Iohn his father, and it may bee  
 that he came of the sonne of Barachias. And we know, that most cōmonly that  
 is holden for a law, which is receiued into vse & custome. Therefore these men  
 strue, that their custome might be obserued in naming of the child. But as there  
 is no religion to be put in names, so no wise men will deny the faithfull in this  
 behalfe, to make a godly and fit choysē: that they may giue their children such  
 names as may teach them & admonish thē of their duties. Furthermore, let thē  
 borrow the names of the holy fathers (that so they may prouoke their children  
 to follow their examples) rather then take them from prophane men.

60. *His mother answered.* It is vncertaine, whether that Elizabeth was  
 also taught of an Oracle: But it is most like, that when Zacharyas saw him-  
 selfe punished for his slacknesse to beleue, that hee tolde his wife by writing  
 that, which the Angell had giuen in commandement as concerning his name:  
 for that otherwise shee woulde not haue obeyed the commandement of God,  
**Why** also this name was giuen to the Baptist from aboue, I haue before decla-  
 red. The kinsfolkes although they knew not the cause, yet they are moued  
 with the newnesse of the thing, especially because that they suppose that this is  
 not vnaduisedly done.

64. *His mouth was opened.* God renowneth the birth day of his Prophet  
 by restoring the tongue to the father. And it is not to bee doubted, but that  
 this benefit was differred to this day, for this ende and purpose, that he might  
 turne mens eyes vppon Iohn. It is sayd that Zacharyas prayd God, not on-  
 ly that hee might declare his thankfulness, but that his kinsfolke and neigh-  
 bours might know that this punishment was layde vppon him, because that he  
 was so slacke to beleue. And hee was not ashamed with his owne reproach,  
 to declare and set forth the glory of G O D. So it is euery where knowne to  
 all men, that there is a childe borne not at aduenture, or after the common  
 order, but promised by heauenly Oracle.

65. *Then feare came on them all.* This feare whereof Luke maketh men-  
 tion in this place, sprang of the feeling of Gods power: For the workes of  
 God are with such reuerence to be considered, that they may earnestly moue  
 vs. For God playeth not with his myracles, but he stirreth vp the senses of men,  
 which otherwise he perceiueth to be slow and dull. And Luke sayth that this  
 fame was spread abroad throughout all the hill countrey of Iudea. Although  
 that many tooke no profit by it (yet they were for a time touched with the pow-  
 er of God) for when that Iohn began to execute his office, few did remem-  
 ber how wonderful his natiuitie was. But God woulde that the fame of these  
 things should be spread abroad, not for their sakes onely that heard the same,  
 but that the myracle might be of more credit in al ages after, which was thē so  
 famous in euery place: yet as in a looking glasse we may here set before our eyes  
 the cōmon vnthaakfulness of man. For when as vaine and foolish things are  
 fast fixed in our mindes: the remembrance of the graces of God, which  
 ought alwayes to bee fresh in memory is presently let passe and forgotten.  
 Luke speaketh not of blockish men, or of brutish contemners of God, for hee  
 sayth that they layde vppe these things in their heart, that is, they were di-  
 ligent

ligent to consider these things. And it is probable that some at the time remembred these matters, but the greater part had shortly after cast off this reuerent feare, which they had conceaued: Yet it is to be noted, that they did not digresse from the purpose, which referred these miracles which they saw to the excellencie, which should in time to come be found in the childe: for such was the counsell of God, as wee haue sayd, that Iohn shoulde not after come abroad without singular commendation. In that Luke sayth that the hand of God was with him, this is the meaning: The grace of God was euident so many wayes, which openly declared that hee was not a common man. It is a figuratiue speech, which affirmeth that the power of God was as plainly shewed, as if the hand of God had bene openly seene, that euery man might readily discern that God was present.

Luke. i.

Matthew	Marke.	
		67. Then his father zacharias was filled with the holy Ghost, and prophesied, saying.
		68. Blessed be the Lord of God, <sup>of</sup> Israel, because hee hath visited and redeemed his people.
		69. And hath rayseed vp the horne of saluation to vs in the house of his seruant David:
		70. As hee spake by the mouth of his holy prophets, which were since the world began, saying:
		71: That he would send vs deliuerance from our enemies, and from the hands of all that hate vs:
		72. That he would shew mercie towards our fathers, and remember his holy couenant.
		73. And the oath which he sware vnto our father Abraham: that he would grant vs.
		74 That we being deliuered out of the hands of our enemies, might serue him without feare
		75. All the dayes of our life in holinesse and righteousness before him.

67. Zacharias was filled with the holy Ghost. But a little before it is shewed what this maner of speech meaneth: that is, that the seruantes of God are indued with more abundant grace of the spirite, the which they yet were not without before. We reade that the spirite was giuen to the Prophets, not that they were at other times without the same, but because that the power of the spirit did more plentifully and fully shew it selfe in them, as oft as they (as it were by the hand of God) were brought into the light, to execute their office. Therefore this knitting together of those two clauses, which Luke vseth, is to be obserued, that he was filled with the holy Ghost, and prophesied. For it signifieth that he was then inspired from aboue more then ordinarily, so that hee spake not after the fashion of men, as a priuate man, but that he spake onely heauenly doctrine. So Paul ioyneth prophesie and the spirit together, 1. Thess. 5. 19. Quench not the spirite, despise not prophesie, that we might knowe that by the contempt of doctrine, the light of the spirite is extinguished.

But this goodnes of God is worthy to be remembred, that Zacharias had

not only the vse of his speech restored to him againe, which for nine moneths hee wanted, but also his tongue was made an instrument of the holy Ghost.

68. *Blessed bee the Lord.* Zachary beginneth with thankes giuing, but with a propheticall spirite he setteth fourth the accomplished redemption, promisea before time in Christ, whereof the saluation and felicitie of the church did depend: why hee shoulde bee called the God of Israell, vnder whose gouernement the whole world is subiect, it doth better appeare by the texte: namely, for that the redeemer was specially promised to the seede of Abraham: Because that GOD hath made his couenaut onely with one people and nation, whereof Zachary was now about to speake. For good cause therefore doth hee expressly name the name of that people, to whome the grace of saluation properly, or at least principally was sent and appoynted. There is vnder this visting a secret opposition, because that the countenance of God, for a time, was turned from the wretched children of Abraham: for they were fallen into that calamitie, and ouerwhelmed with so great a heape of mischeifes, that no man would haue thought that God had any regard vnto them. Furthermore, this visitation of God, whereof Zachary mentioneth, is put as the cause and the beginning of the redemption: Therefore resolue it thus, God looked vpon his people, that hee might redeme them. And seeing that they were prysoners, which God redeemed, and that this kinde of redemption was spirituall: we thereof gather, that euen the holy Fathers were not free from the yoake of sinne and the tyranny of death, but thorough the grace of Christ: For Christ is sayd to be a redeemer sent, euen to the holy and elect people of GOD. But if redemption was but then at length brought of Christ, when as he appeared in the flesh: It followeth that the faithfull, which were dead before his comming, were all their life time seruants of sinne & of death, which were a great absurdity. I answer that the force and effect of this redemption, which was once giuen in Christ, was comon in al ages.

69. *He hath rayssed vp a horne of saluation.* That is a power to saue. For the throane of Dauid being throwne downe, and the people being disperfed, the hope of saluation in outward shew was also fallen away. And surely Zachary alludeth to the prophesies of the Prophets, in the which there is promised a sodaine restitution, when that all things with them were in greatest miserie & destruction. And this sentence is taken out of the Psalm. 132. 17. where it is sayd: There will I make the horne of Dauid to budde, for I haue ordayned a light for mine annoynted. If that God doth shew his power to saue vs in no other meanes, but in Christ, then it is a most haynous offence to bow from him any way, if that wee hope to bee saued from aboue. But obserue, that that is a horne of saluation to the faythfull, which to the wicked is terrible: so that disperfeth them, or rather ouerthroweth them, and beateth them to dust. Hee calleth Dauid the seruant of God, not simply, because he worshipped God as euery one of the elect doe: but in an other respect, namely that hee was chosen his minister, to gouerne and to preferue his people, that he and his successors should represent the person and offices of Christ. And although there was then no shewe of a kingdome left among the Iewes: yet because that Zachary reposes himselfe in the promises of GOD, he doubteth



not to call Dauid the seruant of God, in whom God shewed a token of saluation that was to come. Whereof it followeth that Christe is then in deede constituted as the authour of our saluation, when that there is a throne set vp for him amongst vs, from the which he may gouerne vs.

70. *As hee spake.* Least for the newnesse of it, the saluation shoulde be doubted of, which hee sayth was brought by Christe, hee citeth all the Prophetes, as witnesses of the same. which being raysed vp in diuers times, doe yet teach with one consent, that wee must hope for saluation from Christe alone. And this is not the onely purpose of Zachary, to prayse the fayth and constancie of G O D, because that he performeth and fulfilleth, that which he before in times past hath promised: But his minde is rather to call the faithfull to the olde Propheties, that with the more certeintie and readines, they might imbrace the saluation offered them, whereof all the Prophetes from the beginning witnessed. For truly our faith in Christ is established vppon a sure staye, when as it commeth forth confirmed with the testimonies of all the Prophetes. Hee calleth the Prophetes holy, that thereby their wordes, might haue the greater authoritie and reuerence, as if hee shoulde haue sayd, they are not light or common, but approoued witnesses, yea they are set foorth by publike commaundement, as if that from heauen they were called for this purpose from the common sort of men. But in small and scuerall perticular poyntes, to discusse how that all the Prophetes did witness of Christe, it would bee too long. Let this suffice for this time (sith it is knowne to all men, that the people coulde not bee otherwise brought to beleue that God would be mercifull to them any otherwise, but by bringing in that couenant which was established in Christ) that he plainly speaketh of the redemption to come, as it was reuealed in Christ. Hether belong many notable places, which do very plainly prophesie of Christ, and shew him foorth, as it were with a finger. But especially that seale of the conenaunt of God is to be remembered, the which if any man neglect, he shall neuer vnderstand any thing in the Prophetes, as the Iewes miserably wandred in reading of the scripture: for that they being onely curious in wordes, they strayed farre from the purpose.

71. *Deliueraunce from our enemies.* Zachary doth more plainly set forth the power and office of Christ. And truly it would profit vs little or nothing to heare that Christ was giuen vs, except wee also knew what good he brought vs. For this cause therefore hee doth more fully teach to what end the horne of saluation was erected, euen that the faithfull might be preserued from their enemies. It is not to be doubted but that Zacharias knew well ynough, that the greatest warre that the Church of God hath, is not with flesh and bloude, but with Sathan and all his retinewe, wherewith he doth deceitfully deuise the destruction of vs all. And although that outwarde enemies doe also molest the Church, and that it is deliuered from them by Christ. yet seeing that the kingdom of Christ is spirituall, this sentence is spoken especially of Sathā, the prince of this worlde, and of his powers. Againe the miserable condition of men without Christ is here noted, that is: that they lye prostrate vnder the tyranny of the deuill: for otherwise Christ could not deliuer his children out of his handes that is, from his power. Yet this place doth declare, that the Church.

Church especially liueth amongst her enemies, while shee remaineth in this worlde, and is alwayes in daunger of their violence, if Christe were not present to helpe. But this is the inestimable grace of Christ, that our saluation remaineth certaine and safe, although our enemies do compasse vs on euery side. And although it is a hard speech, when hee saith that hee will send deliuerance from our enemies, yet the sense is not hard, because that no deuises of our enemies, or strengthes, no deceites, no forces can hinder God, but that hee deliuering vs from them, will perpetually preferue vs.

71. *That he would shew me cy.* Zachary doth teach vs againe from whence this redemption cometh, euen from the mercy of God, & from the couenant of his free grace. For he declareth the cause why it pleased God to saue his people: euen because he was mindefull of his couenant hath he shewed his mercy. And he is said to be mindfull of his couenāt, because that his so long delaying might seeme to be a certaine forgetfulness: for hee suffered the people afflicted with most grieuous mitchiefes to languish. This order is diligently to be obserued, that God was lead of his own meere mercy, to make the couenant with the fathers: Then he hauing made the couenant, he was bound by his word to performe the saluatiō of men. Thirdly, that what thing soeuer is good, he giueth it in Christ, that so hee might sanctifie all his promises, that so the faith of them should bee no otherwise established, but when the fulnesse shoulde appeare in Christ. There is promised in the couenant forgiuenes of sins, but the same is to be had in the blood of Christ: there is promised righteousnes, but the same is giuen by the satisfactiō of Christ: there is promised life, but it is not to be sought but in the death & resurrection of Christ. And this is the cause why God commanded in times past, that the booke of the law also should be sprinkled with the blood of the sacrifice. It is also worthy to be obserued, that Zachary extendeth to the fathers that are dead, the mercy which was shewed in his age, that they al in common might receiue the fruite of the same. For hereof it followeth that the grace & power of christ cannot be contained within the straites of this fraile life, but that it is eternal: And it cānot be ended by the death of the flesh, seeing that both the soules are free from death, and also that a resurrection doth follow the destruction of the flesh. As therefore neither Abraham, nor any of the Saintes coulde by their owne power or merits obtaine saluation for themselves: so there is a common saluation shewed forth in Christ to al the faithfull, as well to them that are dead, as to them that are aliuē.

73. *According to the oath.* The preposition is not expressed in the Greeke, but it is sufficiently knowne, that it is the common vse of that tongue, when the novne is put in the accusatiue case, without a word to gouerne it, that the a preposition is to bee vnderstood, whereof it may bee gouerned. He maketh mention of his oath, that hee might the better set foorth howe sure and holy his truth is: for God doth so much submit himselfe to our capacitie, that hee vouchsafeth to vse his name as a stay and helpe of our infirmitie: wherefore if the bare promise do not suffice vs, let vs yet remember this confirmation, and if that take not all doubt from vs, wee are too vnthankfull to God, and iniuriousto his holy name.

*That hee would giue vs.* Zachary doth not declare what the couenant of  
God

God doeth containe in all and euery of the particular pointes of the same. But he teacheth for what purpose God in his mercie dealt so louingly with his people, when he redeemed them, that is, that they being redeemed, should add& and vow themselves wholly to worship the authour of their saluation. Therefore as the free goodnes of God is the efficient cause of mans saluation: so the finall cause is, that men by liuing a godly and a holy life, might glorifie the name of God: the which is diligently to be noted, that wee being mindefull of our calling, might learne to referre the grace of God to his true vse. These sentences (I say) are to be considered, that we are not called to vncleanes, but to holines, that wee are redeemed with a great price, not that we should be seruants to the desires of the flesh, or that we should runne on in vnbridled Libertie, but that Christ might reigne in vs: that wee by adoption are placed into the household of God, that we againe, as children, should obey our father. For Tit 2. 11. In this appeareth the goodnes of God, & *Philanthropia*, that denying worldly lustes, we should liue soberly, righteously, and godly. Therefore Paul in the Ep. Rom. 12. 1. when that he would effectually exhort the faithful, that in newnes of life they should offer vp themselves vnto God, and that by putting off the olde man, and forsaking the former minde, they shoulde giue vnto him a reasonable seruice, he proposeth vnto them the bowels of the mercy of God. The scripture is full of such testimonies, which declare that the grace of Christ is made of no effect, if we bead not to this purpose. But it is to be noted, that he sayth, that we should serue him without feare: For it signifieth that GOD cannot be rightly serued, but with quiet settled mindes: for they which are not perswaded, but are in doubt with themselves, whether they shall finde him mercifull or offended, whether hee accepteth their obedience or refuseth the same: to be short, they which vncertainly wauer betweene hope and feare, it may be that sometimes they carefully busie themselves in seruing him, but they neuer submit themselves sincerely, and from the heart vnto him: for feare and doubtfulnes cause them to abhorre him: so that, if it were possible, they would rather wish that his Godhead were extinguished. But wee know that no sacrifice is acceptable to God, but that which commeth of a free will, and which is offered with a glad heart. Wherefore, that men may worship aright, it is necessary that their consciences be first quieted: as Dauid saith, psa. 130. 4. Mercie is with thee, that thou maiest be feared. For God hauing giuen peace to men, doth cal the louingly to him, & causeth them to come gladly, and with a free & bold affectiō to worship him. And hereof doth Paul gather that sentence. what soeuer is not of faith, is sin. Ro. 14. 23. For seeing that god hath reconciled men to himselfe in his son Christ, seeing he defendeth the by the aid of the same his Son, that they might be without all feare, & seeing he hath laid vp their saluation in his hand & keeping, Zachary hath good cause to say, that by his grace we are deliuered frō feare. Therefore the Prophets ascribe this as a proprietie to his kingdom, that men should haue a certain peace, & should enjoy most quiet ioy.

75. *In holinesse and righteousnesse.* As God hath comprehended in two tables the rule of liuing well: So Zachary doeth shew heere, that wee haue then serued GOD according to his law, when as our life is framed to holines and righteousnes, For it is not to be doubted, but that holinesse doth containe those

those duties of godlines, which belong to the first table of the law: And of this thing Plato was not ignorant, and righteousness extendeth to all the duties of charitie. For God requireth nothing else of vs in the second table, but that we should giue to euery man, that which is his due.

There is added, *before him*. That the faythfull may know, that it is not sufficient for them to gouerne their life well, or that they keepe their hands, their feete, and their whole body from all sinne before the sight of men: for it be-houeth them to liue to the iudgement of God, who is not satisfied with an out-ward holinesse, but he especially beholdeth the heart. Last of all, leaſt any man thinke that he hath done this dutie, when he hath serued God for a small time, Zachary sayth that they were redeemed of this condition, that they should spend their whole life in iudicouring to serue God. And seeing that our redemption is eternall, it is our dutie neuer to forget it. And seeing God adopteth vs vnto himselfe for euer, our thankfulness ought not to be transitory, or for a small time: to be short, seeing that Christ died, and rose againe for them it is conuenient that he should be Lord both of their life and death: Therefore Paul in that place which I cited a little before, commaundeth vs to lead a holy and a righteous life, vntill the coming of the mightie God, looking for (sayth he) the blessed hope, &c.

Luke. 1

Matthew

Marke.

76. *And thou babe, shalt be called the Prophet of the most high: for thou shalt goe before the face of the Lord, to prepare his wayes:*

77. *And to giue knowledge of saluation, vnto his people, by the remission of their sinnes.*

78. *Through the tender mercie of our God: where by the day spring from on high hath visited vs.*

79. *To giue light to them that sit in darkenesse, and in the shadow of death, and to guide them into the way of peace.*

80. *And the child grew, and waxed strong in spi-rite, and was in the wildernesse till the day came, that hee should shew himselfe vnto Israell.*

76. *And thou childe.* Zachary returneth againe to the commendation of the grace of Christ: but hee doth this, as it were vnder the perſon of his owne sonne, briefly setting forth the office of teaching, for the which he was prepared and appoynted. And although that hee coulde not yet discern any propheticall giftes in the little childe, being but eight dayes old, hee yet turning his eyes to behold the counsaile of God, doth speake as of a thing perfectly knowne, To be called a Prophet of God, is in this place taken for to be accounted, and to be openly knowne. The secret calling of God was gone and passed before, it onely rested that it should be made knowne vnto men what he was: But because that the name of a prophet is generall, therefore by the reuelation brought vnto him by the Angell, he is appoynted to be the forerunner of Christ.

Thou

*Thou shalt goe before the face of the Lord* (sayth hee.) That is, this office thou must vndertake, that by thy preaching thou maiest turne men to heare the Lorde. But why Iohn, when he had almost ended his course, denied that hee was the Prophet of God, it is declared in that place in Iohn. And wee shall heereafter see what maner of preparing of a way this is, whereof Zachary here speaketh.

77. *To giue knowledge of saluation.* Zachary now toucheth the cheife poynt of the Gospell, in that hee teacheth that the knowledge of saluation is put in the forgiuenes of sinnes. For seeing that by nature wee are borne the children of wrath, it followeth that by nature wee are condemned and lost: and this is the cause of our damnation, that wee are guiltie of vnrighteousnesse: wherefore there is no other way, whereby wee may escape death, except that God should reconcile vs to himselfe, by not imputing or laying our sinnes to our charge. And it is easily gathered out of the words of Zachary, that this is the onely righteousness that remayneth for vs before God: For whereof commeth saluation, but of righteousness? And if that it be not lawfull for the children of God to acknowledge any other saluation, then through forgiuenes of sinnes, it followeth that righteousness cannot any other where be sought: so the righteousness (which proude men haue forged and framed to their selues, of the merites of workes) is nothing else but imputation of righteousness, whilst that God freely absolueth vs from the guiltines of sinne. Moreover it is to bee noted, that Zachary speaketh not of strangers, but of the people of god: whereof it followeth, that not only the beginning of righteousness doth depend vpon forgiuenes of sinnes: but that the faithfull also are by imputation or imputatiuely (that I may so speake) righteous before God, euen vntill the end: because that otherwise they cannot stand before his tribunall seate, except that dayly they haue recourse to the free reconciliation in his grace.

78. *Through the tender mercie.* In this so great a benefite, Zachary as it is requisite, doth set forth the mercy of God: and hee was not content to call it simply, the saluation which was brought vs through Christ, but he sayth that it came out of the tendernes or very bowels of Gods mercie, the which is more forcible. Afterwardes hee metaphorically addeth, that through the great mercie of God it came to passe, that the day gaue light to them that late in darkenesse. *Oriens.* (i. the day springing) in this place is not a participle: for in greeke it is *anatole*, that is the coast where the sunne ariseth, to the which the fall is opposed. Therefore Zachary extolleth the mercie of God in this, that the darkenes of death being shaken off, the light of life was restored to the people of God. In this maner it becommeth vs, as oft as we speake of our saluation, to lift vp our mindes to the mercie of God. It seemeth to be an allusion to the 4. chap. 2. v. of Mal. where Christ is called the sunne of righteousness, hauing health vnder his winges, that is carying it in his beames. For the wordes *light* and *darkenesse*, there are the like in Esa. 9. 2. The people that walked in darkenes haue seene a great light, they that dwelled in the lande of the shadow of death, vpon them hath the light shined: And in many other places are those wordes vsed. But by these wordes wee are taught that there is no light of life in the world without Christ, but that all thinges are covered with the most horrible darkenes of death. Therefore in an other place

Esay doth testifie that this is proper to the Church alone. Beholde (sayth he) darkenesse shall couer the earth, and grosse darknesse the people: but the Lord shall arise vpon thee, and his glory shall bee seene vpon thee, Chap. 60. 2. Yet it is demaunded how the Israelites sate in the shadow of death, whose hartes the Lord alwayes lightened through faith. I answere, that the godly, which liued vnder the law, being on euery side compassed with the darkenes of death, did behold light a farrc off in the comming of Christ, wherewith they were refreshed, least they should haue beene ouerwhelmed with present death. It may be also that Zachary had respect to the miserable estate of his time. But generally this is true: for by the comming of Christ there arose a light to all the godly, which were before, & also which were to come, which should quicken the: because he extended his life also euen to the dead. To sit, signifieth as much as to lie downe, therefore Esay commaundeth the Church to arise when the day shone, 60. 1.

79. *To guide our feete.* By this clause Zachary teacheth, that the cheife perfection of all goodnes and felicitie doth consist in Christ alone. The worde *peace* might heere haue beene vsed in his proper sense, and should not haue bin much amisse, because that the light of Christ pacifieth the mindes of men. But because that amongst the Hebrewes *peace* doth signifie a good and blessed successe of all things: I doubt not but that Zachary in this place would make Christ the authour of all perfect blessednes, least that we should seeke any thing that is good else where: but that we being perswaded, that through Christ we should be made perfectly & wholly blessed, might rest in him alone. To the same purpose belong those words of Esayas. 60. 19. Thou shalt haue no more sunne to shine by day, nor moone by night: for the Lord shall be thine euerlasting light. If that Zachary by the onely beholding of his sonne, that was yet a childe, was lead to speake so notably of the grace and power of Christ, before he was borne, are not they thrise & foure times vnthankfull, which after that he is dead, risen againe, and ascended into heauen, that hee might sit at the right hand of his father, do esteeme lesse honourably and rcuerently of Christ, and they extenuate his power, whose prayse the holy Ghost set forth, while he was yet in his mothers wombe? For we must remember that which I touched before, that Zachary spake not of himselfe, but as the spirite of God gouerned his tongue.

80. *And the childe grew.* Luke addeth this to conclude the historie with. First he declareth that Iohn was strong in the spirit: wherby he signifieth that ther was a rare and vnwonted towardnesse in the child, which was a signe that the heauenly spirite dwelt in him: yet withall he sayth that he remained hid as one vnknowne in the wildernesse, vntill the day came that he should shew himselfe: that is, vntill the Lord appointed to bring him forth: wherby wee gather, that although Iohn knew well of his calling, yet he would not attempt any thing before the time, but taried the calling of God.

Math. 1

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

2. Abraham

Marke.

Luke. 3.

23 Iesus was supposed to bee the sonne of Ioseph, which was the sonne of Eli.

24. The

2. Abraham begate Isaac, and Isaac begat Iacob, and Iacob begat Iudas, and his brethren.

3. And Iudas begate Phares, and Zara of Thamar, and Phares begat Esrom, & Esrom begat Arā,

4. And Aram begate Aminadab, & Aminadab begat Naasson, and Naasson begat Salmon.

5. And Salmon begate Booz of Rachab, and Booz begate Obed of Ruth, and Obed begat Iesse.

6. And Iesse begat David the king, & David the king begat Salomo of her that was the wife of Urias

7. And Salomon begate Roboam, and Roboam begate Abia, and Abia begate Asa,

8. And Asa begate Iosaphat, and Iosaphat begat Ioram, and Ioram begat Ozias.

9. And Ozias begate Ioatham, and Ioatham begate Achaʒ, and Achaʒ begat Ezechias.

10. Ezechias begate Manasses, and Manasses begat Amon, and Amon begate Iosias.

11. And Iosias begate Iechonias & his brethren, about the time they were carried away to Babylon.

12. And after they were carried away to Babylon, Iechonias begate Salathiell, and Salathiell begate Zorobabell.

13. And Zorobabell begate Abiud, and Abiud begat Eliacim, & Eliacim begate Azor.

14. And Azor begat Sadock, and Sadock begate Achim, and Achim begat Eliud.

15. And Eliud begate Eliazar, and Eliazar begate Matthan, and Matthan begat Iacob.

16. And Iacob begate Ioseph the husband of Mary of whome was borne Iesus, which was called Christ

24. The sonne of Matthat, the sonne of Lewi, the sonne of Melchior, the son of Lanna, the sonne of Ioseph.

25. The sonne of Mattathias, the sonne of Amos, the sonne of Nahum, the sonne of Esli, the sonne of Nagge.

26. The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda.

27. The sonne of Ioanna, the sonne of Rhesa, the sonne of Zorobabell, the sonne of Salathiel, the sonne of Neri.

28. The sonne of Melchior, the sonne of Addi, the sonne of Cosam, the sonne of Elmadam, the son of Er.

29. The sonne of Iose, the sonne of Elieser, the sonne of Iorim, the son of Matthat, the sonne of Lewi.

30. The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the son of Ionan, the son of Eliacim,

31. The sonne of Melea, the sonne of Mainan, the sonne of Mattatha, the sonne of Nathan, the son of David.

32. The sonne of Iesse, the son of Obed, the sonne of Boos, the son of Salmon, the sonne of Naasson.

33. The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares, the sonne of Iuda.

34. The sonne of Iacob, the son of Isaac, the sonne of Abraham, the sonne of Thare, the son of Nachor.

35. The sonne of Sarug, the son of Ragau, the sonne of Phaleg, the sonne of Eber, the sonne of Sala.

36. The sonne of Cainan, the sonne of Arphaxad, the son of Sem, the son of Noe, the son of Lamech.

37. The sonne of Methusala,

the

27. So all the generations from Abraham to David, are fourteene generations: & fro David vntil they were caried away into Babylon fourteene generations: and after they were caried away into Babylon, vntill Christ, fourteene generations.

the sonne of Enach, the sonne of Israhel, the sonne of Maleleell, the son of Cainan.

38. The sonne of Enos, the son of Seth, the sonne of Adam, the son of God.

Because that both these genealogies, which are written of Matthew & Luke doe not agree in all things: it must first be seene whether that both of them do fetch the genealogie of Christ from Ioseph, or whether Matthew do so onely, and Luke doth fetch it from Mary. They that are of the latter iudgement haue a good colour for the difference, that is in diuers names. And truly at the first sight, seeing that Luke doth so much differ from Matthew, it seemeth not thing lesse, then that they shoulde declare one and the same genealogie: For from David vnto Salathiel, and againe from Zorobabell to Ioseph, they name altogether diuerse names. Furthermore, they pretende that it is absurde to bestowe so much labour in a matter not needefull, as to account the petegree of Iosephs wife, who yet was not the father of Christe. To what purpose (say they) is this repetition whereby there is nothing prooued, that doth much appertaine to the edifying of fayth? For if this thing bee onely knowne, that Ioseph was one of the posteritie and house of David, yet the line of Christe remaineth doubtfull: therefore, by their iudgements it was superfluous that both the Eua gelists should imploy themselues vpon this matter. But that Matthew repeateth the progenie of Ioseph, they excuse thus, that he did it, because that many did yet thinke him to be the father of Christ. But it were to be scorned as, that with this cockering he should nourish this most pestilent error, & the text doth openly confute the same. For Matthew as soone as he cometh to the ende of the genealogie, teacheth that Christ came not of the feede of Ioseph, but that by the secret power of the holy Ghost hee was conceiued in the wombe of the Virgin: wherefore if their iudgements should stand, Matthew might bee reprooued of foolishnesse, and for want of consideration, as one, who in vaine woulde recite the genealogie of Ioseph. But their obiection is not yet answered, that the genealogie of Ioseph doth nothing appertaine to Christ. The answer is olde and commonly known, that in the person of Ioseph the petegree of Mary is also comprehended: because that the lawe commanded that euery man should take him a wife in his owne tribe.

They take exceptions at this lawe, because that it was neglected almoste in all ages: but the argumentes which they vse are frivoulous. They cite that example, that the eleuen tribes promised with an oath, that they woulde not giue a wife to the men of Benjamin. If this were prescribed by lawe (say they) then neede there not a newe oath. But I answer that they doe yll and vnwisely, to drawe this extraordinary facte of theirs into a common rule: For it was necessary, one trybe beeing cutte off, that the body of the people shoulde haue bene maimed, if that by this remedie there had not bene some helpe provided for



so great a necessitie. Therefore the common law is not in this to be considered. Again they object, that Mary the mother of Christ, was coſine to Elizabeth, whom Luke before witnessed to haue beene of the daughters of Aaron. The answer also to this is easie. It was lawfull for the maides of the tribe of Iuda or of any other tribe, to marrie into the the tribe of the priesthoode: because that, that reason which is expressed in the law, was not thereby hindered which was, least that the woman should cary her inheritance to any other, but to them of her owne tribe. So the holy historie 2. Para. 22. 11. declareth that the wife of Iorada the high priest came of the kingly stocke: Therefore it is neither maruaile nor thing vnwonted, if that the mother of Elizabeth was married to a Priest. But if any denie that these things are not so fully proued, that it is lawfull to determine Mary to be of the same tribe that Ioseph was, because that shee was his wife: verily I grant, that it cannot simply bee proued out of the bare historie, as it is here reade, except that other circumstances bee added to the same. But first it is to be noted, that the Euangelistes spake of things well knowne in their age: so that when the genealogie of Ioseph was drawne vnto Dauid, it was easie for cuery man to draw the genealogie of Mary from thence also. And it is not to be doubted, but that the Euangelistes being occupied in that which was commonly knowne in their age, were therefore the lesse curious about the same: For if any had doubted, they might easily and speedily haue made inquisition.

Furthermore, they take this as a thing graunted, that seeing Ioseph was a good man and modest, he would not take a wife, but out of his owne tribe, according to the appointment of the law. Although that generall law sufficed not to proue that Mary was of the kingly stocke: for Mary might haue come of the tribe of Iuda, though shee came not of the stocke of Dauid. Therefore the matter beeing thus, the Euangelistes had a care of the godly which would not contentiously strue, but might in the person of Ioseph knowe the genealogie of Mary, especially seeing the matter (as we sayd before,) was in that age well knowne and not doubtfull.

But it may seeme to be incredible, that these poore despised married folkes should be of the posteritie of Dauid, and should be that kingly seede, whereof the redeemer should come. Now, if any aske whether the genealogie, as it is set downe by Mathew and Luke, doth clearly and evidently shewe, that Mary is of the stocke of Dauid: I grant that it cannot certainly be gathered by it. But seeing that the kindred of Mary and Ioseph was not then vnknowne, the Euangelistes were the lesse carefull in this matter: but yet the purpose of them both was to take away the offence, which the basenes, and the contempt, and the pouertie, as well of Ioseph as of Mary might breede, least that there might not be knowne in them any thing appertayning to the kingly race.

Furthermore, that they imagine or faine that Luke setteth downe the genealogie of Mary, and letteth that passe of Ioseph, is easily confuted: For thus: word for worde hee writeth, *Iesus was supposed to bee the sonne of Ioseph, which was the sonne of Eli, the sonne of Matthat.* Truly he maketh mention neither of the father, nor of the grandfather of Christ, but expressly

declareth the progenie of Ioseph himselfe. But I am not ignorant what answer they vse to knit vp this knot withall: For they say that sonne in that place is vsed for a sonne in lawe. And so that Ioseph was the sonne of Hely, they interpret thus: because he had his daughter to wife. But this is not agreeable with the order of nature, neither is there in any place of the Scripture any such example read.

Now, if Salomon be excluded out of the genealogie of Mary, then shall Christ cease to be Christ: for whatsoeuer is sayd of that stocke, it is grounded vpon that solemne promise, Thy succellour, which shall sit vpon thy throne shall raigne for euer, 2. Sam. 7. 12. and Psal. 132. 11. I will be his father, and hee shall be my sonne. And it is without question that Salomon was the figure of this euertasting king, which was promised to Dauid. And the promise cannot otherwise be applyed to Christ: but as the truth of it was shadowed in Salomon 1. Chron. 28. 5.

Now if the stocke of Christ bee not referred to him, howe, or by what meanes shall hee be accounted the sonne of Dauid? Therefore whosoever putteth Salomon out of the genealogie of Christ, hee doth withall blot and wipe away the promises, by which he is knowne to be the sonne of Dauid. And how Luke fetcheth the petegree from Nathan, and yet reiecteth not Salomon, it shall be seene hereafter in his place. And (least I seeme too tedious) for that which is the summe of the matter, I say that these two genealogies doe agree together: yet there are to be noted foure differences in them. The first is, that Luke with a backward order (as they say) ascendeth from the last to the first: when that Mathew be ginneth at the very originall. The second is, that Mathew stretcheth not his historie beyond the holy and elect stocke of Abraham. But Luke goeth on euen vnto Adam, The third, that Mathew entreateth of the genealogie, according to the law, and also permitteth himselfe, to leaue some out of the course of his account: in that he prouiding for the memory of the readers, doth onely recite the numbers of three fourteenes: but Luke doth more exactly follow the naturall stocke.

The fourth and last is, that they both speaking sometimes of the same men, doe yet vary in their names. Of the first difference seeing there is no great difficultie in it, it is but in vaine to make many wordes about it. The second wanteth not very good reason: for because that GOD had chosen the stocke of Abraham to himselfe, whence the redeemer of the world should be borne, and the promise of saluation was after a sort therein included vnto the comming of Christ, therefore Mathew doth not passe beyond those boundes appoynted of GOD: Wee must remembr that Paul sayth, that Christ was a minister of circumcision, for the trueth of GOD, to confirme the promised saluation made vnto the holy fathers, Rom. 15. 8. To the which that saying of Christ doth very well agree, that saluation is of the Iewes, Iohn. 4. 22. Therefore Mathew proposeth him to be seene in that holy stocke, to the which he was properly appointed. And also in the catalogue of Mathew the couenant of God is to be considered: whereby hee chose the

seed of Abraham for a people vnto himselfe, that it might be seperate from all other nations, as with a wall made vp betweene the. But Luke looketh higher: for although the redeemer was peculiarly promised to the seed of Abraham, after that God had made his couenant with him: yet we know that all had need of him, presently after the fall of the first man, as he was then also promised to the whole world: But it was done by the wonderful counsell of God, that Luke should propose Christ vnto vs as the sonne of Adam, and that Matthew should include him in one stocke of Abraham: for it should haue profited vs nothing, that Christe was giuen of his father, the authour of saluation, except he had beene generally common for vs all. And also that had not beene true, which the Apostle sayeth, Hebrewes the 13. 8. that hee was yesterday, and to day, and is the same also for euer, if that his power and grace had not beene powred out vnto all ages from the creation of the worlde. Therefore let vs knowe that saluation in Christ is reuealed and giuen to all mankinde: because that hee was not without cause called the sonne of Noah, and the sonne of Adam: yet because, that hee is to be sought in the worde of GOD, the spirit dooth not without aduise call vs by an other Euangeliste to the holy stocke of Abraham, where the treasure of eternall life together with Christ was layd vp for a time.

Let vs come to the thirde difference. It is not to bee doubted, but that Matthew obserueth another order then Luke doth: for the one placeth Salomon next after Dauid, and the other placeth Nathan, whereby it evidently appeareth that they set downe diuerse lines. Good and learned interpreters doe thus reconcile this shewe of discord, that Matthew leauing the naturall genealogie (which Luke followeth) doth rehearse the legall genealogie: and I call that the legall genealogie, whereby it came to passe, that the right of the kingdome was translated to Salathiell. And in that Eusebius in the first booke of his Ecclesiasticall history, following the iudgemente of Aphricanus, doth rather call that the legall genealogie, which Luke setteth downe, hee speaketh it in the same sense: for hee meaneth not any thing else, but that the kingdome, which was established in the person of Salomō, by lawfull meanes did fall at length vnto Salathiell. But they saye better and more aptly, which saye that the legall order was set downe by Mattheue: For hee naming Salomon presently after Dauid, Doth not obserue from whom Christ came by continuall course after the fleshe: But howe hee descended from Salomon and other kings, that hee might bee theyr lawfull successour, in whose hand the perpetuities of the kingdome shoulde bee established, according to the couenant of God. Their iudgement is probable, which thinke that the stocke of Salomon ended by the death of Ochozias, as 2. Kings. 9. 27.

& II. I.

That whiche some reporte out of the commentaries of the Iewes, that Dauid was commaunded, if Salomon wanted offspring, that the kingly power shoulde come to the posteritie of Nathan, I leaue as I find it: onely I take that which is certaine, that the succession of the kingdom was not confused, but had his distinct degrees, Now when the holy history

declareth, that after the slaughter of Ochozia his mother Athalia did hold the kingdome, and the kingly stocke beeing wholly ouerthrowne, it is more then probable, that those wicked and moste cruell murderers were committed of that woman so ambitious of gouernement, least that shee beeing driuen to liue a priuat life, shoulde see the kingdome translated otherwhere. Therefore, if Ochoziashad, had a Sonne liuing after him, shee might haue raigned in the Courte, vnder the colour of protection, freely and safely without enuy and daunger. Therefore that shee had made her selfe infamous and odious by her extreame offences, was a signe of desperation, for that shee coulde not holde her kingdome at home in her owne house. But the reason why Ioas is called the Sonne of Ochozias is, because hee was next in degree vnto him. 2. Chro. 22. 9. So that he might bee rightly called the true and naturall heire of the kingdome. For besides that Athalia (if wee graunt that she was his grandmother) would gladly haue so abused the title of the infant, who is there endued with any small discretion, that can thinke it likely, that the naturall sonne of the king could be so hid of the priest Ioiada, and that his grandmother should not more diligently haue sought him out? But rather if a man consider all things wisely, it is easily gathered, that the next heire of the kingdome was of another line. And that is the meaning of the woordes of Ioiada: the kinges Sonne shall raigne according to the couenaut of the Lorde with Dauid, 2. Chron. 23. 3. as if he should haue sayde, that it hadde been an hainous offence, if that a woman beeing a stranger, should with violence take vnto her selfe the scepter, which God had appointed to remaine in the house of Dauid. Wherefore there is no absurditie, if Luke doth fetch the petegree of Christ from Nathan: because it may be that the stocke of Salomon, which appertained to the succesion of the kingdome was decayed.

Nowe if any object that *Iesus* cannot bee acknowledged for the Messias, which was promised, except he had come of the posteritie of Salomon, who was certainly knowne to haue beene a figure of Christ: although that naturally he came not of Salomon, yet by the legall order hee is to bee accounted as his Sonne, because he had his originall from kinges.

But such diuersitie in the names doth trouble many very much. For from Dauid euen vnto Ioseph there appeareth no consent between the two Euangelists, but in Salathiel & Zorobabell. The excuse which was wont to bee made (that the difference rose hereof, that the Iewes for the most parte had two names) is hardly admitted of many. But at this day seeing the cause that moued Matthew to draw and set downe this genealogie is vnknown to vs, it is no maruell if we know not why in these perticular names, they both agree, or disagree: but it is not to bee doubted, but after the captiuite of Babylon they rehearse certain, the same men by diuerse names. But I thinke that the names of Zorobabell & Salathiel were aduisedly retained for the chaunge of the estate of the people: because that then the kingly maiesty was extinguished. The small shadowe of gouernement which remained testified a greate change, which aduanced the faythfull to hope after a more notable Kingdome, then that visible kingdome of Salomon, which flourished but a short tunc.

Now it is worth the labour to note this also, that there is no absurdity in that that Luke doth reckon & account more in his Catalogue then Mat. doth, for it is ordinarily seene that there are more in number in the naturall generation, then in the legall. To this also appertaineth, that Matthew (when hee deuided the genealogie of Christ into three parts, & would apply to euery part, 14. generations,) thought that he might freely leaue out certaine names, which Luke might not omitte, seeing he bound not himselfe to that law. Thus farre haue I discoursed of the genealogie of Christ, as much as seemeth profitable & conuenient for the summe. If any man be tickled with a further curiositie, I remembering Paule his admonition, doe preferre sobriety & modestie before the frivulous arguings about things of no waight: the place to Tit 2. 9. is well knowne where he forbiddeth vs to disput ouer curiously of genealogies. Now lastly it remaineth to shew why Matthew comprehendeth the whole genealogie of Christ into 3. portions, & placeth 14. men in euery one. They that say that he did this that he might prouide for the memory of the readers, they neither say all, nor nothing, for this is true, the catalogue proposed in 3. equall numbers, may the easelier be remembered, yet withall it is plaine that here are expressly noted, the 3. sortes & states of people, which were after the time that Christ was promised to Abraham vntill the fulnes of time wherein he was shewed in the flesh, for although that the tribe of Iuda did excell all the rest of the tribes in honour, yet before Dauid it had no principalitie. In Dauid the kingly maiesty shone forth beyond the hope of all men, which continued to Iechonias, frō that time there remained some dignitie and gouernement in the tribe of Iuda, which staied the mindes of the godly vntill the comming of the Messias.

1. *The booke of the generation.* Many interpreters haue laboured in vaine about this title, that they might excuse Matthew for naming of the whole history of the one halfe part of his first chapter, for this *epigraphie* (or inscription) doth not extend to the whole booke. But the word booke is put here and vsed for a catalogue, as if it should haue bene sayd, the catalogue of the generation of Christ: Furthermore he calleth Christ in respect of the promises, the Sonne of Abraham, the sonne of Dauid, because that God had promised that a seede shall rise from Abraham, in whome all the nations of the world shall bee blessed. Gen. 12. 3. But vnto Dauid there was a more euident promise made, that it should come to passe that the kingdome should remaine stedfast in his house vnto the end of the worlde, Psal. 72. 5. 7. and a king out of his stocke shall sit vpon the throne, so long as the Sunne and the Moone do shine in the heauen, Psal. 89. 29. whereupon it became a common speach amongst the Iewes, that Christ was called the Sonne of Dauid.

2. *Iacob begate Iudas.* Seeing that Matthew couered with silence Ismaell, the first begotten sonne of Abraham, and Esau who by order of nature was superiour to his brother Iacob, hee doth not without aduise giue a place to the 12. Patriarkes in this genealogie, seeing that God bestowed grace of adoption vpon them all. Therefore he declareth that the blessing promised in Christ, did not belong to the only tribe of Iuda, but that it was common to all the children of Iacob whome God gathered into his Church, when Ismaell & Esau were made straungers.

3. *Iudas begat Phares & Zara of Thamar.* This was the beginning of that humbling, whereof Paule speake th, Phil. 2. 7. The sonne of God might haue kept his genealogie free and pure from all offence & note of infamie, but he coming into the world that he might humble himselfe, & taking vpon him the forme of a seruant, became a worme & not a man, the scorne of men & the outcast of the people, & at the length endured the most cursed death of the crosse. Also this infamie in his genealogie hath not he refused, that he should spring from an incestuous bed, which was made amongst his ancestors: for although that Thamar was not enforced through lust, to desire the company of her father in lawe, yet by an vnlawfull meane she attempted to reuenge her iniury. And Iudas when hee desired to lie with a whore, fell vpon his daughter in law. But the incomparable goodnesse of God strue with the sinne of them both, so that this adulterous feede should neuertheless enjoy the scepter.

6. *Begat Dauid the king.* Dauid onely is adorne with this title, because that God proposed in his person the figure of the Messias of the gouernour & captain that was to come. The kingdom first began at Saule, but because that this came to passe through a tumult, & by the wicked desires of the people, therefore the change at length from him to Dauid was esteemed lawfull, especially in as much as pertained to the couenant of God, wherein he had promised, that hee should be a gouernour for euer ouer his people: when as the people 1. sam. 8. 4. had unhappily shaken off the yoke of God, and with condemned voyces demanded a king for themselues, Saule was graunted them for a small time. but God presently established his kingdome, which should be a pledge of true blessednes in the hand of Dauid. Therefore let vs knowe that here is noted the second estate of the people, as it was ordained of the Lord: yet withall, the shame and dishonely of man is added by the Euangelist, how that the same can after a sort defile the glory of God his blessing in that Dauid begat Salomon of Bersebe, whome he had wickedly taken from her husband: & that he might enjoy her he most vnfaithfully betrayed the innocent man to be slain with the swords of his enemies. This deformitie falling out about the beginnings of their kingdome, ought to make the Iewes not to glory in flesh, God also would it should be declared, that in the establishing of that kingdom hee would not bee bound to the merites of men: but in that succession which Mat. described, it appeareth by the sacred history, that 3. kings were omitted. They which say that this was done through forgetfulness, are not to be heard, neither is their reason to be allowed of, which say that they are vnworthy to haue any place giuen the in the genealogie of Christ: for that should haue falne also to the lot of many other, whom yet Matthew mixeth indifferently with the godly & holy ones. Therefore it seemeth rather to be true, whē he would make a catalogue of 14. kings, he was not very curious in making his choise, because it was sufficient for him to compose a genealogie to sit before the eyes of the readers vnto the end of the kingdome, but that there are read onely 13. it is most likely to be the fault and carelesnesse of Printers or wryters of bookes. Epiphanius in his first booke *contra hereses*, sheweth the cause: that when the name of Iechonias was put in twise, the vnlearned presumed to scrape it out of the second place, as a woorde more then needed, but hee admonisheth that it should not haue bene  
done

done so, because that Ioacim the sonne of king Ioachim, had the name Iechonias common with his sonne. 1. Chron. 3. 17. 2. Chron. 36. 1. Ier. 27. 20. and 28. 4. And Robert Stephanus citeth a Greeke copie, where this name Ioacim is put in.

12 After they were caried into Babylon. That is after the Iewes were caried into captiuitie, for the Euangelist declareth that the posteritie of Dauid, of kings were then become slaues and banished men. Furthermore, when that captiuitie was a kinde of destruction, it was wrought by the wonderfull prouidence of God, that the Iewes were not onely gathered together into one body, but also that there remayned certaine remnants of government in the house of Dauid, for they which returned home, did of their owne free will obey the government of Zorobabel, therefore the fragments of the kingly scepter endured and lasted in this world, vntill the comming of Christ was at hande, according to the prophetic of Iacob. The scepter shall not depart from Iuda nor a lawgiuer from betweene his feete, vntill the Shiloh come. Gen. 49. 10. and in that estate, although there was a miserable and a sorowfull dissipation of the people yet they neuer were without some sparks of the grace and fauour of God shining amongst them. The Greeke word (for the which the old interpreter vsed *transmigrationem*, Erasmus hath put *Exilium*) it properly signifieth a changed dwelling place, whereby vnderstād that the Iewes were enforced to go out of their country, that in other places they might dwell as strangers that were neuer there.

16. Iesus that is called Christ. In the surname Mathew doth declare his office that the readers may vnderstand him to be no priuat man, but annoynted from aboue to fulfill the worke of redemption. But what maner of annoynting his was, and to what purpose it appertained, I will not in many words at this present declare. Of the voice it selfe this is to be vnderstoode: After the kingdom was abolished, they began to referre it to that one from whom the full restitution of their decayed estate was to be hoped for: for so long as there did any maiestie flourish in the house of Dauid, the kings were wont to be called *Christi*. But least the deformed wastnes which after followed, should throw the minds of the godly into desperation, it was the will of God that this name should bee applied to the onely redeemer, as it appeareth out of Daniell, and the Euangelicall historie doth declare that after the sonne of God was giuen in the flesh, that this was the common maner of speech in euery place.

Mathew. x.

18. Now the birth of Iesus Christ was thus, when as his mother Mary was betrothed to Ioseph before they came together, shee was found with child by the huly Ghost.

19. Then Ioseph her husband being a iust man, and not willing to make her a publike example, was minded to put her away secretly.

20 But whiles he thought these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph

Marke.

Luke.

she

the Son of David, feare not to take Mary for thy wife, for that which is conceived in her, is of the holy Ghost.

21. And shee shall bring forth a sonne, and thou shalt call his name Iesus, for hee shall deliuer his people from their sinnes.

22. And all this was done, that it might bee fulfilled which was spoken of the Lord by the prophet, saying:

23. Behold a Virgine shall beare a sonne; and they shall call his name Emmanuell, which is by interpretation, God with vs.

24. Then Ioseph being raysed from sleepe, did as the Angell of the Lord had inioyned him, and took her wife.

25. But he knew her not, till shee had brought forth her first sonne, and hee called his name Iesus.

18. *The birth of Iesus Christ.* Mathew doth not as yet declare, where, or after what maner Christ was borne, but how the heauenly generation was reuealed vnto Ioseph. First he sayth that Mary was found with childe of the holy Ghost, not that, that secret worke of God was commonly knowne, but as it became knowne vnto men, to doth hee reueale the power of the spirite, which as yet lay hid. He sheweth the time, when shee was betrothed to Ioseph, and yet before that came together: for in respect of the assurance of the marriage, as soone as the maide was promised to a man, the Iewes esteemed her as a lawfull wite, and therefore the law condemned them of adulterie, which defiled themselues with them that were contract. The word which the Euangelist doth vse, doth eyther modestly signifie a secret accompanying together, or it is simply taken for to dwell together, as husband and wife, shoulde make one house and one familie. So the sense is, that the virgine was not yet deliuered by her parents into the hand of her husband, but as yet liued vnder the custodie of her parents.

19. *Being a iust man.* Some interpreters vnderstand, that Ioseph because that hee was iust, would haue spared his wife, so iustice with them shoulde signifie humanitie, or a moderation of the minde bent vnto gentlenes. But they are of better iudgement which reade these two clauses contrarily, that Ioseph was iust, but yet hee was carefull for the fame of his wife, so that the iustice which is heere commended, was in respect of the hatred and detestation of the same. Because that hee suspected her of adultery, nay because that he was perwaded that shee was an adulteresse, he would not nourish such an offence with his gentlenesse: and certainly he is his wifes bawde, whosoever he is that winketh at her vnchastitie, good and honest mindes do not onely abhorre such an offence, but also the lawes doe spot with infamie such negligent slouthfulnessesse, as that is whereof I spake. Therefore Ioseph with a zeale of iustice, condemned the fault which hee supposed to be in his wife, yet his minde bent to humanitie, stayed him from executing the extremitie of the law. This was a meane more qualified, if hee, priuily departing, shoulde goe to an other place



place, whereby we gather that he was not of so soft & so effeminate a mind, that vnder the pretence of mercy he would nourish the sinne by couering it. Onely he remitted somewhat of the extremitie of the law, & would not cast her forth to the infamous reproch: & it is not to be doubted but that his minde was stay- ed by the secret instincte of the spirit: for we know how outrageous reialosie is, & how violently it carrieth a man away, wherefore although Ioseph had endu- red an ouer dangerous inuasion, yet was hee wonderfully crossed with diuers perilles which were at hand, when he first began to deliberate of the matter. I iudge the same of Maries silence, though we graunt that for shame she durst not tell her husband that she was with child by the holy Ghost, yet she was rather stayed by the prouidence of God, then by hir owne counsel or wit. for if shee had told him, as it was a matter incredible, so Ioseph should haue thought that shee had mocked him, & that all men would haue laughed at, & haue taken as a meere fable, neither should the Oracle of God haue bin so much esteemed of, if it had followed after. Therefore the Lord suffered his seruant Ioseph to be caried away into a wrong opinion, that with his owne voyce he might reduce him into the way, but it is to be knowne, that it was rather done for our sakes, then for his owne priuate cause, for the Lorde by all meanes preuented, leaſt there should be any sinister suspition in the Oracle. For seeing the Angell com- meth to Ioseph as yet ignorant of the whole matter, the wicked haue no occa- sion to cauill: for he came without partialtie to heare the voyce of God, hee was not entised by the flatteries of his wife, the opinion which he had conceiued was not drawne from him by entreaties, he was not bent to the contrary part by humane reasons but whē the false offence of his wife stacke fast in his mind, then did God shew himselfe, as lette downe from heauen to vs, that he might be the more conuenient witnesse, and haue the greater credit with vs. We see that it was Gods will to teach his seruant Ioseph by an Angell, to that ende that he himselfe might be a heauenly messenger to others, and might de- clare and tell that which hee hearde neyther of his wife, nor of any other mor- tall creature. That this mysterie was not at the first reuealed to moe, this se- meth to bee the reason, because that it was meete, that this incomparable trea- sure should be kept secrete, and onely reuealed to the children of God. Fur- thermore, there is no absurditie in it, if the Lord (as hee often vseth) would by this meanes prooue and trie the fayth and obedience of his children. Cer- tainely except a man maliciously refuse to credite GOD, and to yeeld him selfe in obedience to him, he will be sufficiently satisfied with these testimonies wherewith this principle of our faith is prooued: for the same cause also did the Lord permit Mary to marry, that the celeſtiall conception of the Virginnie might be hid vnder the vaile of marriage, vntil the appointed time of reuea- ling the same. In the meane while, the vnfaithfull (as their vnthankfulnes & malice deserued) are blinded and see none of these mercies.

20. *Whiles hee thought these thinges.* Heere wee see howe the Lorde vseth to bee present with his children in conuenient time, and (as they say) euen in the very point or time of neede, whereby we also gather, that while hee seemeth to dissemble at our cares and sorrowes, he yet hath a regard vnto vs. but hee so stayeth and secretly resteth, while hee examineth our pari-

ence: & then in his time appointed he helpeth vs. And although his helpe seemeth to be slow & late, yet it is profitable that it should bee so deferred. The Angel appeared in a dreame this is one of the ordinary maners of reuelations, whereof mention is made, Num. .12. 7. where God speaketh thus. To the Prophets which are among you, I wil shew my selfe either by a vision or by a dreame but I will not do so with my seruant Moyses, to whom I will shew my selfe face to face: but it is to be obserued that these sortes of dreames do much differ from the which come of natural causes, for they haue a marke of assurance engraued in them, & they are sealed from aboue, that wee should not doubt of the truth of them. The dreames which men commonly haue, are wont to rise either of the constitution of nature, or through euill disposition of the bodies, or of such like causes. But sometimes the spirit giueth witness to those dreames which are of God, to assure vs certainly that it is God which speaketh. *Somme of Dauid bee not afraid* This exhortation of the Angell, declareth that Ioseph was carefull in his mind, least he should be defiled with any infection, by bearing with his wifes adultery. He therefore taketh away that opiniõ of the offence which he had conceived in his mind, to that end that with a quiet conscience hee might remaine & dwell with his wife: he applieth the epithite of the *Somme of Dauid* to the present cause, that he might stir vp his mind to that high mystery, because that he was of that familie (and that remaining a liue but with a few other) from whence saluation was promised to the world. Ioseph therefore hearing Dauid named, out of whose stocke he came, ought to remeber that notable couenant of God, of the restitution of the kingdom, & so should know that he speakes not of any new or strang thing: for it is as much as if the Angel by setting forth the propheties of the Prophets shoulde prepare Ioseph his mind to accept this present fauour. *Thou shalt call his name Iesus.* Of the word it selfe I haue before spoken briefly but sufficiently. I will now onely adde one thing. Their dreame is confuted by the wordes of the Angell, which deriue this name from *Iehoua* the essentiall name of GOD: for the Angell sheweth why the Sonne of GOD is to bee so called, that is, because hee shall saue his people: whereof wee gather an etymologie, meere contrary to that which they imagine. But in vaine do they seeke by this caull to slip away: Christe is to bee counted the authour of saluation most properly and most aptly, because that hee is God eternall. For wee muste not heere seeke onely, what GOD hath performed and bestowed vpon vs: but this name was giuen vnto the Sonne, for an especiall cause, because of the commaundement which was enioyned him from the father, and by reason of the office which he had when he descended to vs. Now it were mere madnesse to knitte these two wordes, *Iesu* & *Iehoua* together, as if they were but one name, seeing that they agree but in two letters and differre in all the rest, and which haue no likenesse in them at all. I leaue this kind of forging to the Alchumistes, from whom the Cabalistes do not much differ, who haue inuented for vs these filthy and vaine toyes. But the Sonne of God when hee came to vs in the flesh, had also his name giuen him of his Father, that by the same it might bee openly shewed, to what ende hee came, what his power was, and what properly was to be looked for of him: for the roote of his name *Iesu*, is from the Hebrewe verbe *in hiphil*, which signifieth

signifieth to saue, and in the Hebrew is after an other manner pronounced, namely *Iehosua*. But the Euangelistes writing in Greeke followed the accustomed maner of speach: for the Greeke interpreters as well in Moses as in other bookes of the olde Testament, haue translated it *Iesoun*, whereby their ignorance is againe reprov'd, which wrest and writhc, rather then de-riue this name Iesu from Iehoua: for they account it for a great absurditie, if that any mortall man should haue this name common with the sonne of God, and they cry out tragically, that Christ will neuer suffer his name thus to be prophaned: As though that it were not well knowne of the contrary, that the name of Iesu is as common to those men, as that of Iehosua. Nowe seeing that it sufficiently appeareth that the Sonne of God, vnder the name of Iesu is commended vnto vs as the authour of saluation, we will listte more necerly the Angels wordes. He shall saue (sayth he) his people from their sinnes first this is to be obserued, that they of themselue were lost, whome Christ was sent to saue: and namely hee is called the Sauiour of the Church. If they whom God hath ioyned nere vnto himselfe, are drowned in death and destruction; vntill Christ restore them life: then what shall wee say of strangers, to whom there was neuer any hope of life appearing. Wherefore it is to bee concluded, while saluation in Christ is reiected, that all mankind is subiect to destruction. But the cause of destruction is withall to bee noted: for the celestially iudge doeth not pronounce the curse against vs rashly and without a cause. Therefore the Angell witnesseth that wee perished and were holden oppressed vnder the miserable yoake of damnation, for that by our sinnes wee were estranged from life, whereby the corruption and wickednesse of our nature is reuealed vnto vs, for if any man were perfecte and able to liue a righteous life, hee might bee without Christ the deliuerer: but all, without the exception of any one, haue neede of his grace. Therefore it followeth that they are all the seruauntes of Sinne, and are destitute of the true righteousnesse. Heere againe wee gather, what manner and way it is that Christ vseth in sauing, that is, that he deliuereth vs from sinnes.

Furthermore there are two parts of this deliuerance: first, in that hee by sacrifice hauing made a full satisfaction, giueth vs free pardon and forgiuenes, whereby wee are exempted from the guiltinesse of death, and are reconciled to God. The next, that he sanctifying vs with his spirit, chalengeth vs from the tyrannie of Sathan, that wee should liue to righteousnesse: therefore Christ is not acknowledged truly as a Sauiour, vntill that by faith we learne to embrace the free forgiuenes of our sinnes, and that we knowe that we are accounted righteous before God, because that we are freed from guiltinesse: then that we being without all trust eyther of our workes or of our power, aske of him the spirit of righteousnesse and truth. The Angell without doubt nameth the Iewes the people of Christ, whose head and king he was ordayned. But because the Gentiles were shortly after to be grafted into the stocke of Abraham, this promise of saluation is generally stretcht to al, which by faith are vnited to that one bodie of the Church.

And all this was done. They very fondly and childishly trifle, which affirm

I affirme that this name of Iesu was given him because he should bee called *Im-*  
*manuell*. For Matthew doth not only snatch at one onely clause, but hee com-  
 prehendeth what thing so euer was heavenly and diuine in the conception of  
 Christ: to that purpose also appertaineth that note of vniuersalitic. Now let  
 vs see how aptly this prophesie of Esaias is cited, the place is sufficiētly knowne  
 and much spoken of, chap 7. 14. But the Iewes according to their woonted  
 malice depraue the same, although that they therein shew no lesse blinde and  
 foolish then a wicked hatred of Christ and of the truth. And many of their Rab-  
 bines were growne to that impudencie, that they expounded the same of king  
 Ezechias, who was at that time borne, and was about 15. yeare olde. I pray  
 you what maner of libertie of lying is this, that they will rather ouerthrow the  
 order of nature, and hide a young man againe in his mothers wombe, that he  
 might be borne at 16 yeares of age, then they will admit the truth to come to  
 light? But these enemies of Christ are woorthy to bee stricken of God with  
 the spirite of giddinesse and astonishment, that they might so be besotted. O-  
 thers faine vnto themselues some vknowne sonne of king Achaz, whome the  
 Prophet foretold that should be borne. But I demaund by what right hee was  
 called *Immanuel*, and how the earth was subiect to his gouernment, who as a  
 priuate man ended his life without honour: for shortly after the same Prophet  
 appointeth that same childe (whosoeuer hee was) Lorde of the earth, & they  
 as foolishly doe dable, which will that this should be spoken of the Prophet his  
 sonne: and truely, the Christian writers were in this matter very grossely de-  
 ceiued, in drawing that prophesie which followeth in the next chapter to Christ  
 The Prophet there sayth, that by a vision hee was commanded to keepe com-  
 panie with his wife, and the Sonne which hee had begotten had this name gi-  
 uen him by God, *Make hast and spoyle*: for in that place is onely nored the ve-  
 hemencie of the warre, which was at hand with horrible destruction, whereby  
 it may easily be gathered that these matters were altogether diuers. Therefore  
 let vs seeke the right sense of this place, when that at the besieging of the cittie  
 of Ierusalem, king Achaz was afraid, nay hee was almost dismayd with feare:  
 a Prophet was sent vnto him, who shoulde promise that G O D would bee  
 the keeper of the Citie: But seeing a simple promise did not comfort his  
 confused minde, the Prophet was commaunded to giue him what signe  
 soeuer hee shoulde aske, eyther in heauen or in earth. When as that wicked  
 hypocrite couering his infidelitie refused a signe, the Prophet vrged him  
 more hardly, and at the length sayd: Yet God shall giue vnto you a signe,  
 for behold the Virgine shall conceiue and beare a sonne. &c. Wee interpret  
 this to be spoken of Christ in this maner: All you the posteritie of Dauid, you  
 endeouour as much as in you lyeth to blot out and abolish the fauour promi-  
 sed vnto you, (for the Prophet expressly nameth the house of Dauid in re-  
 proch) yet your vnfaithfulnessse shall neuer bring to passe, but that the truth  
 of G O D shall haue the vpper hande: God promiseth that this Citie shall  
 be safe and free from the enemies. But if his worde bee not sufficient, hee is  
 readie to giue you a token of assurance at your pleasure: you exclude both  
 the graces, and you driue them from you, yet God will stand fast in the assu-  
 rance of his couenant, for the promised redeemer shall come, in whom God

will perfectly present himselfe vnto his people. The Iewes obiekt that Esaya should haue done foolishly and absurdly, if he should haue giuen to those men in that age, such a signe as should be shewed eight hundred yeares after or ther about. And here they very proudly list vp themselues, because that this obiection was let slip and buried, eyther through the vnskilfulnes or the carelesnesse of the Christians. But the answere seemeth not hard to me, if we obserue, that the couenant of adoption was giuen vnto the Iewes, whereof all the rest of God his benefites should depend. Therefore there was a generall promise, whereby God had chosen the children of Abraham as a people for himselfe, vpon the which couenant all the speciall promises had their ground. Againe, the Messias was the foundation of this couenant: Now we perceiue that the cause of the deliuerance of this cittie was, for that it was the sanctuary of God, and that the redeemer was to come out fro thence, This respect being taken away, Ierusalem should haue perished a 100. times. Now let the godly readers consider, seeing that the king had openly reiected the signe offered him from God was it not conuenient for the Prophet to goe to the Messias? as if hee should haue sayd: Although this age is vnworthy of that deliuerance which I promised from the Lord, yet God being mindefull of his couenant, shall deliuer this city fro the enemies. That he might therefore shew them no particular signe to testifie his fauor, this one ought to be enough, & more the enough that the Messias should come of the stock of Dauid. And it is to be noted, that the prophet calleth the vnbeleuers to the general couenant, to be a maner of reproofe, because that they did admit no particular signe. Now it is sufficiently proued as I think, that when as the gate was shut against all miracles, it was high time for the Prophet to reparaire to Christ, that the vnbeleuers might knowe that there was no other cause of their deliuerance, then the couenant which was made with the fathers. And by this wonderfull maner of teaching, it was the will of God to iustifie to all ages, that he therefore continually was so merciful to the children of Abraham, because he had made a free couenant with them in Christ, and not for any of their deserts, But the Iewes with an other cauil endeuour to shift away this our iudgement, because that presently it followeth in the text of the Prophet: Afore the childe shall haue knowledge to eschew the euill, and to chuse the good, the land shal be forsaken of two kings. &c. Hereof they gather that the birth of the childe is promised, which should not bee long delayed, otherwise that should not agree which is spoken of the change of the kingdoms so hard at hand, which the Prophet declared should bee before the infant had passed the one halfe of his age, I answere, when as Esayas had brought him as a signe which should be the authour of saluation, and sayd that an infant should be borne which should be the true *Immanuel*, or (that I may vse Paules word) God manifested in the flesh, 1. Tim. 3. 16. He then generally speaketh of all the infants of that age, for the which matter, there is a strong reason at hand. For hauing first spoken of the generall couenauant of GOD, hee returneth to the especiall promise, for the which cause hee was sent: so the first place which appertayneth to the last and full redemption, noeth one certayne childe to whome the title of GOD should onely belong: but the latter place which is referred to that speciall benefitte which was then at hand, appoynteth the

time by the infancie of them which then were new borne, or shortly after were to be borne. Hetherto (except I be deceiued) I haue with strong and sounde reasons refuted the caulls of the Iewes, wherewith they endeuor to ouerwhelm the glory of Christ, least by this prophesie it should shine forth. Now it resteth for vs to take away that caull in the word *glmb*. They very frowardly shake vp Mathew, who proue that Christ should be borne of a virgine, when that the Hebrew word doth simply note a young woman, and they scorne vs, as men deceiued with a word wrongfully translated, that we should belecue that hee was conceiued by the holy Ghost, when that the Prophet onely sayth that hee was the sonne of a yoing woman. But first therein they shew ouermuch pleasure in contending, while they vrge that worde to be vnderstoode of a yong woman knowne vnto a man, which the Scripture attributeth euery where to Virgins. The etymologie also agreeth with the same which signifieth a hiding, wherein is noted a maidenly shamefastnesse, they bring one place out of the Prouerbes, chap. 30. 19. which yet helpeth them nothing at all, for there Salomon speaketh of a maide, whom a young man loueth, but it doth not presently follow, that she should be defiled whom a young man loueth, nay the coniecture on the other part is more probable. Furthermore, if I should grant that which they require of the word, yet the matter it selfe conuinceth them and enforceth them to confesse that the Prophet speaketh of a wonderfull and vnwonted birth. He crieth that he bringeth them a signe from the Lorde, and that no common signe but such a one as should excell all others: if he had onely sayd that a woman should beare a childe, then how ridiculous a thing had it beene for him to make so Solenne a preface? Wee see how the Iewes through their owne frowardnesse, do not onely set forth themselues to be scorned at: but also the most reuerend mysteries of God. And it is not a vaine argument which is gathered out of the whole text: a damfell shall conceiue: why is there no mention made of the man? The Prophet commendeth and speaketh of some vnaccoustomed and vnusuall thing. Furthermore, the commandement of giuing the name to the childe, was giuen to the damfell, in the which matter the Prophet also speaketh of a thing extraordinary, for although that the scripture declareth that the mothers oft times gaue the names to the children: yet they did it by the authoritie of the fathers: therefore the Prophet directing his speech to the damsell, doeth in this childe take from the men what right soeuer the order of nature hath giuen the. Then let this remaine stedfast, that the Prophet commendeth this great miracle of God that all the godly might attentiuely & reuerently consider the same, which the Iewes doe vnworthily prophane, applying that to a common maner of conceiuing which is spoken of the secret working and power of the spirite.

23. *His name Immanuel.* The scripture vseth to speak thus, that God is with vs, when that he is present with vs, with his helpe & with his grace, and exerciseth the power of his hand to defend vs. But here is the meane expressed, wherby god comunicateth with men: for without Christ we are alienated from God, and by Christ we are not onely receiued into his fauour, but we are also made one with him. And that which Paul teacheth to the Ephe. 2. 17. that the Iewes vnder the law were neere vnto God, & that ther was a deadly hatred betweenehim & the Gentiles, meaneth nothing els, but that God in shadowes & figures gaue signes of

his presence vnto this people which hee had adopted, for that promise was in force, God in the middest of thee. Dut. 6 15. & 7. 11. Also this is my rest, Psal. 132. 14. But seeing that familiar coniunction of the people with God, did depend of the mediatur, because that in substance he was not yet fully reuealed, by signes he was shadowed. His seate and his dwelling place was placed betweene the Cherubins, because that the Arke was the figure and the visible pledge of his glory. But in Christ no more a shadowed but a perfect presence of God was giuen and shewed vnto the people: for the which cause Paule saith to the Col. 2. 9. that all fulnesse of the Godhead doth dwell in him bodily. And truly, he could not otherwise haue beene a lawfull mediatur, except that vnseperable conioyning of both the natures in him had ioyned men to God. neither is there any cause why the Iewes shoulde iangle, that the name of God is often transferred to those monuments, wherein hee witnesseth his presence to the faythfull: for it cannot be denied but that this name containeth in it a secret contrariety, which compareth the presence of God reuealed in Christ, with the whole maner of his presence, as hee was shewed to the old people before the comming of Christ. If the cause of this name began then in deede to be manifest, whē that Christ appeared in the flesh: then it followeth that in times past God was ioyned to the fathers not fully, but only in parte: whereof againe it is concluded, that Christ is God manifested in the flesh. And hee hath exercised the office of a mediatur euen from the beginning of the world. But because all this did depend of the later reuelation, then as though he were clothed with a new person, he was worthely at the length called *Immanuel*, whenas he came foorth as a Priest, who with the sacrifice of his owne body shoulde wash away the finnes of men, and with the price of his owne blood shoulde reconcile them to his father, and to bee short, should fulfill all the partes of mans saluation. So first in this name that reuerence of vs which is due to the onely and the eternall God. But yet neuerthelesse that fruite is not to bee neglected, which God would thereof gather and receiue from vs: for as oft as wee behold God and man in the person of one Christ, we may certainly determine that God possesseth vs, if by fayth we be ioyned to Christ. That the number is changed in that verbe, *they shall call*, it differeth nothing from those things which I spake before, the Prophet speaketh to one virgin, and therefore he vscth the second person, *thou shalt call*. But for what cause this name was first vttered, this is the common confession of all the godly, that God gaue himselfe in Christ to be enjoyed of vs all.

24. *Ioseph being raised.* The readinesse of the obedience which is heere described, doth make no whit lesse to testifie the certaintie of the faith of Ioseph, then it doth for the prayse of his obedience, for except that euery doubt hadde bin taken away, & his conscience very well settled, he neuer so willingly and so sodainly had changed his counsell & taken his wife, through whose company he lately iudged himselfe to haue bin defiled, therefore there was some note of the power of God imprinted in his dreame, which suffered not his mind to wauer. Then followed the effect of fayth, that the will of God being knowne, he presently prepared himselfe to obey it.

85. *He knew her not till she.* Vnder the colour of this place, Heluidius in times past moued great troubles in the Church, for that he would gather thereof, that Mary was a virgin but vnto her first birth, & that after she had other children by her husband. The perpetual virginitie of Mary was very sharply & copiously defended by Hierome, let this one thing suffice vs, that it can be very fondly and ill gathered out of the wordes of the Euangelist what became of her after that Christ was borne. He is called the first borne, but not in any other respect, but that we might know that he was borne of a virgin. It is denied that Ioseph had to do with her, vntill shee had brought foorth: this also is restrained vnto the same time, but what followed after he doth not declare. It is sufficiently known that such is the vse of the scriptures: and certainly no man will at any time moue question of this matter, except he be curious: & no man will obstinately stand in the same, except he bee a contentious brabler.

Luke 2,

Matthew

Marke,

1. *And it came to passe in those dayes, that there came a commaundement from Augustus Cesar, that all the world shoulde bee taxed.*
2. *This first taxing was made, when Cyrenius was gouernour of Syria.*
3. *Therefore went all to be taxed, euery man to his owne citie.*
4. *And Ioseph also went vp from Galile out of a cittie called Nazareth, into Iudea, vnto the citty of Dauid, which is called Bethlehem, (because he was of the house and linage of Dauid)*
5. *To bee taxed with Mary, that was giuen him to wife, which was with child.*
6. *And so it was that while they were there, the dayes were accomplished that she should be deliuered.*
7. *And shee brought foorth her firste begotten sonne, and wrapped him in swadling clothes, and laid him in a cratche, because there was no roome for them in the Inne.*

Luke declareth how it came to passe that Christ should be borne in the cittie of Bethlehem, when that Mary his mother dwelt in an other place, and was now nere vnto her trauell. And first he excludeth all humane counsell, when hee sayth that Ioseph and Mary left their house and came thither, that they might be taxed according to their familie and stocke. If through their owne deuise & counsell, they hadde chaunged their place that Mary might bee deliuered in Bethlehem, then shoulde wee onely haue considered the persons themselues: but nowe, when that they haue no other purpose, but that they might obey the commaundement of Augustus, wee plainly see that they as blinde folkes were led by the hand of God thither, where it behooued Christ to bee borne. And this seemeth to fall out by fortune, as prophane men ascribe vnto fortune all other thinges which are not gouerned by the determined counsell of men



But it is not sufficient simply to beholde what is done, but wee must also remember what was forespoken by the Prophet many ages before. And this comparison shall evidently shewe, that this tax was not commanded by Augustus Cæsar, and Ioseph and Marie remoued not from their house, that they might at that time come to Bethlehem, without the wondrell prouidence of God: so we see that sometime the holy children of God, although they wander in mind, not knowing whether they goe, yet they hold the right way, because the Lord directeth their steps: & the wonderfull prouidence of GOD doth no lesse shew it selfe in this, that the tyrannicall government draweth Mary from her house that the prophesie might be fulfilled. God by his prophet had appointed this place (as we shall after see) where he would his sonne should be borne: but if Mary had not by force bin cōpelled, she had determined to haue beene laid at home. Augustus commanded that a tax should be ceased in Iuda and that euery man should giue his name, that thence forth they might pay a yearly tribute, which before they were wont to pay to God. So that which God vsed to require of his people, a prophane man doth violently snatch vnto himselfe: and that were as much, as if he should bind the Iewes wholly to himselfe, and should forbid that after that they should be accounted for the people of God. So when the matter was come to vtter despaire, and the Iewes seemed for euer to be cut off and alienated from the gouernment of God: God doeth not onely speedily & beyond the hope of all men, giue a remedie, but hee vseth that wicked tyranny for the redemption: for the gouernour (or whosoever he was that was Cæsar his deputie) while hee executed that which was giuen him in commandement, was the secret messenger of God, to fetch Mary to the place appoynted of God. And certainly to this purpose tendeth the whole historie of Luke; that the faithfull might know that Christ was brought forth from his birth by the hand of God. For this auaieth not a litle for the assurance of faith, that Mary was sodenly and against her owne mind drawn to Bethlehem, that the redemer might come from thence, as he was promised.

1. *All the world.* This Synecdoche ought not to seeme hard, seeing that it was vsed in diuerse places by the Romane writers: and I doubt not but that this tax was generall throughout all the prouinces, that it might be the more tollerable and not so odions, yet the maner of the tribute might be diuers. That this was the first taxing I interpret, because that the Iewes then as it were throughly tamed, had this new and vnaccustomed yoke layd vpon them. For that which some say that it was the first after that Cyrenius was gouernour of Syria, hath no colour in it: for there was a yearly tribute, but the description or taxing was not made euery yeere. Therefore this was the meaning, that the Iewes were then more greiuously oppressed. There is no absurditie in the diuersitie of the Gouernours name, while some call him Cyrenius, some Quirinus or Quirinius: for wee knowe that the Greekes in translating the Latine names, often change somewhat in the pronuntiation. But there ariseth a farre greater difficultie then this from other where: for Iosephus in his eighteenth booke of Antiquities the first chapter, declareth that when Archelaus was banished to Vienna, Quirinus came as Proconfull, who should vnite Iudea to the prouince of Syria.

Also it is agreed vpon amongst the writers, that Archelaus raigned 9. yeares after the death of his father Herod, whereof it is gathered, that there were a-boue thirteene yeare betweene the birth of Christ, and this taxing. For almost all subscribe to Epiphanius, who affirmeth that Christ was born the xxxiii yeare of the raigne of Herod, that is foure yeares before his death. This also is not a little doubtfull, that the same Iosephus in the thirde chapter of the 18 booke, sayth that this taxing fell in the 37. yeare after the victorie wonne at Actium. If that bee true, Augustus liued almost seuen yeares longer at the most, so eight or nine yeares shall be detracted from his age. For it appeareth out of the third after Luke, that he had then raigned but fiftene yeare. But seeing it is certayne that the age of Christ is better knowne, then that the same ought to be called into question, so it is not vnlike but that Iosephus had forgotten himselfe in this matter, as also in many others. And truely the Chronicles declare that Quirinus was Confull about nineteene yeares before that Antonius was ouercome, and that Augustus enioyed the Empire alone, so hee was a very olde man when hee was sent into the prouince. Obserue that the same Iosephus numbred foure gouernours of Iudea in the space of eight yeares, yet he granteth that the fift governed eleuen yeares: that was Valerius Gratus whome Pontius Pilate succeeded. Yet there may be giuen an other answere, that they could not goe through with the taxe: presently as it was commaunded, for Iosephus declareth that Coponius was sent thither with an host, that he might keepe the Iewes vnder, whereof it is easily gathered that through the tumult of the people, this taxe was for a time hindered. And the words of Luke do beare this interpretatiō, that there came out a commandement about the time of Christes natiuitie for taxing the people: but the description could not be made, except the estate of the kingdome had been changed, because that Iudea was brought into a part of the prouince: so this latter parte was added in steade of correction. This first description was vnder the gouernour Cyrenius: that is, it was then first brought to effect. Though the question is not yet wholly answered. For to what purpose should the people be taxed, when that Herod gouerned Iudea, who payd no tribute to the Romane Empire. I answere there is no absurditie in the matter, if Augustus (that hee might accustome the Iewes to the yoke, whose stubbornesse was sufficiently knowne) woulde also haue them taxed vnder Herode: and the peculiar kingdome of Herode was no hinderance but that the Iewes in the name of a tribute might pay somewhat for euery of their heades to the Romane Empire: for Herode onely raigned by entreatie, and almost seruilely. I know not from whence Eusebius tooke that which hee sayeth, that this taxing was decreede by the consent of the Senate.

7. *There was no roome for them in the Inne.* Here we see not onely how poore Ioseph was, but also how sharpe that tyrannie was, that no excuse is receiued, but that Ioseph is compelled in that troublesome time to bring his wife neare vnto her trauell with him. And it is to be supposed that they which came of the king-ly stocke were more sharply and more reprochfully handled then the rest. Ioseph was not so blockish, but that he was carefull to prouide for the trauel of his wife, and so he would willingly haue eschewed this necessitie.

But

But because hee could not, enforced, hee giueth place, and commendeth himselfe to God. Yet wee see what a beginning of life the Sonne of God hadde, and in what place and swadling clowtes hee was entertayned. And the maner of his birth was such, because that to this ende hee tooke our flesh, that for our sakes hee might humble himselfe: therefore hee was cast out into a stable, and layde in a maunger, and hadde the roomthe of a guest denyed him amongst menne, that hee might open heauen for vs, not only as guest-wife, but as an eternall kingdom & an inheritance, and that the Angels should admitte vs into their fellowshipp.

Luke 2.

Matthew

Marke.

8. *And there were in the same countrey shepherdes, abiding in the fieldes, and keeping watch by night because of their flocke.*

9. *And loe, the Angell of the Lord came vpon them, and the glory of the Lorde shone about them, and they were sore afraide.*

10. *Then the Angell saide vnto them, Bee not afraide: for beholde, I bring you tydings of great ioy that shall be to all the people.*

11. *That is, that vnto you is borne this day, in the city of David a Saviour, which is Christe the Lorde.*

12. *And this shall bee a signe to you, yee shall finde the childe swaddled, and layde in a cratch.*

13. *And straight way there was with the Angel a multitude of heavenly souldiers praysing God, and saying.*

14. *Glory be to God on high and peace in earth, towards men good will.*

8. *And there were shepherdes.* It should haue beene in vaine to haue Christ borne in Bethlehem, except it were knowne to the world. Yet the maner which Luke describeth seemeth unlikely in the iudgement of men. First, Christ is reuealed but to a fewe witnesses, and that in the darke night. Then, when God hadde at hand many both honourable and excellent witnesses, which beeing put by, hee chose onely Shepherdes, that is, men contemned and of no estimation. The reason and wisdom of fleshe must of necessitie heere become foolish, & let vs confesse, that the foolishnes of God excelleth whatsoeuer is, or seemeth to be wise in this world. 1. Cor. 1. 25. But this also was a part of the humbling of him, not that any thing of the glory of Christ was by this taken away, but onely that hee should lie hidde for a time. Furthermore, as Paule, 1. Cor. 2. 4. and monisheth, that the Gospell is contemptible according to the flesh, that our fayth might bee grounded in the power of the spirite, and not in high woordes of mans wisdom, or in any glory of the worlde: so GOD from the beginning laide vp this incomparable treasure in fraile vessels, that the obedience of our fayth might the better be prooued.

Wherefore if we desire to come to Christe let it not grieue vs, to followe them whom the Lord to the ouerthrowing of the pride of the worlde, hath taken as matters euen out of the filth of the beastes.

9 *The Angell of the Lord came,* Hee sayth that the glory of the Lorde shone about the shepheards, whereby they might know the Angell. For it shoulde haue little auailed to haue that tolde them of the Angell, which is reported by Luke, except God by some visible signe had witnessed that that came from him which they heard. Therefore the Angell appeared vnto them not in any common shape, or without dignitie, but adorned with a brightnesse of heauenly glory, which shoulde moue the mindes of the shepheards, that they might receiue the word which was brought them no otherwise, then as out of the mouth of God himselfe. From thence came that feare, whereof Luke presently speaketh, whereby God vseth to humble the heartes of men, that hee might get reuerence to his worde, as I haue before declared.

10. *Be not afraid.* This exhortation tendeth to the taking away and lightening of the feare: for although it be profitable that the mindes of men should be stricken with feare, that they might learne to giue God his honour, yet together with it they haue need of comfort, least they should bee vtterly ouerwhelmed. For it cannot be, but that the maiesty of God shoulde swallow vppe the whole world, if the terrour that it hath in it, were not mixed with some sweetnesse. Therefore the reprobate fall downe halfe dead, because he appeareth to them but as a iudge: but the Angel that he might refresh the mindes of the shepheards, testifieth that he was sent for an other end: namely that hee might declare the mercy of God. For this voyce doth not only rayse vp those men that are fallen, but restoreth those that are lost, & calleth backe from death to life, where they heare that God is mercifull to them. But the Angell sayth that he bringeth tidings of great ioy, then he addeth the cause or matter of this ioy, that there is a Saviour borne. By which wordes we are first taught, that vntill men haue peace with GOD, and that they bee reconciled by the grace of Christe, what ioy soeuer they conceiue, is but vaine and deceitfull. The wicked ones doe often triumph with a drunken and a madde mirth: but except there be a peace and a pacifier betweene God and them, of necessitie they must needs be miserably tormented with blinde stinges of their consciences. Furthermore, although that flatteringly and daintily they nourish vp themselues in delightes, yet their pleasures are so many tormentes to them. This then is the beginning of a perfect ioy, to feele the fatherly loue of God towards vs, who onely giueth peace to our mindes. and this is the ioy in the holy Ghost, wherein Paule saith that the kingdō of God doth consist, Rom. 14.17. And that Epithyte of *Great* is therefore added, that wee might not onely knowe that wee shoulde especially ioy in our saluation offered vs in Christ: but that the greatnesse of this good is such and so vnmessurable, that it woorthily recompenceth all the sorowes, griefes, and troubles of this present life. Wherefore let vs learne so to bee satisfied with this one Christ, that the feeling of his grace might exceede all the troubles of the fleshe, yea and at the length abolishe the same. *That shall be to all the people.* Although the Angell speaketh to the shepheardes onely, yet he declareth that this message of saluation which he bringeth them, reacheth

reacheth further, so that not they onely shoulde heare it priuately, but others also shoulde heare the same, Furthermore, obserue that this ioy is sayde to bee common to all people, because it was generally offered to all. For God promised Christ, not to one, or to other, but to al the seed of Abraham.

And that the Iewes, for the most part, were deprived of that ioy, which belonged vnto them, was becaule of their vnbeliefe: as at this day God calleth generally all to saluation by the Gospell, but the vnthankfulnesse of the worlde bringeth to passe, that fewe enioy this grace equally profered to all. Therefore this ioy being included amongst a few, is yet called common in respect of God. But although the Angell speaketh onely of the elect people, yet nowe that the wall is broken downe, the same message belongeth to all mankind for Christe preacheth peace not only to the which are nere: but also to them which are far off, & no lesse vnto strangers, then to the that are of the household. Eph. 2.17. But because that vntill the comming of Christ this couenant was peculier with the Iewes, therefore the Angell seperateth them from all other nations.

11. *Vnto you is borne this day.* Heere is expressed the cause of the ioy, as euen nowe wee declared, that is, because the redeemer, which in times paste was promised, is borne: who shoulde restore the Church of God into his estate. And the Angell doth not speake, as of a thing vtterly vnknowne, but he taketh the beginning of his message out of the lawe and the Prophetes: because that it hadde bene in vaine for him to haue vsed this manner of speach to the Gentiles and prophane men. Christe the Lorde to you is borne a Sauour: that same is also the cause why he maketh mention that hee was borne in the Cittie of Dauid, which had bene in vaine, but for the reuuing of the remembrance of those promises, which were euery where knowne and famous amongst the Iewes. To bee short, the Angell applyeth his speach to his hearers, which were not altogether ignorant of the promised redemption. And hee ioyneth the Gospell with the doctrine of the lawe and the Prophetes, as that which springeth out of that fountaine. But seeing that *Soter* expresleth more amongst the Greekes, as Cicero witnessleth, *Veirina* 4. 109. then *Seruator* dooth amongst the Lattines: and that there is not extant a lattine word, which answereth vnto the same: I haue thought it better to speake barbarously, then to diminish any thing from the power of Christe: And I doubt not but that the common interpreter, and the olde doctours of the Church, hadde the same purpose: therefore is Christe called *Saluator*, as hee which bringeth full saluation. And also this pronowne *to you*, hath a great Emphasis: For it should but smally auayle to heare that a Sauour was borne, except that euery man might apply it, as that hee was borne to him. In this manner speaketh *Isayas*, chap. 9.6. A childe is borne to vs, a sonne is giuen to vs. So also sayth *Zacharyas* 9.9. Beholde thy king commeth vnto thee, poore.

12. *And this shall bee a signe vnto you, you shall finde the childe swaddled.* The Angell answereth to that, whereat the Shepherds might haue taken offence, and whereby their fayth might haue bene hindred: for what a mockery is it to see him layde in a stall, which was sent from GOD, as the king and onely Sauour. Therefore least this vile and abiect estate of Christ, should

feare the Shepherdes frō fayth in Christ, the Angel foretelleth them what they shall see. And this order (which to the iudgement of man may seeme absurde, & almost ridiculous) doth the Lord daily vse towardes vs. For by the voyce of the Gospell sent downe frō heauen he doth command vs to embrace Christ crucified, and he setteth signes in earthly and transitorie elements, which might lift vs into the glory of blessed immortalitie: so he promising vs a spirituall righteousness, setteth a little water before our eyes, and hee sealethe eternall righteousness to our soule by a small taste of bread and wine. If that the stable offend not the Shepherdes, and that they neuerthelessse seeke their saluation from Christ, and that they submit themselues vnder the gouernment of him, beeing yet but an infant, there ought no signe, be it neuer so contemptible darken his glory with vs: but at the least that we might humbly worship him, sith that he is ascended into heauen, and sitteth at the right hand of the father.

13. *And straight way there was a multitude.* Although that in one Angell there was giuen a shew of Gods glory: yet God would that his sonne should be more royally adorned, & that as well for the confirming of vs, as of the shepherdes. The credit of two or three witnessers is sufficient amongst men to take away a doubt: but the heauenly host with one consent and with one voyce giue testimony to the son of God. Then what a peruersnes were it, not to credit the generall testimonie of the angels, whereby our saluation in Christ is witnessed? whereby we gather how detestable this incredulitie is vnto God, which disturbeth this sweete harmony both of heauen & earth? Againe we are to bee condemned of more then beastly blockishnes, if this song (which the Angels with one consent haue song that they in wordes might begin to vs) do not kindle in vs a fayth & an endeuour to prayse God. Adde this also, that the Lord woulde by this example of heauenly melodie, commend vnto vs the vnitie of faith, and exhort vs with one consent to sing his prayses vpon the earth.

14. *Glory in the hyghest.* The Angelles beginne with thanksgiuing, or with the prayses of God, because that the scripture euery where teacheth vs that wee are redeemed from death, to this ende, that as well in tongue as in works wee might testifie our thankfulness to God. Let vs therefore remembre that this is the final cause wherefore God reconciled vs to himselfe by his only begotten son, that the riches of his grace & great mercy being made known, his name might bee glorified. And at this day howe much euery one of vs is strengthened through the knowledge of grace to set forth the glory of God, so much hath he profited in the faith of Christ: yet as oft as mention is made of our saluation, we must know that there is as it were a signe giuen vs, to stirre vs vp to giuing of thanks and prayses vnto God. *In earth peace.* This is the more vsuall reading, that then the third clause may follow, *towardes men good will.* And although for the summe of the matter there is no great difference, which of the two thou readest: Yet the other interpretation seemeth to agree better, because it is not to be doubted, but that these two clauses agree together, *Glory to God on high, & in earth peace*: but except thou opposelt men vnto God, it cannot be a full Antithesis. Peraduenture this prepositiō *En* deceiued the interpreters: because that the sense of the wordes was very darke, to say peace to be in men. But seeing that in many places of the scripture this preposition is superfluous, there

there is no cause why it should hinder vs. Yet if any had rather place 'it in the latter clause, the same sense shall still remayne, as I will presently declare. Now it is to be seene what the Angels meane by this worde *peace*: certainly they speake not of the outward peace, which men maintaine betweene themselves, but he sayth that the earth is appeased, when men are reconciled to God, and are quiet in their mindes, We know that we are borne the children of wrath, and by nature that wee a. e enemies to God: so that it is then necessary that we should be vexed with horrible disquietnes, so long as wee finde God offended with vs: therefore a short and euident definition of peace is to bee gathered of the contraries, that is of the wrath of God, and the terrour of death, & so there is a double relation to be had: the one to God, the other to men, because that we haue then peace with God, and he blotting out our guiltines: & not impugning our sinnes, beginneth to be mercifull vnto vs: and we resting in his fatherly loue, doe call vpon him with a sure faith, and without feare wee reioyce in that saluation promised vs. And although that in Job. 7. 1. the life of man vpon earth is called a continuall warfare, and the thing it selfe declareth that there is nothing more troublesome then our estate, while we remaine here in the world, yet the Angels expressly place peace on the earth, that wee might know that no troubles can hinder vs, but that we enjoying the grace of Christ, might haue settled and quiet minds. Therefore let vs remember that there is a seat of peace placed euen in the midst of the stormes of temptations, amongst diuers dangers, amongst violent tempests, in the midst of battels & feares, least our faith being driuen backe with any of these engines, shoulde wauer or waxe faint. *Good will*. I know not how it came to passe, that it was put in the genitiue case: certainly the common translation, which hath *vnto men of good will*, ought not onely to be forsaken as adulterous, but because it corrupteth the whole sense. Yet many are deceiued also, which reading it in the nominatiue case, *good will*, doe referre the same to men, as if it were an exhortation to them to embrace the grace of Christ. I grant that it is no otherwise confirmed, then as God offereth his peace vnto vs, except that we receiue the same. But seeing that *Eudokia* is taken in euery place in the scriptures, for that which the Hebrewes call *desun* the old interpreter translated it *Beneplacitum*. This place is very ill expounded of the accepting of grace. But that which the Angels speake of, doeth rather shew the fountaine of peace, that we might know that it is a free gifte, and to flow out of the meere mercie of God. If you please to reade it *Good will in men*, it shall not bee amisse in respecte of the sense: for in this manner of speech the cause of the peace shall also be noted: that is, that God freely accepteth men into his fauour, with whom he before had warlike or deadly discorde. If thou wilt read peace of good will, for willing, I will not be against this exposition: yet that is the plainest to haue *Eudokian* put appositiuely, that wee might know from whence peace commeth to vs.

Luke 2.

Mathew.

Marke.

15. And it came to passe, when the Angels were gone away fro them into heauen, that the Shephards said one to another, let vs go then vnto Bethlehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16. So they came with hast, and founde both Mary

Mary and Ioseph, and the babe layd in the cratch.

17. And when they had seene it, they published abroad the thing, which was told them of that child.

18. And all that heard it wondred at the things which were told them of the Shepheards.

19. But Mary kept all these sayings, and pondered them in her heart.

20. And the Shepheardes returned, glorifying and prayeing God, for all that they had hearde and seene, as it was spoken vnto them.

21. And when the eight dayes were accomplished, that they should circumcise the childe, his name was then called Iesus, which was so named of the Angel, before he was conceaued in the wombe.

15. *After the Angels were gone away.* Heere is the obedience of the Shepheardes described vnto vs: for when the Lord had appointed them as witnesses of his Sonne to all the world, hee effectually spake to them by the Angels, least that shoulde bee forgotten, which was tolde them. It was not plainely and by word commaunded them, that they shoulde come to Bethlehem: but because that they sufficiently vnderstoode that the counsell of GOD was so, they make hast to Christ, as at this day, when we know that Christ is shewed vnto vs, to this ende, that our hearts by faith might come vnto him, our loytering cannot bee excused.

And Luke doth not in vaine declare that the Shepheards tooke counsell of their iourney asloone as the Angels were departed, least wee suffer (as many vse) the word of God to vanish away with the sound, but that it may take liuely rootes in vs, and thereby that it may bring forth his fruite, when it hath ceased to sound in our eares. Furthermore, it is to bee noted, that the Shepheardes doe mutually exhort one another: for it is not sufficient for every one of them to looke to themselves, except that also there be vsed mutuall exhortations. Luke amplifieth the prayse of their obedience, when hee sayeth that they made hast, euen as a promptnes of faith is also required of vs. *Which the Lord hath shewed vnto vs.* Very skilfully and rightly doe they ascribe that to God, which they heard not but from the Angell, for, whom they acknowledge as the minister of God: they also thinke worthy of that autorite, as if he had put on the person of our Lord. Therefore for this cause doth the Lord call vs backe often vnto himselfe, least the maiestie of his word should become of no estimation in the sight of men. Againe wee see heere, that they account it to be an offence in them to neglect that treasure shewed them of the Lorde: for of that knowledge reuealed to them they argue that they must goe to Bethlehem, that they may see. And so it behoueth euery one of vs, according to the measure of his faith and vnderstanding to bee prepared to follow whether as God calleth.

16. *They found Mary.* That truly was an vnseemely sight, and by that onely they might haue bene driuen from Christ: for what is there more vnlikely, then to beleue that hee shoulde bee king of all the people,  
who



who was not accounted worthily of a meane place among the common people? and to hope for the restitution and saluation of the kingdome from him, who for his want and pouerty was throwne out into a stable? Yet Luke writeth that none of these things hindered the Shepherdes, but that with great admiration they prayed God: namely because that the glory of GOD was throughly fixed in their eyes, & the réuerence of his word printed in their minds, that whatsoeuer they mette with either infamous or contemptible in Christ, they with the height of their faith do easily passe over the sâe. Neither is there any other cause why euery of those small offences doe either hinder or turne our faith from the right course: but because that wet taking small hold vpon God, are easily drawn hether & thither. For if this one cogitatio possessed all our senses, that we haue a certaine and a faithfull witness from heauen, it were a defence strong and stable enough against all kinde of temptations, and it shoulde well enough fortifie vs against all offences.

17. *They published abroad the thing which was told them.* Luke cōmendeth the faith of the Shepherdes, in that they deliuered sincerely through their hands, that which they receiued from the Lord: & it is profitable that the same should be witnessed for all our sakes, that they might be, as second Angels for the confirming of our sayth. Againe, Luke teacheth that they reported that which they had heard not without profit. And it is not to be doubted, but that the Lord gaue effect to their word, least it should be mocked or despised. For the estate of the mendiscredited the matter, & the matter it selfe might seeme to be but fabulous. But the Lord suffereth not those things to be in vaine, which he enioyneth them. And although this manner of working finally pleaseth the iudgement of men, that the Lordes will is that his word should be heard of poore & meane men: yet it is approoued of God himselfe, and vsed partly to humble the pride of flesh, & partly to prooue the obedience of the sayth. but that all men maruaile, and no man moueth his foote, that he might come to Christ: hercof it may be gathered, that they hearing of the power of God were amazed, not being striken with any earnest affection of the heart: wherefore this word was not so much spread abroad for their saluation, as that the ignorance of all the people might be inexcusable.

19. *Mary kept all those.* The diligence of Marie in considering the woorkes of GOD is proposed to vs for two causes. First, that we might knowe that the keeping of this treasure was layde vp in her heart, that, that which shee had layde vp with her, shee might publish the same to others in time conuenient. Next, that all the godly might haue an example which they might followe. For if wee be wise, this ought to be the especiall trauell, and the chiefe studie of our life that wee might be diligent to consider the woorkes of God, which shoulde bulde vp our sayth. Furthermore, the worde *conserue* is referred to the memorie: and *Symballein* doth else signifie to conferre, as to make vp one perfect body, by gathering all things together, which agreed amongst themselues to prooue the glory of Christe. And Mary coulde not wisely consider the value of all things together, but by conferring some things with others.

20. *Glorifying and praying of God.* This also appertaineth to the common  
 vs

use of our fayth, that the Shepheards might certainly know it to be the worke of God. And the earnest glorifying of God which is prayed in the, is a certaine secret reproofe of our sluggishnesse, or rather of vnthankfulnesse: for if the swathing cloutes of Christe so much preuailed amongst them, that they could rise out of the stable and cratch euen vnto heaue: how much more effectuall ought the death and returrection of Christ be with vs that wee might be lifted vp to God. For Christ was not onely lifted vp from the earth, that hee might draw all things after him: but hee sitteth at the right hand of the Father, that wee which are pilgrims in this world, might with our whole hearts meditate of the heauenly life. But Luke declareth the true nature of godlines, when hee sayth that the winnesse of the Angell was in steede of a rule to the Shepherdes, to the which they directed all things. For then is fayth rightly holpe by the workes of God, if it directeth all things to that purpose, that the truth of God, which is reuealed in his word may more clearely shine forth.

21. *That the childe should be circumcised.* That which generally is to be considered of circumcision, let the readers fetch out of Gen. 7. 10. It shall be sufficient at this time briefly to touch those things, which belong to the person of Christ. God would that his sonne should be circumcised, that he might be subiect to the law: for circumcision was a solemne signe, wherewith the Iewes were initiated into the obseruation of the law. Paule declareth the end, Gal. 4. 4. when he sayth that he was made vnder the law, that he might redeeme them which were vnder the law. Therefore Christ taking circumcision professed himselfe a seruant of the law, that he might obtaine libertie for vs. And so by this meanes not onely the seruitude of the law was abolished by him: but the shadow of the ceremony was applyed to his sound and perfect body, that it might soone take an end. For although the abrogating of it depended of the death & resurrection of Christ, yet this was a certaine beginning of the same, that the son of God suffered himselfe to be circumcised *His name was the called Iesus.* This place alio witnesseth, that it was a manner receiued amongst the Iewes, that on the day of circumcision, they gaue names to their children, as wee at this day vse to doe at baptisme. But the Euangelist noteth two things, that the name of Iesu was not giuen vnto the sonne of God, rashly or for the pleasure of men, but that the Angell brought it from heauen: Then that Ioseph and Mary obeyed the commaundement of God: and this is the content of our fayth wth the worde of God, that that word going before, we should speake to the same, and our fayth shoulde answer to his promises. Especially Luke commendeth vnto vs the order of publishing of the word, when he sayth that saluation was testified by the mouth of men, which was promised by the Angell from aboute through the grace of Christ.

## Matth. 2.

1. *When Iesus then was borne at Bethlehem in Iudea, in the dayes of Herode the king: behold there came wise men from the East to Ierusalem,*

2. *Saying where is the king of the Iewes that is borne? for we haue seene his starre in the East,*

Marke.

Luke.

and are come to worship him.

3. When king Herod heard this, hee was troubled, and all Ierusalem with him :

4. And gathering together all the cheife Priestes and Scribes of the people, he asked of them where Christ should be borne.

5. And they sayd vnto him, at Bethlehem in Iudea for so it is written by the Prophet :

6. And thou Bethlehem in the land of Iuda art not the least among the princes of Iuda: for out of thee shall come the gouernour, that shall feede my people Israel.

1. When Iesus was then borne. Matthew concealeth the cause why Christ was borne at Bethlehem: but the spirite of God, who had appoynted the Euangelistes as his Scribes, seemeth aduisedly so to moderate their stile, that with most notable consent, they all write one and the same historie, though it be in diuers maners: that thereby the truth of God might be the more certaine and euident, when as it was openly manifest, that his witnesses did not purposely be fore consent to speak, but euery one seperate frō other, nor hauing one respect of an other, did simply and feely write that, which the spirit taught them.

Furthermore. heere is a hitory declared worthy to be remembered, that God fetched wisemen out of Chaldea or Persia, which should come into Iudea to worship Christ, where he lay without honour, and contemned. Truly a wonderfull counsell of God, that God would his Sonne shoulde come forth into the world vnder this obscure humilitie. yet he excellently adorned him, as with phrases, so with other tokens, least any thing for the triall of our faith had bin wanting from his diuine maiestie: yet heere is to be noted a notable harmonie of things seeming to be repugnant. The starre from heauen declareth him to be a king, whose throne is the beastes stall, because that he is denied a place euen amongst the common sort of men. His maiestie shine th in the East, which not onely appeared not in Iudea, but is also defiled with many reproches. To what purpose is this: namely, the heavenly fathers will was to appoynt that the star and the wise men should lead vs the right way to his sonne: but yet hee stripped him naked of all earthly honour, that we might know his kingdome to be spiritual. Wherefore this storie is not only profitable, because that god brought these wise men to his sonne, as the first fruites of the Gentiles: but also because hee would set forth the kingdome of his sonne, as with the prayse of them, so of the starre for the helpe of our faith, least the wicked and malicious despite of his owne nation, should cause him to be despised of vs.

It is sufficiently knowne, that the Astrologers and Philosophers with the Perseans and the Chaldeans were called Magi (i. wisemen.) Therefore it is easily to be coniectured that these came out of Persia. Furthermore, howe many they were in number, it is better not to knowe, because the Euangelist doth not expresse it, then rashly to affirme for certaine, that which is doubtful.

A childish error lead the Papistes, that they imagined them to be three, because Mathew sayth that they offered gold, frankincense and mirrh: as if hee should distinctly assigne a proper office to euery of them, and that rather hee should not declare that these three things were generally offered by them. Who soeuer that old writer was, whose vnperfect commentarie vpon Mathew beareth the name of Chrysostome, & is accounted amongst Chrysostomes workes sayth that they were foure teene: which hath no more colour, except that peraduenture it came by tradition of the fathers, yet that same also hath no assurance. But the Papistes are more then ridiculous, which imagined to themselues that they were kings, because they did read that before sayd Psal. 72.10. That the kinges of Tharsis, of the Isles and of Saba should come, which should offer gifts to the Lord: Verily they are wise workemen, who that they might giue a newe shape to men, they haue begun at the turning of the worlde: for of the South and West they haue made the East.

And it is not to be doubted, but that by the iust reuenge of God, they were so amazed, that their grosse ignorance might be laid open to the reproofe of all men, who made no religion to corrupt the truth of God, and to turne the same into a lie. But here is first demaunded, whether this starre was one of the number of them, which the Lord in the beginning created, for the garnishing of heauen: then whether the knowledge of Astrologie brought these wise men hither, that thereby in minde they conceiued the birth of Christ. Although we may not contentiously strue of these matters, yet it is to be gathered out of the wordes of Mathew, that it was not a naturall starre, but extraordinary: for it was not by the course of nature, that at certaine times it vanished away, and after sodainely shone againe: then that it went a straight course towards Bethlehem, and at the length that it stode fixed ouer the house wherein Christ was none of which things agreeth to natural stars. It is more probable that it was like to a Comet, and that it was seene in the ayre, rather then in heauen. And it is no absurditie, that Mathew speaking according to the maner of the people improperly called it a starre: hereof is almost gathered an answer of the second question. For seeing it is certaine, that Astrologie is contained within the boundes of nature, the wise men could not by the onely direction of the same haue come to Christ: therefore it behoued them to be holpen by a secreete reuelation of the spirite: yet I deny not but that they had some beginning or seede out of the arte: but I say it was necessary that the same shoulde be holpe with some new and extraordinary reuelation, least it should be in vaine or vanish away.

2. *Where is hee that is borne king?* That some interpreters thinke a king borne, to be secretly opposed against a king made or created, seemeth to mee to be too subtil: therefore I take it more simply that the wise men meane that this king was lately borne, and remayneth yet an infant, that they might make a difference betweene him and a king growne in age, and holding the government of the people: for presently they say, that they were moued neyther with the fame of his actes, or with his present greatnesse openly knowne, but by a diuination from heauen, of a thing that was to come. But seeing that the sight of the starre was so effectuall

effectuall with the wisemen, woe bee to our sluggishnes, which so coldely seeke Christ the king reuealed vnto vs.

*We come to worship him.* The starre was shewed to this end, that it might draw the wisemen into Iudea, that they might be witnesses and proclaimers of the new king. But for that which appertaineth to them, they came not to giue any godly worship to Christ, as is due to the Sonne of God, but after the Persian maner, they would salute him as a most excellent king. For it is not probable that they thought more of him, then that he should be endued with singular power and dignitie, that he might worthily turne all men into admiration and reuerence of him. For it may be, that they would before hand get his fauour, that they might haue him freindly and fauourable to them: If peraduenture it came to passe, that he obtained the government of the East.

3. *Herod the king was troubled.* Herod was not ignorant of the prophesies, wherein the Iewes had a king promised them, who should restore their afflicted and ouerthrowne conditions into a happy estate. For he had from a childe liued in that kingdome, and had perfectly learned all their matters. Adde also that this rumour was so spread, that it could not bee vnknowne to the people which dwelt neere about them: yet he is troubled as it were with a newe matter, vnheard of before: that is, because hee distrusting God and his promises, thought it but vaine to hope for a redeemer, especially seeing he imagined (as proud men vse to doe) with a foolish confidence, that hee had established the kingdome to him and to his. But seeing he being drunken in his owne felicitie had before in his securitie contemned the prophesies, now he is sodainely feared with the remembrance of them. For he should not so much haue been moued with the simple speach of the wisemen, if the oracles or prophesies had not come into his minde, which before seemed to be as toyes, and of no importace so the Lord after he hath suffered the vnbeleeuers to sleepe, sodenly he shaketh them out of their rest. That which Mathew saith, that Ierusalem also was troubled, may be expounded two waies: eyther that with the sodaine noueltie of the matter, the citicens were tumultuously rayfed vp, as if that they very desirously receiued the ioyfull message of the king that was borne then: or that they being accustomed to mischeifes, and through long patience being couered with vnsefniblenesse, feared a change, least that greater calamitie shoulde rise thereof. For they were so worne and almost consumed with continuall wars, that a miserable and cruell seruitude ioyned with peace, was not onely tollerable, but was also to be wished for of them: wherby it is to be perceiued how ill they had profited vnder the whippes of God. For they were so benumbed with amafednes, that the promised redemption & saluation after a sort stanck before them. And I doubt not but that Mathew would haue their vnthankfulness noted: for that they being tired with a wearines of euils, had throwne away the hope and desire of grace promised them.

4. *Gathering together the cheife Priestes.* Although there was no speach at all of Christ in Herodes Court, yet as soone as the wise men haddemad mention of a King, the prophesies came into their minde, which before were forgotten: so Herod presently coniectureth, this king, for whom the wise men seeke, to bee that Messias in times past promised from the Lord.

And here againe it appeareth, that Herod was wonderfully afraid, While that hee so carefully enquireth: and no maruaile for seeing that all tyrants are fearefull, and that their owne crueltie strikes more feare into themselves, then it doth vnto others: It behoueth Herod to be afraid about all other, as one that perceiued himselfe to raigne against the Lord. Furthermore, this newe inquisition declareth how grosse the contempt of Christ was before the comming of the wise men. That the Scribes and high Priestes doe sincerely answere out of the scripture (who yet after furiously endeouored to corrupt the whole scripture, least they should giue any testimonie or credite to Christ) is therefore done because that as yet Christ had not troubled them with his Gospell: so all the wicked ones do easily subscribe to God in all generall principles: but when the truth of God doth vrge them neerer, then they vomit forth the poyson of their contumacie: of the which thing at this day we haue a notable example in the Papistes: for without controuersie they confesse that Christ is the onely begotten sonne of God, clothed with our flesh, and they acknowledge in the two natures one person of God and man. But when we come to the power & office of Christ, there presently riseth a conflict: because they will not suffer themselves to be brought into order, much lesse to be brought to nothing. In summe as farre as the wicked thinke that nothing is taken from themselves, so much reuerence they will grant to God and to the scripture. But when that Christ hand to hand striueth with ambition, couetousnes, pride, vaine hope, hypocrisie, and deceites, then forgetfull of all modestie, they are caried into madness. Therefore let vs know that wicked affections are the cheife cause of blinding the enemies of the truth, which turne light into darkenesse.

6. *And thou Bethlehem.* It is not to bee doubted, but that the Scribes did faithfully cite the wordes of the text in their owne tongue, as it is in the Prophet: but it was enough for Mathew to note the place: and because that hee writ in Greeke, he followed the allowed translation. For by this place and such others it is easily gathered, that the Gospell was not written by him in the Hebrew tongue. Furthermore, this is alwayes to bee obserued, as oft as the Apostles doe cite any testimonie of Scripture, although they render it not worde for worde: nay, sometime they are farre from the same: yet they are very aptly and fitly applyed of them to the matter. Wherefore let the readers alwayes marke to what purpose the Euangelistes bring the places of Scripture, let them not stand scrupulously vpon euery word, but let them be content with this one thing, that the Scripture is neuer wrested by them into a diuerse sense: but that it is properly applyed to the peculiar and proper vse. And certainly seeing it was their purpose to giue milke to drinke to infants and nouices in the fayth, which were not yet able to take sounde meate: no religion staide them that lesse diligently & exactly they should enquire what the scripture teacheth of the Sonne of God, and so that taste which the Apostles giue them, should leade them to the fountaine. Now let vs returne to the prophesie of Micheah. These are the wordes that are read in the Prophet, and thou Bethlehem Ephrathah art little to bee among the thousands of Iudah: yet out of thee shall hee come forth vnto me, that shall be the ruler in Isracc. Mathew for Ephrathah putteth Iuda, but in the same sense: for the minde of Mich-

Micheah was onely by this note, to put a difference betweene this Bethlehem, whereof he speaketh, & that other in the tribe of Zabulon. There is more difficultie in the rest of the text: for the Prophet sayth that Bethlehem is litle, that it should be accounted amongst the gouernours in Iuda. Mat. on the other side extoileth the dignitie, as that it should be one of the chiefe. This cause moued many interpreters that they reade this place of the Prophet interrogatiuely: yet some of a better iudgement thought that Matthew woulde in this change set forth the prayse of the grace of God: because that this poore & obscure towne was made a place of the birth of this great king. But although that Bethlehem excelled in this honor, yet it profited nothing the dwellers ther, so that it rather fell into a grieuouser destruction, because that the redeemer was worse thē vaworthily receiued thither. Mat. also for a rular putteth this word shepheard: yet he expresieth both two, for that he declareth that Christ should be the captaine of the people, and that the office of feeding was committed vnto him.

Matthew. 2.

7. Then Herode priuily called the wise men, and diligently enquired of them, the time of the star that appeared.

8. And sent the to Bethlehem: saying, go & search diligently for the babe, & whenge haue found him bring me word againe, that I may come and worship him.

9. So when they had heard the king, they departed, and loe, the star which they had seene in the East, went before them, till it came, and stood over the place where the babe was.

10. And when they sawe the starre, they reioyced with an exceeding great ioy.

11. And went into the house, and founde the babe with Mary his mother, and fell downe and worshipped him, and opened their treasures, and presented vnto him gifts, euen gold, and incense, and mirrh.

12. And after they were warned of God in a dream, that they should not goe againe to Herod, they returned into their countrey another way.

Marke.

Luke.

7. Herod priuily called the wise men. The tyrant durst not shew his feare & carefulness, least he should so arme the people with audacitie, with whom hee knew himselfe hated: therefore openly he dissembled the cause as though it pertained not to him. But priuily hee inquireth, that he may preuent the present perill. But although an euill conscience made him fearefull, yet it is not to be doubted but that strok his mind with an vnusual feare, that being disstitute of counsel, & distraught in mind, hee was for the time amazed. For there is no easter a matter, thē vnder the clok of humaitie to suborne a cōpanion from amongst the courtiers, which espying out his whole matter, might presētly return. certainly Herod was wōderful subtil, & ther was in him a rare magnanimity, so that it is the more to be wōdred at, his now in so extreame daunger, whē as he had a remedy at hād, that he should lie a stonished & half dead: wherfore we may know that

it was wonderfull, that the sonne of God did then escape the iawes of the Lyon. And the Lord at this day doth no lesse bewitch his enemies, least they shoulde deuise a thousand sleights to hurt & to destroy his Church: nay, that they often take not the occasions which are in a readinesse. And the Lorde by another meanes, as we shal see, laughed to scorne and mocked the subtiltie, wherewith he had deceiued the wise men, feigning that he himselfe would come to worshippe him. But as Herod fearing the tumult of the people, was bereft of his minde, so againe he was so madde, that hee did neither doubt nor feare, to stirre vp God against himselfe: for he knew that if a king was borne, that he was ordained of God, that he might raise vp the decayed throne of Dauid. Therefore he sets not vpon men, but foolishly he presumes to warre with God: Both therefore is to be noted, that he was taken with a spirit of giddines, that he might strike God: yet hee delt very childishly, because his counsell was brought to nought, so that he was euen as a blinde man, which gropeth in the darke.

9. *When they had heard the king, they departed.* Truly this was a vile sluggishnesse of the Iewes, that none of them kept company with these strangers, that they might goe see the king promised to their nation. The Scribes shewe them the way, and assigne the place where hee is borne, yet they suffer them to goe alone, and no man stirreth foote. Peradventure they feared the crueltie of Herod: but this was also a wicked vnthankfulnesse, that they woulde incurre no daunger, for the obtayning of the saluation offered them, and that they set lesse by the grace of God, then by offending the tyrant. But I shewed a litle before, that the whole people were too much degenerate, which had rather be oppressed with a yooke of tyranny, then that by the chaung they would feele any discommoditie. And if God had not confirmed with his spirit the mindes of these wise men, they might haue fallen at this offence: yet the zeale of their endeouour is not diminished, but forward they go without a companion. But they want not matter to confirme their faith, while they nowe heare him renowned as king by diuine oracles, who was shewed vnto them by the starre. That the starre directeth them as they went on their way, euen vnto the place, it may be easily gathered, that it vanished away before: for no other cause, but that they might enquire at Ierusalem for the newe king: and that to take away excuse from the Iewes, which after they were taught of the redeemer sent vnto them, yet vtterly and willingly despised him.

11. *They found the babe.* So vncomly a sight might haue bred a new offence to the wisemen, when as they saw nothing in Christ that appertained to a king, so that he was viler vsed & more contemned, then any cōmon infant. But because they are perswaded that he is appointed of God to be a king, this only thought fixed in their mindes, causeth the to reuerece Christ: for in the counsell of God they do behold his dignitie, as yet hid and kept secret. And because they certainly appoint that he shall proue other wise then he yet appeared, they are no whit ashamed to giue him kingly honour. Also by their gifts they declared whence they cāe: for it is not to be doubted, but that they brought these as tokens and fruits of their cōtreay. & vnderstād that euery one of the did nor offer his gift: but these 3. things were in cōmon offred by the all, that which almost all the interpreters disput of the kingdō, priesthod & burial of christ, & make gold a tokē of his king-



kingdom, incense of his priesthood, and mirrh, of his buriall, in my iudgement hath no liklihoode in it. We know that it was a solemne custome amongst the Persians to haue some gift in their hand so oft as they saluted their kinges. And these wise men chose these three things, the fruits & comodities whereof doe make the East part renoumed & famous. Euen as Iacob sent into Egypt the best & chosen frutes of the land, Gen. 43. 12 But seeing they after the maner of the Persians, worshipping him, whom they as yet thought, to be an earthly King, offered frutes of the earth: It is our part spiritually to worship him. For this is that lawfull and reasonable worshipping, which he desireth: first, that we should offer vp our selues vnto him, and then all that we haue.

Luke. 2.

Matthew Marke.

22. And when the dayes of their purification after the law of Moses were accomplished, they brought him to Ierusalem, to present him to the Lord.

23. (As it is written in the law of the Lord, every man childe that first openeth the wombe, shall bee holy vnto the Lord.)

24. And to give an oblation, as it is commanded in the law of the Lord, a paire of Turtle doves, or two young Pigeons.

25. And beholde there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israell, and the holy Ghost was vpon him.

26. And a reuelation was giuen him of the holy Ghost, that he should not see death, before he had seene the Lord Christ.

27. And he came by the motion of the spirite into the temple. and when the parents brought in the childe Iesus, to doe for him after the custome of the law:

28. Then he tooke him in his armes, and praised God, and sayd.

29. Lord, now lettest thou thy seruant depart in peace, according to thy word:

30. For mine eyes haue seene thy saluation.

31. Which thou hast prepared before the face of all people.

32. A light to be reuealed to the Gentiles, and the glory of the people Israell.

22. And when the dayes were accomplished. The fourtie day after her deliuerance, the rite of purification ought to be solemnised: yet Mary and Ioseph came also to Ierusalem for an other cause, that they might present Christ to the Lord, because he was the first borne. Now, first we must speak of purification. Luke maketh the same comon to Mary & to Christ: for the pronoune *Their* can by no meanes be applied vnto Ioseph. And it is not absurd, that Christ, who for vs became accursed vpon the crosse, for our sake tooke our vncleanesse vpon him, though

he was free from fault and sinne, as concerning the guiltines: that is, if the fountaine of puritie would be accounted vn-cleane, that he might wash away our vn-cleanes. They are deceiued, which thinke that this lawe was but for pollicie: as if the woman should be vn-cleane before her husband, and not before the Lorde: when rather there was set before the eyes of the Iewes, as well the corruptiō of their nature, as the remedie of God his grace. And this one lawe abundantly sufficeth to proue originall sinne, as it containeth a noble testimonie of the grace of God. And the curle of mankind cannot be more plainly shewed, then when the Lord testifieth, that the infant cometh vn-pure & polluted out of his mothers wombe, in somuch as the mother her selfe is defiled by the birth. Certainly except man were borne a sinner, & were by nature the child of wrath, & that there rested in him some spot of sinne, he should not neede a purgation: wherefore it followeth that all were corrupt in Adam, seeing that they are by the mouth of the Lord condemned of vn-cleanes. And that is not against it. Ro. 11. 10. That the Iewes are called holy branches of a holy roote, because this good came vnto them not of themselves, but as by other meanes. For although that by priuiledge of adoption they were leuered for a chosen people, yet corruption from Adam was their first inheritance by order. Therefore it is conuenient to distinguish betwene the first nature and the peculiar benefite of the cōuenant, wherein God freeeth his from the curle. And to this purpose belonged the purification in the lawe, that the Iewes might know: that by the grace of GOD they are cleansed from those filths, which by their birth they brought with them into the world. Hereby is also to be learned how horrible the infection of sinne is, which in some parte defileth the lawfull order of nature. Verily I grant, that neyther matrimonie in it selfe, nor bearing of children are vn-cleane: nay, I grant that the fault of lust is covered with the holines of matrimonie: but yet the ouerflowing of sinne is so deepe and plentifull, that alwaies some sins flow out from thence, which sprinkle with blots, whatsoeuer is otherwise pure.

23. *As it is written in the law.* This was an other parte of godlines which Ioseph and Mary performed: The Lord commanded, Num. 3. 13. that all the males should be offered to him in remembrance of their deliuerance, because when the Angell slew all the first borne of Egypt, he had spared the first borne of Israell: after it was lawfull for euery man to redeeme his first borne for a certaine price. That was an old ceremonie.

Now sith the Lord is a common redeemer of all, by right he challengeth vs to him from the least to the greatest. Surely it is not in vaine that Luke doeth oft repeat, that Ioseph and Mary did that which was prescribed in the law of the Lord. For by these words we are taught, that nothing is to be attempted after our own wit in the worship of God, but that must be obediently followed, which he hath by his word commanded.

24. *And to giue an oblation.* This sacrifice belonged to the rite of purifying, least any shoulde thinke that it was offered for the redeeming of the first borne. When the Euangelist nameth a paire of turtle doues, or two pigeons, hee taketh it for granted, that the poertie of Ioseph and Mary was such, that their abilitie reached not to the offering of a Lambe. For this exception is playnely set downe, Leuit. 12. 6. If any object that there

was

was golde offered a little before by the wisemen , wherewith they might haue bought it : I answer, wee cannot imagine that there was such plentie of golde, as could sodainly make a poore man rich. For we reade not that they had Camels laden with golde : but it is more credible, that it was some small portion, which they brought onely for honours sake. Neyther did the lawe precisely commaund that the poore should consume their substance vpon a sacrifice : but making a difference betweene them and the rich, it eased them of charge. Wherefore it shall bee nothing hurtfull, if wee say that Ioseph and Mary gaue as much as their abilitie did beare, although that they had layde vp some money, to beare the charges of the iourney and of their life.

25. *Behold, there was a man in Ierusalem.* This history is set downe, that wee might know, that when almost all the people had prophaned themselues with a wicked contempt of God, yet there remained a few worshippers of God, and Christ was known of them from his first infancie. These were those remnantes which (as Paul to the Ro. 11. 5. teacheth) were reserved, according to the free election of God. And in this small handfull was the Church of God included, although the priestes & Scribes did no lesse proudly then falsely boast of the title of the church. The Euangelist only maketh mentiō of two, which knew Christ at Ierusalem, whē he was brought into the temple, Simeon & Anna. And first I must speake of Simeon. We read not of what citate he was, & it may be, that he was some meane man, and vnknowne : But Luke commendeth him for godlinesse and righteousnesse, to the which hee addeth the gift of Prophecie, Godlinesse and righteousnesse are referred to the two Tables of the lawe, and so in these two poyntes consisteth the integritie of life. It was a testimony of godlinesse that he looked for the comfort of Israell : for without the hope of saluation God is not rightly worshipped, which dependeth partly in beleeuing his promises, then especially by the restauration promised by Christ. But now seeing this wayting or looking for is prayed in Simeon, as a rare vertue, hereof gather, that there were then but few, which truly nourished the hope of redemption in their heartes. All men had in their mouthes the Mesiās, and the blessed state vnder the kingdome of Dauid : but in the meane while almost no man did patiently beare the present miseries, staying vpō this comfort, that the redemption of the Church was at hand. And as the godlines of Simeon in this did shew it selfe, that he list vp his mind in wayting for the promised saluation, so at this day, as many as will proue theselucs the sons of God, will sigh with continuall desires for the promise d redemptiō. For sufferance is very needfull euen to the last cōming of Christ. *The holy Ghost was vpō him.* He speaketh not of the spirit of adoption, which is cōmon to all the children of God, though not in equall maner: but he speaketh of a more peculiar gift of prophecie, which doth more plainly appeare in the next verse, & by that which followeth, where it is sayd, that he receiued answer by the holy Ghost, & that the s̄ae spirit guiding him, he came into the temple. Therefore although that Simeon exceeded not in any publike honor, yet he was adorned with many notable gifts: as godlines, innocencie of life, sayth & prophecie. And it is not to be doubted, but that he alone did priuately receiue this oracle, that it might passe from him as a common confirmation to all the godly. Iesus is called the Christe of GOD: because that he was annoynted of the Father, and together with the holy Ghoste

he tooke the honour of the kingdome & of the priesthood. Simeon is saide to haue come into the temple by the spirit: that is, by secret instinct and certaine reuelation that he should meeete Christe.

29. *Now lettest thou thy seruant departe.* By this songe it appeareth that Simeon beheld the sonne of God with other eyes, then with the eyes of the flesh: for the outward beholding of Christ coulede bring nothing but a contempt, at the least it could not so haue satisfied the minde of the holy man, that so glad as enioying the sume of all his desires, he should make halte to die. Therefore the spirit of God lightned his eyes with fayth, that he might discern the glory of the sonne of God in that vile & contemned habite. Whē he saith that he would depart in peace, he vnderstandeth that he would die with a quiet minde, as hee that was filled, & had obtained his desires. But it is demanded if he should haue died before, should Simeon haue bin drawne to it with trouble and tumult, as they vse that are vnwilling? I answer, the circumstance which is added, is to be noted, *according to thy word.* For seeing God hath promised him the sight of his Son, it was fit he should stay in suspence: nay, it behooued him to liue carefully, vntill that he was made partaker of his hope. This is therefore to be obserued, because that many falsly & naughtely doe pretend the example of Simeon, boasting that they would willingly die, if it were granted them to enioy this or that matter, when as yet they take liberty to themselves to conceaue vowes according to their owne lusts or to forge vaine hopes without the word of God. If Simeon had said precisely now with a staied & a quiet minde I will die, because I haue seene the sonne of God, in this speach he had bewrayed the weakness of his fayth: but because he had the word for it, it was lawfull for him, according to the rule of fayth, to flee death vntill the coming of Christ.

30. *Because mine eyes haue scene.* Although this maner of speaking is often scene in the scriptures, yet the corporal beholding of Christ seemeth expressly to be noted in these wordes: as if Simeon shoulde say, that hee nowe had the sonne of God present in the flesh, vpon whome hee had bent the eyes of his mind before. I take saluation for the matter of saluation, because that all the parts of saluation and of a blessed life are laid vp in Christ. Now if the onely sight of Christ, being as yet but an infant, did so much preuaile with Simeon, that ioyfully & quietly he would go to death: how much more aboundat matter of saluation is there giuen to vs this day, who may see all the pointes of our saluation fulfilled in Christ. Christ is not conuersant vpon the earth, neither doe we beare him in our armes, but his diuine maiesty doth clearly & openly shine in the Gospel, & therein he sheweth himselfe to be scene of vs, as it were face to face, as Paule saith, 2. Cor. 3. 18. neither sheweth he himselfe any more in weakness of flesh, but in the wonderfull power of the spirit, the which he declareth in myracles, in the sacrifice of his death, and in the resurrection. In summe, he is so absent from vs in body, that yet wee may beholde him sitting at the right hand of his father. If such a beholding of him bring vs not peace, that we may go ioyfully to death, wee are more then vnthankfull to God, and wee carelessly account of the glory, which he hath bestowed on vs.

31. *Which thou hast prepared.* By these wordes Simeon signifieth that Christe was ordained of God, that all people might enioy his grace, and that  
shortl

shortly after hee should be placed vp on high, that hee might turne the eyes of all men vnto him. And in this worde he comprehendeth what Prophecies fo-  
 euer there bee of the encreate of the kingdom of Christe. But if Simeon em-  
 bracing the tender infant in his armes could yet extend his mind to the vtter  
 borders of the world, that hee acknowledged his present power euery where:  
 how much more doth it become vs at this day to thinke more royally of him,  
 sith that he is list as a banner to the Gentiles, and hath made himselfe knowne  
 to the whole worlde.

32. *A light to lighten.* Now Simeon sheweth to what end Christ was brought  
 forth from the father before all people, that is, that he might lighten the Gen-  
 tiles, which before were in darknesse, and that he might be the glory of the peo-  
 ple Israell, for betweene this and them hee maketh a difference, and that not  
 without a cause, because that the children of Abraham by right of adoption  
 were neare vnto God, but the Gentiles with whom God hadde made no co-  
 uenant, were accounted as strangers frō the church. By the which reason, Israel,  
 Ier. 31.9. is not onely called the childe of God, but also the first borne, & Paule  
 teacheth to the Ro. 15.8. that Christ came that he might be a minister of cir-  
 cumcision, according to the promises giuen vnto the fathers. But Israell is fo-  
 preferred to the Gentiles, that all they in common might obtaine saluation in  
 Christ. A light to lighten, signifieth as much as if it had bene sayde, to giue  
 light to the Gentiles, whereby we gather that men are naturally without light,  
 vntill that Christ the sunne of righteousnesse shine vnto them. As concerning  
 Israell, although they were endued with great honour from God, yet Simeon  
 sheweth that all this glory dependeth of this one head, that the redeemer was  
 promised them.

Luke 2.

Matthew. Marke.

33. *And Ioseph and his mother mannailed at those things, which were spoken touching him.*

34. *And Simeon blessed them, & said vnto Mary his mother: behold, this childe is appointed for the fall and rising againe of many in Israell, & for a signe which shall bee spoken against.*

35. *Yea, and a sword shall pierce through thy soule, that the thoughtes of many hearts may be opened.*

36. *And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a greate age, and had liued with an husband 7. yeares from her virginitie.*

37. *And shee was widowe foure score and foure yeares, and went not out of the temple, but serued God with fastings and prayers, night and day.*

38. *She then comming at the same instante vppon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Ierusalem.*

39. *And when they had performed all thinges according to the law of the Lord, they returned into Galilee, to their owne citty Nazareth.*

33. *And Ioseph & his mother.* Luke doth not say that they were amazed as at a new or a strange matter, but that they reuerently considered, & with due estimation embraced this prophesie of the holy Ghost, out of the mouth of Simeon, that they might more & more profit in the knowledge of Christ. And we are taught by this example, after we are once instructed in a right faith, to gather what small helps focuer may seeme to auaille for the conformation of the same: for he hath then rightly profitted in the word of God, who ceaseth not to esteeme whatsoeuer he daily readeth or heareth, for the continuall furtherance of fayth.

34. *And Simeon blessed them.* If thou referrest this to Ioseph & Mary, there is no difficultie in the matter, but because Luke seemeth to comprehend with the Christ, it may be demanded by what right Simeon tooke vpon him this office of blessing, for the lesse is blessed of the greater, as the Apostle teacheth. Heb. 7. 7. Furthermore, it seemeth to be absurde, that any mortall man should conceiue prayers for the sonn of God, I answer that the Apostle doth not speake of euery blessing, but of the priestes only, for men otherwise do blesse one another. And it is more probable that Simeon as a priuate man, and as one of the common sort of the people blessed them, rather then as a publike person: for as it is saide before, he was neuer called a priest. But there is no absurditie if we say that he prayed for the happie successe of the kingdome of Christe, because the spirit in the Psalme, commaundeth this maner of blessing to all the godly. *Behold this childe is appointed.* Simeon properly directeth this speech to Mary, yet it generally belongeth to all the godly. The holy Virgine had neede of this admonition, least that she triumphing at these pleasant beginniges, as it commonly commeth to passe, shoulde bee the lesse able to beare the sorrowes that were to come. And also, least shee shoulde hope that Christe shoulde bee receiued with the generall fauour of all the people, but rather that shee might bee armed with inuincible strength of the minde against all contrary blastes. But yet the spirit of God woulde deliuer a generall doctrine to all the godly that they beholding the worlde with wicked contumacie resisting Christe, shoulde not bee shaken nor broken with such harde dealing. Wee knowe howe grieuous and sore a hinderance the vnbeliefe of the worlde is vnto vs, but it behooueth vs to ouercome it, if wee will belecue in Christe Iesu: for the estate of menne was neuer brought to so good passe, that the greater parte shoulde follow Christe. Wherefore it is necessary that whoeouer shoulde giue their names to Christe shoulde bee instructed in these principles, and armed with these defences, that they may continue in his fayth. But this was a most grieuous temptation, that Christe was not knowne of his owne. Nay he was contumeliously reiected from that people, which boasted themselues to be the Church of God. And especially for that the Priestes and the Scribes which hadde the gouernement of the Church, were his most deadly enemies. for who woulde thinke that hee was their king, that should see him to vnworthily & reprochfully reiected from them? Therefore Simeon doth not without cause foretell that Christ was appointed for the fall of many, and those of the people of Israell. And the meaning is, that hee was ordayned of God, that hee shoulde ouerthrow and cast many downe headlonge. But it is to bee noted that the fall rose hereof, that the vnbelieuers

leeuers stumbled at him, the which is shortly after declared, where Simeon calleth him a signe to be spoken against. Therefore because the vnbeleeuers are rebels vnto Christ, they strike themselues against him, whereoffolloweth their fall. And it is a Metaphore fetched from a marke or butte, at the which archers doe shoote, as if that Simeon should haue sayd: Heereby is the malice of men perceued, nay the wickednesse of all mans witte, that all men had made a conspiracie, and should stirre and crie out against the sonne of God. For there could not bee such a consent of the worlde to speake against the Gospel, except it were as a naturall discord betweene the Sonne of GOD and those men. And though the enemies of the Gospell disagree amongst themselues, so as their ambition and furie carrieth them into diuers factions: and factiously are deuided into diuerse fantasies, as the varietie of their superstitious which seperateth the Idolaters is manifolde, Yet in this they all agree, that they may withstand the Sonne of God. Wherefore it is truly sayde, that it is too euident a token of the wickednes of man, for that euer it withstandeth Christ. And though it be an incredible wonder, that the worlde so riseth against his creator: yet because the Scripture foretolde that it should so be, and reason openly sheweth, that when men were once estranged from God through sinne, they alwaies flee from him, there is no cause why such examples should disturbe vs, but rather that our faith being furnished with such armes, should buckle it selfe forwards to fight with the resisting of the worlde. Furthermore, because that God had then gathered Israell to himselfe out of the whole world, & now that there is no more difference betweene the Iew and the Grecian: It was conuenient that that should now come to passe, which wee read should then bee done.

Efayas had sayd in his time, chap. 8. 14. Behold, the Lord shall bee as a stumbling stone, and as a rocke to fall vpon, to the two houses of Israell: from that time the Iewes neuer almost ceased to strike against God, but their most violent conflict was against Christ. Now, they which call themselues Christians, do imitate the same furie. Nay, they which proudly arrogate to themselues the supremacie of the Church, doe often bend that power they haue, to oppresse Christ. But let vs remember that they shall nothing preuaile, but that at the length they shall be broken and torne in peeces. For vnder the word of *Falling downe*, the spirite doth so pronounce a punishment vpon the vnbeleeuers, that wee might learne to goe farre from them, least companie shoulde wrappe vs in the same destruction. And Christ is not therefore any lesse to be beloued, for that hee riseth, many fall downe: for the fauour of the Gospell ceaseth not to bee pleasant and acceptable to God, although it be deadly to the wicked worlde.

If any man demaund how Christ can bee an occasion of falling to the vnbeleeuers which now are destroyed without him: The answere is easie: they perish twice that willfully deprive themselues of that saluation offered them from God.

Therefore the fall signifieth a double punishment which remayneth for all beleeuers, after that wittingly and willingly they haue striuen with God.

*And rising againe.* To the former clause this comfort is opposed, that it might mitigate the matter odious to our sense: for this is sorrowfull to be heard if nothing else were added, but that Christ should bee a stone of offence, which through his hardnesse should breake and rend in peice: a great number of men. Therefore the Scripture calleth vs backe to his other office, that the saluation of men hath the foundation in him, as Esayas 8. 13. also speaketh: Sanctifie the Lord of hostes, let him be your feare, and he shall bee vnto you as a Sanctuary, or a defended tower. And Peter speaketh more plainly: to whom yee come as vnto a liuing stone disallowed of men, but chosen of God and precious: and yee as liuely stones are built, 1. Pet. 2. 4. for so it is contayned in the Scripture: Behold I put in Sion a cheife corner stone, proued, elect, & precious, and hee that beleueth therein shall not be ashamed, vnto you therefore which beleue it is precious, but to them which beleue not, the stone which the builders disallowed. &c. Therefore least this title wherein Christ is called the stone of offence, should make vs afraid of Christ, he presently on the contrary side affirmeth, that hee is also called the corner stone, whereby the faith of a'l the godly is sustained: nay, hee would put vs in mind: that that is but accidentall, and that this is naturall and proper. Furthermore, it is worthy to be noted, that Christ is not called the stay or proppe of the godly, but the rising, for the estate of men is not such, as it were expedient for the to remaine in the same: therefore it behoueth them first to rise from death, before they can begin to liue.

35. *Through thy soule.* This admonition auayled to the confirming of the minde of the holy virgin, least shee should bee throwne downe with sorrow, when the time for those bitter conflictes were come which shee shoulde passe through. But although her faith was shaken and troubled with diuers temptations, yet the most bitter strife she had, was with the crosse, whereby Christ seemed as one vtterly extinguished. And although she was neuer swallowed vp of sorrow, yet her breast was not so stonie, but that it was greiuously wounded, for the constancie of the Saints doeth much differ from vnseñsiblenes. *That the thoughts of many hearts may be opened.* Some ioyne this sentence with that clause which goeth somewhat before, that Christ was appoynted for the fall. &c. and they include in a parenthesis, that which we last expounded of the sword, but in my iudgemēt it were better to refer it to the whole sentence. And that word *That*, is not here properly a causall, but only noteth a clause following: for whē the light of the Gospell shineth, & then persecutions arise, withall are the afflictions of the heart opened which before were hid: for such are the cloakes of mans dissimulatiō, that without Christ they are easily hid. But Christ through his light wipeth away all their fained excuses, and layeth their hypocrisie naked. Therefore this office of right is attributed vnto him, that he laieth open the secrets of the heart: but where the crosse followeth the doctrine, he searcheth the hearts more to the quicke. For they which in outward professiō do embrace Christ, they abhorre from suffering the crosse, & because they see the Church subiect to diuerse troubles, they easily forsake their standing.

36. *There was a Prophetesse one Anna.* Luke onely maketh mention of two, by whome Christ was receiued, and that for this purpose, that we might learne



learne to preferre that which is of God, before all the world, though it bee but small. The Scribes and the priestes had then great renowne. But seeing that the spirit of God remained vpon Simeon & Anna, wherof the priestes were vterly disstitute, these two onely deserue more reuerence, then the whole company of them, which are onely lift vp in pridewith vaine titles : for this caute is the age of Anna expressed, and she adoined with the title of a Prophetesse. Thirdly, there is noted a notable testimony of her godly holines of life. For these are the things which by right get authority and estimation. And truly the disguised renowne and vaine pompe deceiureth none other, but them which for the vanitie of their witte, are addicted to fantastickall deceites. It is said that shee liued 7. yeeres with her husband from her virginitie, that wee might know that she was a widow euen in the flower of her age: for being a yong maide she was married, and shortly after she lost her husband. And by this circumstance, that shee abstained from a second marriage, hauing as yet a lusty body, encrease th the praise of her chastitie : yet that which followeth may be expounded two wayes, that she was a widow almost offoure score and foure years : that is, that there was so much time passed in her widowhood, or that she had liued so long. If thou accountest fourescore & foure from her widowhood, it must follow that she was aboute a hundred yeare olde, but I leaue this indifferent. And that the spirit of prophesie did as yet shine in some fewe, the doctrine of law and the Iewish religion was as it were by these signes approoued, vntill Christ should come : for that it was necessary in such a vaste wastnesse of religion, that the elect of God, should be stayed with these helpes, lest they shoulde fall away.

37. *Shee went not out of the Temple* It is an hyperbolickall kinde of speech, yet the sense of it is plaine, that Anna was almoste continually in the Temple. Luke addeth that shee worshipped GOD with fastinges and continuall prayers, wherof wee gather that shee frequented not the temple, as if with this bare going thither shee woulde discharge her dutie, but also that shee vsed other exercises of godlinesse. But it is worthy to bee noted, that one and the same rule is not here prescribed to all: neither ought these thinges bee drawne into a generall example, which are heere praysed in this widowe woman, for it behooueth vs wisely to discern what appertayneth to euery mannes calling : for foolish emulation hath filled the worlde with Apes, while superstitious men doe more greedily then witley snatch vnto themselues, whatsoener they heare praysed in the Saintes, as though that as there are distincte degrees of orders, so there were not also a choyce to bee hadde of woorkes, that euery one might answer to his feuerall calling. That which is heere spoken of Anna, Paule doth especially restraine to widowes, therefore maryed folkes shall do very preposterously, if they should frame their life after an vnlike example: yet there remaineth adoubt, that Luke seemeth to establish part of the worship of God in fastinges. But it is to bee noted, that of those woorkes which belong to the worshipp of God, some are required simply, and (as they saye) are necessary of themselues, and there are others which are to bee referred to this ende, that they might serue those former. Prayers doe properly appertaine to the worshipp of God: and fasting is an inferiour ayde, which is no otherwise approoued of God, but as it helpeth

peth the endeuour and zeale of praying : for the rule is to be holden, that the offices of men are to be esteemed by the right and lawfull end. The distinction also is to be holden, that God is directly worshipped with prayers and not with fastings, but in consideration of that which followeth. And it is not to be doubted but this holy woman vied her fastings, to lament for the calamitie of the Church that then was.

39. *Confessed likewise.* Luke comended the holy melodie, which resounded in the tongues of Simeon & Anna, that the faithfull might mutually exhort themselves with one mouth to sing the prayes of God, & that some should likewise answer others. When hee saith that Anna spake vnto all that looked for the redemption, he againe noteth the small number of the godly: for the chiefe head or foundation of fayth was put in this expectatiō, & it appeareth that there were but fewe which nourished the same in their mindes.

39. *They returned into Galile.* I doe easily graunt that the iourney into Egypt was betweene these. And that which Luke sayth that they dwelt in their owne city Nazareth, was in order of time after the flight into Egypt, which Matthew reporteth. Furthermore, if it be not absurde to haue that omitted by one Euangelist, which is declared by an other, there is also no let, but that wee may say that Luke cutting off that time, whereof he had appointed to make no mention, passed ouer to the history following: but yet I assent not to their comment which saigne that Ioseph & Mary after they had performed the sacrifice of purgation, returned to Bethlechem, that they might dwell there. For they foolishly imagine that Ioseph had a dwelling place there, where hee was so vnknown, that he could not finde a place to remaine in as a guest. Neyther doeth Luke vnaduisedly call Nazareth as wel his city as Maryes, wherby we gather that hee neuer dwelt in Bethlechem, although hee sprang or rise from thence. But of the order of times I will presently speake more fully.

Matthew 2.

13. *After their departure, beholde the Angell of the Lorde appeared to Ioseph in a dreame, saying: Arise, and take the babe and his mother, and flee into Egypt, and bee there till I bring thee worde, for Herode will seeke the babe to destroy him.*

14. *So hee arose and tooke the babe and his mother by night, and departed into Egypt.*

15. *And was there vnto the death of Herode, that it might bee fulfilled, which was spoken of the Lorde by the Prophet, saying: out of Egypt haue I called my sonne.*

16. *Then Herode seeing that hee was mocked of the wise men, was exceeding wroth and sent forth and slew all the male children that were in Bethlechem, and in all the coastes thereof, from two yeares olde and vnder, according to the time which he had diligently searched out of the wise men.*

17. *Then was that fulfilled which was spoken*  
by

Marke.

Luke.

by the Prophet Ieremias, saying.

18. In Rama was a voyce heard, mourning and weeping, and great lamentation, Rachell weeping for her children and would not be comforted, because they were not.

13. After their departure. How many dayes there were betweene the departure of the wife men, and vntill the time that Ioseph was commaunded to flee into Egypt it is vnknown, neyther is it any great matter: but that it is probable that the Lord spared Marie vntill shee were strong out of her childebed, that shee might be able to take her iourney. And this was the wonderful counsell of God, that hee would preferue his Sonne by flight: and it is not to be doubted but that the minde of Ioseph was shaken with dangerous temptations when as there was no hope shewed him but onely by flight: for in flight there was no token of the help of God, then it was very vnlikely that he which should be the sauiour of all men could not be preferued but by the ayd of a mortal mā. But the Lord held this moderation in preferuing his sonne, that he might shew some signes of his heauenly power, and yet he shewed not the same so euidently, but that it should lie hid vnder a forme of infirmitie: for as yet the time was not come that Christ should be openly glorified. It is an euident shewe of the Deitie, in that the Angell foretelleth a matter hid and vnknowne to men: and it appertaineth to the infirmitie of the flesh, whereunto Christ was become subiect, in that he commaundeth to defend the life of the childe by flight and banishment, but heereby we are taught that God doth not alwayes preferue his children by one meane, but now he sheweth his power gloriously, and now againe he sheweth some little sparkes of the same from vnder obscure covering or shadowes. Now this wonderfull maner of preferuing the Sonne of GOD vnder the crosse, doth teach that wee doe wickedly, which doe describe a certaine way to God. Therefore let vs suffer our saluation to be furthered of him by diuers meanes, neyther let vs refuse to be humbled, that thereby hee may the better shew forth his glory. But especially wee must not flee the crosse, wherewith he exercised his sonne euen from his first infancie. Furthermore this flight is a part of the foolishnesse of the crosse, but which excelleth all the wisdome of the worlde. That the sauiour of Iudea might come foorth in his time, he is enforced to flee out of the same, and Egypt nourisheth him, from whence neuer any thing came before, but that which was deadly to the church of God.

Who is not amazed at this so sodaine a worke of God? Againe hereof gather the certaintie of the dreame, in that Ioseph presently obeierth the commaundement of the Angell, for his readinesse to obey, doth plainly shew that he doubted not, but that he had God for the authour of his flight which hee was about to take. Yet this may seeme to rise vpon distrust, because that hee hasteth so speedily, for this fleeing also in the night cannot be without feare: but the excuse is easie. He saw that the meanes which God had ordained for their preservation, was very meane and base, therefore hee gathereth that it is lawfull for him fearefully to flee in the night, as vs is in extreame daungers,

so it behooueth vs alwayes to moderate our feare at the warninges of God, to the which if the Lord consent, it shall not be against our faith *Bee there till I bring thee worde.* By these wordes the Angell declareth that God hath care of the life of the child, yea euen for the time that is to come, and Ioseph had need of this confirmation, that he might be certainly perswaded that GOD would not onely be a guide to him in this journey, but also that he would bee a continuall keeper of him in banishment. And by this meanes the Lord would stay many cares which might trouble the minde of the godly man, that hee might remaine quiet in Egypt: for otherwise no moment of time should haue passed without diuers torments, when as he should discern and see himselfe deprived not onely of the inheritance promised of God to all the Saints, but of the temple, the sacrifice, the publike profession of the faith, & should remaine amongst the most wicked enemies of God, and in a deepe whirlpoole of superstitions. He carried with him in the person of the infant, what good things soeuer the fathers hoped for, or that the Lord had promised them: but because he had not as yet profited so much in the faith and knowledge of Christ, he had neede to be ypholden wth this commaundement: *Bee there vntill I bring thee worde,* least that it should be troublesome to him to languish amongst the Egyptians, banished out of his country.

15. *Out of Egypt haue I called my sonne.* Because that Mathew sayth that the prophesie was fulfilled, many haue thought that the Prophet meant nothing but that which is expressed, and they imagined this sense to themselues, that the Jewes doe foolishly, while they resist and endeuour to oppresse the Sonne of God, because the father will call him out of Egypt. And in this maner do they wickedly wrest the wordes of the Prophet, whose purpose is to make the Jewes guiltie of vnthankfulness, which from their first infancie and beginning haue founde God a louing and a bountifull father, yet they forthwith prouoke him with newe sinnes. Therefore let this be out of controuersie, that this place ought not to bee restrayned to Christ: neyther yet is it wrested by Mathewe, but aptly applied to the present purpose. Thus ought the words of the Prophet be vnderstoode, when Israell was but a childe I brought him out of that miserable captiuitie wherein hee was drowned. First hee was like to one dead, and Egypt was to him in stead of a graue, and I brought him from thence, as one brought out of the graue, & did bring him into the light of life. And the Lord sayth so for good cause, for that deliuerance was a certayne birth of the people, for then were the tables of adoption made openly, when as by the lawe proclaimed, hee was receiued into the charge of GOD, a priestly kingdome, and a holy nation, when as hee was seperate from all other people: to be short when as the Lorde erected a tabernacle to himselfe, that he might dwell in the midst of him. So that then the wordes of the Prophet are of this force, as if he should haue sayd, the people were pulled out of Egypt no otherwise, then as out of the deepe swallow of death. Nowe the redemption brought by Christ, what was it else then a resurrection from death, and the beginning of a newe life: for then was the light of saluation almost extinguished, when as God in the person of Christ, begate againe the Church vnto himselfe. Then in her head came the Church out of Egypte, euen as the

the whole body was brought from thence before. And this Analogie causeth that it seemeth not absurd, that Christ should passe some time of his childhoode in Egypt. But rather so much more glorious was the grace and power of God, and his wonderfull countell did so much more shine forth, because that light came out of darkenesse, and life from out of the hilles: for otherwise the reason of flesh might be amazed, namely that the redeemer should come out of Egypt. Mathew therefore declareth that it is no newe or strange thing, that God should call his sonne from thence. And this rather auayleth for the confirmation of our faith, that as in times past, so now againe the Church of GOD should come out of Egypt. In this was the diuersitie, that in times past the whole people were shut vp in the pryson of Egypt: but in the second redemption, only the head of the Church lay hid there, but caried included in him the saluation and life of all men.

16. *Then Herod seeing.* Mathew speaketh of the iudgement and opinion of Herod, who thought himselfe deceiued by the wisemen, because they would not be the ministers of his crueltie. He rather, was taken in his owne subtiltie, who vnfaithfully had sained, that he also was minded to worship the newe king. Butther is no mention made of this historie in Iosephus. Only Macrobius in his second booke *Saturnaliorum*, reporting the iestes and mery sporting sayings of Augustus, sayth when he heard that at the commandement of Herod, the children in Syria vnder two yeare old were slaine, and in that sturre his owne Son was also slaine: I had rather (sayd he) be Herods hogge then his Son. But let the authoritie of one Mathew aboundantly satisfie vs. This offence so famous ought not to haue bene omitted of Iosephus. Yet it is no maruell that he saith nothing of the infants, who very lightly and obscurely toucheth as detestable an example of crueltie, that almost at the same time he slew all the iudges, which they called *Sanhedrim*, least there might remaine any remnant at all of the stock of Dauid. And I doubt not, but that by the same feare he was driuen to both thesemurthers. Yet there is a questiō moued of the time: for when Mathew saith that they were slain which were two yere old & yonger, according to the time hee had searched out of the wise men: whereof it may be gathered that Christ was about that age, or at the least that he was not farre from the poynt of two yeare olde. Some drawe this further then so, affirming that Christ was almost at that age at that time that the wisemen came: but I denie that the one of these may be gathered by the other. How fearefull Herod then was, when the rumour was spread among the common people of the newe borne king wee haue seene a little before, and seeing that feare then stayed him that hee durst not sende some priuie traitour to search out the cause, there is no cause why we should maruell that hee was for a time restrained from so odious and so cruell a slaughter: especially sith the late report of the comming of the wisemen was as yet fresh & new. And certainly the coniecture is probable, that he deferred the execution of that villanous offence which he had in his minde, vntill he saw occasion, & it may be that the iudges were first slaine of him, that the people being without their captaines, he might without controlment compell them to beare any thing. Whereby it may be gathered that they vse a frivulous argument, which say that Christ was two yeare olde when hee was worshipped

shipped of the wise men, because that according to the time wherein the starre appeared, Herod slew the children of two yeare olde and somewhat vnder, & foolishly they take it as granted, that the starre appeared not vntill the Virgin was deliuered. But it is much more likely to bee true, that they were warned before, and that they tooke their iourney about the natiuitie of Christ, that they might finde and see the infant new borne in his swathing bands, or in his mothers lappe. And that about the rest is a childish deuce, that they came out of some vnknowne country, and as it were out of an other worlde, so that they had almost spent 2. yeares in their iourne. Furthermore, those thinges which Olander bringeth, are rather to bee laughed at, then neede any confutation. But in this text of the historic which I propose, there is no inconuenience, that the wise men came before the time of her childebed was passed ouer, and they sought a king which was borne, and not one which was nowe two yeare olde, and that Ioseph ( they being returned into their country ) fled away by night, but yet in passage of his iourney he executed at Ierusalem that duty of religion which by the law of the Lord was prescribed. ( And could he in so populous a city, wherunto there was a continual concourse of people out of al places, be safe from danger ) ? that when he was gone into Egypt, Herod carefully considered of his danger, and at the length the boyle of his crueltie brake, which hee had nourished within him aboute 2 yeare and a halfe : for that aduerbe *Then*, doeth not alwayes signifie a continuance of time in the scripture, but is often vsed where there is a long distance of things.

18. *In Rama was a voyce.* It is certaine that the Prophet describeth the destruction of the tribe of Benjamin, which came to passe in his time, for hee had foretold the cutting off of the tribe of Iuda, whereunto the halfe tribe of Benjamin was annexed. He ascribeth the mourning to Rachel which was dead, by the figure *profopopeia*, which auaieth much to the mouing of affections. But Ieremias bringeth not in these Rethoricall colours, only for the setting forth of his oration, but because the hardnes and sluggishnes of the liuing could not otherwise be corrected, then by calling the dead after a sort out of their graues to lament for the vengeance of God, which they that liue, vse for the most part to haue in derision. And sith that prophesie of the prophet was fulfilled at that time : Mathew doth not vnderstand it, as if it were there foretolde what Herod should do: But that at the comming of Christ that lamentation should be renewed, which the Beniamites had vsed many yeres before, and so he would meete with an offence, which might trouble and shake the mindes of the godly: namely. that no saluation was to be hoped for from him, for whose sake these infants were slaine as soone as he was borne. Nay, this seemed to be an vntowarde and unhappie prophesie, that the birth of Christ shoulde kindle a greater flame of crueltie, then was wont to burne in most seuerer warres with enemies. And as the prophet promiseth a restoring, were a nation was cut vp euen from the very infantes : so Matthew declareth, that that destruction shall not hinder, but that Christ shall shortly after appeare as a redeemer of all the people : for wee knowe that all that chapter is filled with most sweete consolations. And after that funerall complaint, there presently followeth, *refrayne thy voice from weeping, and thine eyes from teares, for thy worke shall be rewarded,*  
and

and there is hope in thine ende. Therefore this similitude is there of that former destruction executed vpon the tribe of Benjamin with this second, that both of them was a signe of saluation that shoulde be restored.

Matthew. 2.

19. And when Herode was dead: beholde, an Angell of the Lorde appeareth in a dreame to Ioseph in Egypt.

20. Saying, arise, and take the babe and his mother, and goe into the lande of Israell: for they are dead which sought the babes life.

21. Then hee arose vp, and tooke the babe and his mother, and came into the land of Israel.

22. But when he heard that Archelaus did raigne in Iudea, in stead of his father Herode, hee was afraid to go thither: yet after hee was warned of God in a dreame, he turned aside into the parts of Galile.

23. And went and dwelt in a citty called Nazareth, that it might be fulfilled which was spokē by the Prophets, which was, that hee should be called a Nazarite.

Marke,

Luke.

19. When Herod was dead. In these words is the cōstancy of the faith of Ioseph shewed, in that he remained in Egypt, vntil he was againe by the cōmandement of God called backe into his coūtre: whereby we see that the Lord neuer forsaketh his, but that he helpeth thē in time cōuenient. But it is probable that Ioseph presently after the death of Herod returned out of Egypt, before that Aug. Cæsar by his decree had apointed Archelaus ruler of Iudea: for by his fathers wil he was apointed to succeed in the kingdō, yet he abstained frō the name of a king, being admonished that this depended vpon the wil & apointment of Cæsar yet he gouerned al things, thē he went to Rome & got the same cōfirmed: only the name of a king was denyed him, vntil by deeds he should deseruethe same. But Philip was gouernour of Galile, a man of a soft wit & almost like a private man. Therefore Ioseph by the aduise of the angel, went into his country, because that there was lesse danger vnder a prince not giuē to blood, which louingly nourished his subiects. Also the purpose of God is alwayes to be had in memory, in that he kept his son alwayes frō the beginning vnder the exercises of the crosse, because that this was the way wherby he should redeem the church: & for that cause tooke he vpon him our infirmities, & was subiect to dangers, and endangered with feares, that by his diuine power he deliuering the Church from thē, he might giue it euerlasting peace: Wherefore his danger was our safctie, & his feare our assurance, not that he then could bee afraid by reason of his age, but because that through the feare of Ioseph and Mary hee was carried hither and thither, it might be worthily sayde, that our feares were layed vpon him, that he might obtaine a peaceable assurance for vs.

23. That hee shoulde bee called a Nazarite. Matthewe doeth not deriue a Nazarite of Nazareth, as if that this were the proper and certaine Etimologic, but it is onely an allusion. Bus *nazir* signifieth one holy and

consecrate to God, of *Nazar*, which is to separate, & the Hebrewes call *Nazar* a flower: But it is not to be doubted but that Matthew considered the former sense: For we neuer read that the Nazarites were called flourishing: but such as were consecrat to the Lord, according to the prescription of the law, which is in the booke of Numbers, chap. 6.4. Therefore this is the meaning. Although that Ioseph was driuen by feare into a corner of Galile: yet God had a further purpose in his counsell, and thereby was the citty of Nazareth ordayned for him to dwell in, that he might worthily beare the name of a Nazarite. But it is demanded by which of the Prophets this name was giuen to Christe, sith in no place there remaineth any such testimony. To some it seemeth sufficient, that the scripture doth oft call him holy, but this is too cold an answer. For Matthew, as wee see, doth stand vpon the word, and hath respect vnto the old Nazaites, who had a peculyer kinde of holiness: as if he shoulde say, that it was meete that that should be fulfilled in the person of Christe, that was then shadowed in the Nazarites, who were as the firste frutes chosen vnto GOD, Yet it remaineth to searche where the Prophetes say, that this name was giuen to Christe. Chrysostome because hee cannot vndo the knotte, cutteth it thus: saying, that many of the bookes of the Prophetes are lost. But that answer hath no colour in it: for although the Lorde, that hee might punish the sluggishnesse of the olde people tooke from them some parte of the scripture, or cut away some part that was not so necessary: yet since the comming of Christ nothing was lost. And very vnlearnedly is that place of Iosephus brought for this purpose, where he saith, that there were two bookes left by Ezechiell. For that which Ezechiell prophecieth of a new Temple and of a kingdome, is evidently distinguished from the former prophesies, and maketh as it were, a new volume. If that at this day wee haue all those bookes of Scripture remayning and safe, which were extant in Matthews time, it is necessary that this testimony of the Prophet, which he citeth shoulde be found in some place.

But amongst them all, in my iudgement, Bicers opinion is most right, who thinketh that the place out of the booke of Iudges, chap. 13. 5. is here noted. And there is mention made of Sampson, but because that Sampson is not called a redeemer of the people, but as hee was a figure of Christ, and the deliuerance brought by his hand and ministerie, was a certaine token shadowing that full saluation, which at the length shoulde be brought vnto the world by the Son of God. Whatsoeuer the scripture speaketh of Sampson in good parte, is rightly referred to Christ. If any desire to haue it plainer, Christe was the principall example, but Sampson was an inferiour shadowe or figure of him: therefore when hee was clothed with the person of the redeemer, wee must know that none of those prayses wherewith that excellent and diuine office was adorned, doth so properly belong to him as to Christe: for the Fathers tasted that grace of redemption, which through Christe is giuen vs to comprehend at the full. That Mattheue placeth this worde Prophets in the plurall number, the answer is easie, because that booke of the Iudges was composed by diuers Prophetes. Yet I thinke, that that which is here sette downe of the Prophetes doth reache farther. For Ioseph ( who was a temporall preseruer of the Church, and many wayes  
bare



bare a figure of Christ, or was rather a liuely image of him) was called the Nazarite of his brethren, Gen. 49. 26. and Deut. 33. 16. Therefore God woulde that the excellent dignitie, whereof he had made a shewe in Ioseph, shoulde shine in Sampson, and he gaue him the name of a Nazarite, that the faithfull being instructed with these small beginnings, might more diligently looke for their redeemer which was to come, who was to be seperate from all, that hee might be the first borne amongst many brethren.

Luke. 2.

Matthew

Marke.

40 And the child grew, and waxed strong in spirit and was filled with wisdom, and the grace of GOD was with him.

41. Now his parents went to Ierusalem euery yeare at the feast of the passeouer.

42. And when hee was 12. yeare olde, & they were come vp to Ierusalem after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the childe Iesus remained in Ierusalem, and Ioseph knew not, nor his mother.

44. But they supposing, that hee had beene in the companie, went a dayes iourney, and sought him among their kinsfolke and acquaintance.

45 And when they found him not, they turned back to Ierusalem, and sought him.

46. And it came to passe three daies after, that they found him in the Temple, sitting in the midst of the Doctours, both hearing them, & asking them questions.

47. And all that heard him, were astonied at his vnderstanding and answers.

40. *And the childe grewe.* Mathew goeth presently from the infancie of Christ to his manifestation. Luke heree reporteth one thing at the least worthy to be remembered: that is, that Christ in the midst of his youth gaue a shew of his office to come, or at the least by this one exercise in his childehoode, hee would shew what he should be hereafter. And first he sayth that he grew and waxed strong in the spirit: by which wordes he declareth that the giftes of his minde did increase also together with his age. Whereby we gather that these profitings or increasings are referred to his humane nature, for nothing can be added more to his Godhead. Yet it is demaunded whether hee did not excell in all fulnesse of spirituall giftes, presently after that he was conceived in the wombe of his mother, for it seemeth to be absurde that any thing should be wanting to perfection in the sonne of God. Yet the answer is easie, if it derogateth nothing from his glory, that he was altogether humbled and layd lowe: then there can be no inconuenience to him in this, that as his will was to grow in body, so also to profite in minde for our sake. And certainly, when the Apostle teacheth the Heb. 4. 15: that hee was like vnto vs in all things ex-

cepting sin, without doubt he also comprehendeth this, that his soule was subiect to ignorance. This is the onely difference betweene vs & him, that those infirmitie which of necessitie are tied to vs, he tooke vpon him freely & of his owne will. Therefore Christ for the reason and estate of his age according to his humane nature, encreased in the free giftes of the spirit, that out of his fullnesse he might impart to vs, because we receiue grace out of his grace. Some which are too fearefull, restraime that which is sayd haere to an outward shew and expound it, that Christ seemed to profite as though in deede hee increased, not in any new vnderstanding. But the words sound otherwise, and this error is yet more plainly confuted, when as shortly after Luke addeth. *The childe professed in age and wisdom with God and men.* For it is not lawfull to imagine that there lay hid in Christ any vnderstanding, which in successe of time appeared vnto God. And it is not to be doubted but that the counsell of God was plainly to expresse how truly and perfectly Christ embraced all partes of a brotherly vniuing with men, when he tooke vpon him our fleshe. Neither doe wee by this means imagine him to be two: for although there was one person of God and man, yet it followeth not that whatsoeuer was proper to the Deitie, should bee attributed to the humane nature. But for as much as it was necessary for our saluation, the so me of God kept his diuine power hid. And that which Ireneus sayth, his Deitie resting, he suffered his passion, I do not onely interpret it of his corporall death: but also of that incredible sorrow & vexation of the soule, who vttered this complaint vnto him: *my God why hast thou forsaken mee?* In summe, except a man should denie Christ to be made very man, let him not be ashamed also to confesse that hee willingly tooke vpon him all those thinges which cannot be seperate from our humane nature. And it is foolishly objected that ignorance could not light vppon Christ, because it was the punishment of sinne, for the same may be said also of death: bur rather the scripture affirmeth that he fulfilled the office of a mediator, because that what punishmentes soeuer we had deserued, he tooke from vs and laid vpon himselfe. Furthermore they do very grosely and ignorantly, in that they make ignorance a punishment of sin: for it cannot be thought, that Adam when he was yet found, knew all thinges. Neither do the Angels beare the punishment of sin, when they are ignorant of any thing: Some conclude more subtilly, that there was no ignorance in Christ, because that ignorance is a fault. But these also doe take very euill a false and a vaine principle: for otherwise it were necessary for the Angels to be like to god that they might be without fault. Blindnesse or ignorance of a mans minde is a fault, and is worthily accounted as a part of originall sinne: but here is no other ignorance attributed to Christ, then such as may be in a man pure from all spot of sinne. But when Luke sayth that he waxed strong in spirit, & was filled with wisdom, he meaneth whatsoeuer wisdom is in men, and dayly growerh in them, that it floweth out of this onely fountaine, that is from the spirit of God. That speech which followeth (*the grace of God was with him*) is more generall, for it comprehendeth what excellencie soeuer was in him.

41. *Now his parents went every yeare.* Heere is the godlinesse of Mary and Ioseph prayed, because that they diligently exercised themselues in the outwarde worshoppe of God. And they tooke not this yeerely iourney.

ney vpon them rashly, but by the commandement of God: for in that the law only cōmandeth the males, that they should present themselues in the sight of God, it doth not wholly exclude women, but by permission sparcth them. And by this note is pure religion discerned from vaine & wicked superstitions, for that she keepeth her selfe in obedience to God, and the commandement of his law: but the other wander after their own fanisie beside the word of God, with out any certaine rule. And although the worship of the Temple was infected with many corruptions, & the priesthood saleable, and the doctrine filled with many errors: yet because that the ceremonies of the lawe did as yet flourish there, & they keepe the outward rite of sacrificing, as was appointed in the law, it behooued the faithfull to testifie their fayth by such exercises. But the name of father is after the cōmon opinion of men, improperly giue vnto Ioseph.

44. *That hee had bene in the company.* It appeareth by diuers places of the Scripture, that they which came on the feast dayes to the Temple to worship, did vse to make their journey in great companyes. Wherefore it is no maruaile if that Ioseph and Mary were not so carefull for the childe the first day. But after they shewe that they were not carelesse, neyther through sloth nor negligence.

46. *Sitting in the midst of the Doctours.* There must needs shine some beames of Gods glory openly in the childe, that he was allowed to sitte by those proud men. And although it bee probable that hee sate in some lower seate, rather then in the place of the Doctours: yet these proude disdainfull men would neuer haue giuen him the hearing in the publike assembly, excepte that some diuine power had compelled them, therefore this was but a signe of his calling, whose full time was not yet come. And therefore hee gaue them this onely taste, which presently men hadde forgotten, but that Mary kept it layde vppe in her heart, that afterwardes she might bring the same from thence with other treasures for the common vse of the godly. And these two thinges are to be noted, that all men maruailed, because that they accounted it as a wonder, that a childe should frame his questions so aptly and fitly. Againe in hearing & demanding, Christe himselfe rather played the parte of a scholler then of a maister. Because that as yet he was not called of his Father, that hee might proteste himselfe a publike Doctour of the Church, he doth onely moue questions modestly to the Doctours. Yet it is not to be doubted, but that by this exercise hee nowe beganne to reprove their corrupt maner of teaching: for that which Luke addeth after of answers, I interpret to bee vsed after the Hebrew maner, for any word or speech:

Luke 2,

Matthew. Marke.

48. *So when they saw him, they were amazed, and his mother sayd vnto him. Some why haste thou thus dealt with vs? Beholde, thy father and I haue sought thee with heauy hearts.*

49. *Then sayde hee vnto them: Howe is it that ye sought me? knew ye not that I must go about my fathers businesse.*

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50. 505

50. But they vnderstoode not the woorde that hee spake vnto them.

51. Then he went downe with them, and came to Nazareth, and was subiect to them, and his mother kept all these sayings in her heart.

52. And Iesus increased in wisdom and stature and in fauour with God and men.

48. *His mother sayd.* In my iudgement they are deceived which thinke that the holy virgine sayd so as boasting of her authoritie. But it may bee that shee hauing him aside, and no witness being by, she began at the length to expostulate with her sonne, after that he was come from the assembly. Howsoeuer the matter was, shee was not caried away with ambition, but because of her three dayes sorrowe, she vttered this complaint vnto him: yet that she expostulateth as if she was vniuently injured, doth plainly declare howe ready wee are by nature, hauing no regard of God, to defend our owne right. This holy virgine had rather haue died a hundred times then off set purpose of minde shee woulde prefer her seife before God: but while shee cockereth her motherly sorrowe, through inconsideration shee slideth into that fault. And truly by this example we are admonished to susseinde all the affections of the flesh, and howe needfull it is for vs to take heed, least that we hold our right further then is conuenient, & being addict to our selues, we should defraud God of his honour.

49. *Knew ye not.* Christ reprehendeth his mother worthily, yet he doth the same sparingly & gently. The summe is, that the durie which he oweth to God his father, is farre to be preferred before all obedience to men. Therefore those earthly parentes doe ill, which sorrowe that they are neglected in respecte of God. And hereof is a generall doctrine to be gathered. What soeuer is due vnto men, ought to be subiect to the first table of the law, that the power of God may remaine vntouched. So obedience is to be giuen to kings, to Parents and to maisters: but no otherwise then vnder the power of God: that is, that nothing be taken or pulled from God for mans cause: neyther is our obedience then broken towards menne, when as there is an especiall regarde hadde of God. *About my Fathers businesse.* By this woorde hee declareth that hee hath somewhat greater then manne. Hee also declareth the principall ende why hee was sent into the worlde: namely, that hee might fulfill the office enioyned him of his heauenly father. But it is maruell that Ioseph and Mary vnderstoode not this answer who hadde beene taught by many testimonies that Iesus was the sonne of God, I answer: Though they were not altogether ignorant of the heauenly stocke of Christe, yet they vnderstoode not in euery poynte that hee was occupied in fulfilling the commaundementes of the Father, because that as yet his calling was not euidently made knowne vnto them. But in that Mary keepeth in her heart those thinges, which as yet shee conceiueth not in the vnderstanding of her minde, lette vs learne reverently to take, and (as seede conceued in the earth is nourished) to lay vppon our mindes those mysteries of God, which as yet excell the capacite of our minde.

53. *He was subiect to them.* This humblenes in that the Lord & head of Angels

Angelles willingly made himselfe subiect to mortall creatures, did Christ take vpon him for our saluatiō. For so had the counsell of God determined, that for a time he should be hidde vnder the name of Ioseph, as vnder a shadow. And though no necessitie enforced Christ to this subiectiō, but that he might haue exempted him selfe from the same: yet because that vpon this condition hee had taken the nature of man vpon him, that he might be subiect to his parentes, & withal, hee tooke vpon him the person of a man and of a seruant, as concerning the office of a redeemer, this was his lawfull condition, so that it becometh euery one of vs more willingly to beare that yoake, that shall belayd vpon vs of the Lord.

Matthew. 3.

1. And in those dayes, Iohn the Baptist came and preached in the wilderness of Iudea.

2. And said, repent, for the kingdom of heauen is at hand.

3. For this is he of whom it is spoken by the Prophet Esaias, saying, the voyce of him that cryeth in the wilderness, is, prepare ye the way of the Lord, make his pathes streight.

4. And this Iohn had his garment of camels haire, and a girdle of a skin about his loynes: his meat was also locustes and wild honney.

5. Then went out to him Ierusalem and all Iudea, & all the region round about Iordan.

6. And they were baptised of him in Iordan, confessing their sinnes.

Marke. 1.

1. The beginning of the Gospel of Iesus Christe, the sonne of God.

2. As it is written in the Prophets: Behold, I send my messenger before thy face which shall prepare thy way before thee.

3. The voyce of him that cryeth in the wilderness, is, prepare ye the way of the Lorde, and make his pathes streight.

4. Iohn did baptise in the wilderness, & preach the baptisme of amendment of life, for remission of sinnes.

5. And all the countrey of Iudea, & they of Ierusalem went out vnto him, and were all baptised of him in the riuer of Iordan, confessing their sinnes.

6. Now Iohn was clothed with camels haire, and with a girdle of a skin about his loynes, & he did eat locusts and wild honney.

Luke. 3.

1. Now in the fifteenth ye are of the raigne of Tiberius Cesar, Pontius Pilat being governour of Iudea & Herod being tetrarch of Galilee, and his brother philip tetrarch of Iturea, & of the countrey of Trachonitis, & Lysanias the tetrarch of Abylene.

2. When Annas & Caiphas were the high priestes, the worde of God came vnto Iohn, the son of Zacharias in the wilderness.

3. And hee came vnto all the costs of Iordan, preaching the baptisme of repentance, for the remission of sinnes.

4. As it is written in the book of the sayings of Esaias the prophet, which sayeth, the voyce of him that cryeth in the wilderness is, prepare yee the way of the Lorde, make his pathes streight.

5. Every vally shall be filled, & every mountaine and hill shall be brought lowe, and crooked things shall be made streight, and the rough waies shall be made smooth.

6. And all flesh shall see the saluation of God.

Although that is parte of the Gospell which wee haue set downe before out of Matthewe and Luke, yet it is not without a cause that Marke

accounteth the beginning of the Gospell at the preaching of Iohn Baptist. For as it is recorded in the first of Iohn, that then the law and the prophetes were ended. The law and the Prophets to Iohn, and since the kingdome of G O D, Luke. 16. 16. And to this very aptly agreeth the testimony of Malachy, which hee alleageth. The Lorde that he might the more incense the mindes of men to the desire of the promised saluation, had ordayned for a time, that the people should bee without new Prophecies, and we know that Malachy was the last of the lawfull and certaine Prophets. Also least the hungry Iewes shoulde in the meane while faynt, hee exhorteth them that they should keepe themselves vnder the law of Moses, vntill the promised redemption should appeare. And hee maketh mention of the law onely, because that the doctrine of the Prophets doth differ nothing from the same: but it was only an Appendix & more full exposition, that the whole manner of governing the Church might depend vpon the law. And it is no new or vnaccustomed matter in the scripture, to comprehend the Prophecies vnder the name of the law: because that ail of the were referred to them, as to their fountaine and principall poynt. And the Gospell was not an inferiour addition to the lawe, but a newe manner of teaching, which abrogateth that first. Malachy also discerning a double estate of the Church, appoynteth the one vnder the law, and beginneth the other vnder the Gospell. For it is not to be doubted but that he meaneth Iohn Baptist, when he sayth: Behold, I will send my messenger. because (as it is nowe sayd) here is an expresse distinction made betweene the law, and the newe order & estate of the Church, which was to bee in the same roome. In the same sence he hadde sayde a little before (that which is cited by Marke: for the places are very like) Behold I send Elyas the Prophet to you, before that great day of the Lorde shall come. Also, behold I send my messenger, who shall make cleane the way before me, then shall the Governour, whom ye seeke, come to his temple. Because that he promiseth in both these places a better estat of the church, the was vnder the Gospell, without doubt the beginning of the Gospel is thereby noted. And before the Lorde should come foorth to restore the Church, it is sayde that a forwarner and cryer shoulde come before him, who shoulde declare that hee was at hande: whereby wee gather the abrogation of the lawe and the beginning of the Gospell, properly to be set in the preaching of Iohn. But sith Iohn declareth that Christe was cloathed with flesh, both his natiuitie, and the whole history of his appearance is contayned vnder the Gospell.

But here Marke declareth when the Gospel began to to bee published, wherefore he doth not without cause begin at Iohn, who was the first minister of the same. And for this cause was it the will of the heavenly father to bury, as it were in silence, the life of his sonne, vntill the time of his full reuelation should come. Neyther was it done without the determinate prouidence of God, that the Euangelists should passe by that whole time, that Christ lyued priuatly at home: and should by and by passe from his first infancy to the thyrty yeere of his age, wherein hee endued with the estate of a publike person, is openly shewed as redemer to the worlde: but that Luke briefly toucheth aboute

the twelue yeare one signe and token what his calling should be. And this especially appertaineth for this cause : first , to knowe that Christ was very man, and then the sonne of Abraham and of Dauid, which the Lord woulde testifie vnto vs.

The rest which we haue set downe of the shepherdes, the wisemen, and Simeon, doe appertaine to the prouing of his Deitie . And that which Luke declareth of Iohn and his father Zacharias, was as a preface to the Gospell. Ther is no absurditie in changing the person in the words of Malachy. Thus GOD speaketh by the prophet : I send my messenger, and he shall prepare the way before me . But by Marke the father is brought in speaking to the sonne . But we see that Marke had no other purpose, then that he might more fully declare the minde of the Prophet.

Marke giueth Christ the title of the sonne of God, whom the other Euangelists witnessed to be borne of the seede of Abraham and of Dauid , that hee might also be the sonne of man. But Marke thereby declareth that no redemption can be hoped for, but from the sonne of God.

Mat 3. 1. *In those dayes.* Luke. 3. 1. *In the fiftenth yeere.* It cannot be gathered out of Mathew and Marke what age Iohn was of, when hee began to come abroad. But L V K E declareth euidently that he was then thirtie yere olde or there about. The olde writers of the Church declare almost with one consent, that he was borne fiftene yeare before the death of Augustus. His successor Tyberius had now inioyed the Empire fiftene yeares when the same Iohn began to preach : therefore that time of thirtie yeares which I spake is gathered: whereby it also followeth, that he did not long execute the office of a teacher, but that in short time he gaue place vnto Christ : for Christ as a little after wee shall see was also baptized when he was thirtie yeare olde, and then he was entered to the performãce of his office. But when Christ the sunne of righteousness, presently followed Iohn his morning starre, or rather the morning, it is no maruaile if that Iohn vanished away, that Christes onely glory might be the more manifest. LV. *Pontius Pilate.* It is probable that this was the second yeare of Pilate. For after that Tiberius had obtained the Empire, Iosephus declareth in the eighteenth booke of Antiquities, that he created Valerius Gratus gouernour of Iudea, placing him in the roome of Annius Rufus . And this putting one in an others roome, might fall out in the second yeare of his gouernment. The same Iosephus declareth that Valerius was gouernour of Iudea for the space of eleuen yeares, therefore Pilate hadde holden that prouince about two yeare, when Iohn began to preach the Gospell. This Herod whom Luke maketh Tetrarche of Galile, was the second heire of Herod the great, who succeeded his father by will: for the gouernment of Iudea was giuen to Archelaus but when he was banished by Augustus into Vienna, that portion fell into the hands of the Romans for a pray.

So Luke heere reherceth two of Herodes sonnes : namely, Herode Antipas, who was made Tetrarch of Galile, and had in possession, Samaria and Peræa, and Philip who was Tetrarch of Trachonitis and Iturea, raigned from the sea of Tiberias or Genesara, to the foote of Libanus, frõ whence the floud Jordan ariseth.

They vntruly imagine that Lyfanius was the sonne of Ptolomeus Mennæus, who was king of Chalcis, who had beene slaine before by Cleopatra, about thirtie yeeres before the birth of Christ, as Iosephus declarcth in his fifteenth booke of antiquities. Also hee could scarcely haue beene his nephew, whom the same Iosephus in the first booke of the warre of the Iewes reporteth to haue beene the kindler of the Parthian warre: for then hee should haue beene about threescore yeere old. Furthermore, seeing that he stirred the Parthians to warre vnder Antigonus, he was of necessitie then growen to the state of a man. But Ptolomeus Mennæus died not long after the slaughter of Iulius Cæsar, being entred into the office of the Triumuir betweene Lepidus, Antonius, and Octavius: as Iosephus witnesseth in the 14. booke. chap. 23. But this nephew of Ptolomeus, was called Lyfanius, as his father was, and hee might also leaue a sonne of his own name Yet their errour is without question to be reiected, which imagine that Lyfanius, who was slaine by Cleopatra should liue threescore yeere after his death.

The name of Tetrarch is heere vsed improperly, as though the whole region should be deuided into foure partes. But seeing that in the beginning the countries were deuided into foure partes, and then that other changes followed: yet for honors sake the name was still continued: in the which sense Pliny numbred seuentene Tetrarches of one region.

2. *Were the high priestes.* It is certaine that two high Priestes together at one time neuer occupied the priesthoode. Iosephus witnesseth that Caiphias was made high priest by Valerius Gratus, a little before hee went out of the prouince. Wee reade nothing in Iosephus, that should be altered by Pilate, in that time that he gouerned Iudea: but when he was restrained of his authoritie, and was commaunded to goe to Rome to answer his cause, then at that time Vitellius, the gouernour of Syria dryuing Caiphias out, transposed the priesthood to Ionathas, the sonne of Anani, Antiq. 18. But that Luke nameth two high priests must not so be taken, as if the title were giuen to them both but because that the one halfe of the honour of the priesthood was in Annas, the high priestes father in law. Wherefore Luke declareth that matters were then so troubled and confounded, that there was then no one true and certaine high priest, but that through ambition and tyrannicall power, that sacred office was torne in sunder.

*The word of God came.* Before that Luke reporteth, as others doe, that Iohn entred the office of teaching, he sayth, that he was called thereunto of GOD, that his ministrerie might beare authoritie with it. I see not why the interpreters had rather to translate it vpon Iohn, rather then *To Iohn*: yet because the sense is not doubtfull, namely, that this ambassage was layd vp with him, and that the commandement of preaching was giuen vnto him, I follow the receiued translation. Hereby gather that there are no true teachers, but to whom that office is enioyned of God. Neyther doth it suffice to haue the word of GOD, except there be also an especiall calling.

That Matthewe and Marke make not mention but of a desert, reconcile it with the wordes of Luke thus, Iohn beganne his office of teaching amongst his neighbours with whome hee dwelt, then hee spread his Gospell



Gospell farther, that it might bee knowne in moe places: whereby it came to passe, that in shORTE time his fame spread vnto Ierusalem. Yet that coast of Iordan might bee called *desertum*, a desert: for it doth not signifie a place not inhabited, but a sharpe and hilly ccountrey, which is occupied with a lesse resort of men.

2. *Math: Repent.* Matthew differeth from the other two Euangelistes in this, that in the person of Iohn he setteth downe the summe of his doctrine, and they set it downe in his owne words. Yet Marke hath more by one word then Luke: for he sayth, he came, baptising and preaching the baptisme of repentance, but in the matter it selfe the consent is very good: because that all ioyne repentance with forgiueneffe of sinnes: For the kingdome of God amongst men is nothing els then a restoring to a happy life, and to a true and eternall felicity. There fore when Iohn sayth, that the kingdome of God is at hand, hee meaneth that men, which were estranged from the righteousnesse of God, and banished the kingdome of heauen, are againe gathered vnto God, that they might liue vnder his hand. And this doth free adoption & forgiuenes of sinnes worke, where by he reconcileth the vnworthy to himselfe. In summe, the kingdome of heauen is nothing else then newnesse of life, wherein God restoreth vs into the hope of eternall immortalitie. For we being taken out of the bondage of sinne and death, he chalengeth vs vnto himselfe, that wee wandring here vpon earth, might nowe by fayth possesse that heauenly life to the Ephesians. 1: 4. For although we be like to dead men, yet we know that our life is in safety, while that it is hidde in Christ. Coloff. 3. From hence, as out of a fountaine is the exhortation to repentance gathered. And Iohn sayeth not repent, and then by this meanes the kingdome of heauen shall appeare: but in the first place he proposeth the grace of God, and then hee exhorteth menne that they should repent. Whereby it is euident, that the mercy of God, whereby he restoreth those that are lost to be the foundation of repentance. Neither doe Matthew and Luke in any other sense report that he preached repentance for the remission of sinnes: for repentance, (as some vnwisely imagine) is not placed first, as if it should be the cause of forgiueneffe of sins, or that it might preuent God, that he might beginne to be mercifull vnto vs: but men are commaunded to repent, that they might receiue the reconcilyation offered them. But as the free loue of God, where by hee imbraceth miserable men, not imputing their sinnes vnto them, orderly goeth before, so it is to be noted, that we haue forgiuenes of sins in Christ: not that God woulde nourish them through his loue: but that hee might heale vs from them. Neyther can any man taste the grace of God, except he hate sinne, and be displeas'd with offences: but by the definition of repentance and sayth it may be fullyer knowne, how vnseperably they are ioyned together: therefore in entreating of this doctrine I am the sparer.

But for the better vnderstanding of this present place, it is meete to obserue that the whole Gospell consisteth of two partes: forgiueneffe of sinnes, and repentance. And in that Matthew noteth the first parte by the kingdome of heauen, it may thereby be gathered, that there was hostile dissention betweene menne and God, and that they were wholly banished out of the kingdome of heauen, vntill that God should againe receiue.

receiue them into his fauour. And though Iohn proposing the grace of God, exhorteth men to repentaunce, yet it is to be noted, that this also is the gift of God, aswell as the inheritaunce of the kingdome of heauen. For as hee freely forgiueth vs our sinnes, and by his mercy deliuereth vs from the guiltinesse of eternall death, so also hee repayreth vs after his owne image, that we might liue to righteousnesse. As hee freely adopteth vs to bee his sonnes, so he regenerateth vs by his spirite, that our life might testifie, that wee do not falsly call him father. And Christ doth no lesse quicken vs vnto righteousnesse, by crucifying our olde man, and by extinguishing the faults of our fleshe, then he doth wash away our sinnes by his bloud, and appease his heauenly Father towards vs, with the sacrifice of his owne death. Yet this is the summe of the Gospell, that God embraceth vs in his Sonne, our sinnes being washed away: that we denying our selues, and our owne nature, might liue holily & godlily, and so shoulde meditate a heauenly life vpon the earth.

3. *L V. Preaching the baptisme of repentaunce.* This maner of speaking dooth first generally shewe, what is the right vse of the sacramentes: Then for what purpose Baptisme was instituted, and what it doth containe.

A Sacrament therefore is not a dumbe ceremonie, which sheweth I worde not what pompe, without doctrine, but hath the worde of GOD annexed to 'it, which giueth life to the outwarde ceremonie. I meane not that woorde, which some Exorcist muttereth with magycall whisperings: but that which pronounced with cleare and open voyce doth auayle to the edifying of fayth. For it is not simply sayde that Iohn baptised to repentaunce, as if the grace of GOD hadde beene included in the visible signe: but that hee preached what the profite of Baptisme was, that the signe might be made effectually by the worde preached. And this is peculyar to baptisme, that it is called the seale of repentaunce for forgiuenesse of sinne.

Nowe seeing that his baptisme hadde the same signification, power and manner, which ours haue: If a figure bee esteemed by the truth thereof, it is false, that the baptisme of Iohn and Christe are diuerse.

*MATH. 3. The voyce of a cryer in the wildernesse.* Although that place of Isaias 40. 1. ought not to be restrayned onely to Iohn: yet he is one of them, of whom that is there spoken: for after the Prophet hath spoken of the ouerthrow of the Cittie, and the extreame calamitie of the people, hee promiseth a new restitution of the people. The words were, the Lord shall say againe, comfort ye, comfort ye my people. For after the temple was ouerthrowne, and the Sacrifices abolished, the people were ledde into captiuity, and their estate was almoste desperate: and because their eares were deaffe at the continuall calling of the Prophetes, the Lorde did as it were holde his peace for a time. Leaste the godly mindes should fall downe in that sorrowfull silence the Prophet declareth that there shoulde agayne arise newe Preachers of grace, which shoulde comforte the people in the hope of saluation. Such were Za-

charyah, Haggai, Malachy, Esdras, and such like . But because that there is promised a restitution , which should be perpetuall, and not for a short time: and Esayas especially respecteth the redemption which was hoped for : by the comming of Christ, Iohn was rightly accounted the cheife amongst the ministers of comfort. Then it followeth in the text of the Prophet: The voyce of a cryer, and that voyce is opposed to the silence for a time, whereof I spake euen now: for the Iewes were for a time deprived of that doctrine, which they had vngodly contemned.

The name of a desert is metaphorically put for a desolatiō or a deformed ruine of the people, as was in the time of the banishment. For there was so horrible a dissipation, that it might be compared to a deserte: so the prophet amplifieth the grace of God, as if hee should haue sayd, although the people was throwne farre from their countrie, and was banished out of the companie of men, yet the voyce of God shall also resound in the deserte, which shall ioyfully comfort the that are halfe dead. In this sense Ierusalem was the desert, when Iohn began first to preach: for in euery place all things were brought into a wast and horrible confusion. But it behoued those grosse and foolish men the more to bee stirred vppe by beholding this visible deserte, that thereby they might the more greedily haue receiued the promise of saluation offered vnto them in death.

Nowe wee see how truely this prophesie agreeth vnto Iohn, and how properly it is applyed vnto him. *Prepare ye the way of the Lord.* It is not to be doubted, but that the Prophet speaketh to Cyrus, and the Persians whose aide God vsed: and the meaning is, that the Lorde woulde by a wonderfull power bring to passe, that a way shoulde bee opened to his people by wayes vntrauailed, by steepe rockes, and by the drie deserte, because that hee had at hand ministers of his grace, which shoulde take all lettes and hinderances out of the way. But that was a beginning, shadowing the redemption.

And when the spirituall truth commeth into the light, Iohn is sent, that he might remoue those lets. And dayly the same voyce soundeth in our eares, that wee shoulde prepare a way to the Lorde: that is: that vices being taken away, which shut vp the kingdome of Christ, wee shoulde giue accesse to his grace. To the same purpose also belongeth that which followeth in the Prophet: The crooked shall bee made straight: for hee meaneth that there are onely rough and troublesome courses in the worlde: But that through so hard passages the Lorde will make himselfe a way, that by a Woonderfull meanes hee might pearse through to the accomplishing of our saluation.

6 *All flesh shall see.* The meaning is, that this saluation shall not bee kept secret, or tasted onely by a few men: but that it shall bee knowne and common to all. Whereof it followeth, that this prophesie was not fulfilled in the returne of the people. For although GOD then shewed a token of his fauour worthy to be re remembered, yet he did not then reueale his saluation to all the world.

Nay it is the purpose of the Prophet to oppose the woonderfull excellencie of saluation, which was to bee reuealed, against the former benefites of God, that the faithfull might know that hee neuer dealt so notably with the Church, and that the power of God was neuer so excellently shewed in the deliuerance of his. Flesh in this place doeth signifie men, without the note of sinne.

4. *Math. Iohn had his garment.* The Euangelist doeth not account this amongst his especiall vertues, that hee was addict to a rude and austere manner of liuing, he also fled a meane and an accustomed cleannesse: But because hee had sayde before that hee was a man dwelling among the mountaines,

Now he addeth that his meate and his apparell was according to his dwelling place: And this hee rehearseth not onely, that wee might know that he tooke no delicates, being content with countrie meate and apparell: But that in his filthy and contemptible habite he was much esteemed amongst men very delicate and renowned. Furthermore, as superstition appoynted almost a perfect righteousnesse in these outward shewes, they commonly thought that such dencencie was a heape of holinesse: There was an other fault neare vnto this, that they would imagine that this man in this solitarie life, abhorred the comon manner of liuing, as Eremites and Monkes excell in this one thing, if they coule differ from the rest. At the length there grew ouer grosse ignorance, that they made of his garment of hayres, a whole skinne. And it is not to be doubted but that the Euangelist describeth heere a mountaine man, farre from all vrbantie finenesse, and daintinesse, not onely content with meate that might be gotten, but onely eating naturall meates: as wild honie, whereof there was good plentie enough in that place, and Locustes, whereof the country was also very fruitfull. Or, because it was profitable, that a man contemned, and not faouered for any excellencie, should come forth into the worlde, that the onely maiestie of God might shine in him, which yet should draw all men to wonder at him. For that is to be noted, which is added, that great concourse of people came vnto him from euery place: whereby wee gather howe renowned his fame was. Or because it was the purpose of God to propose in him a rare example of frugalitie, that by this meanes he might allure the Iewes to reuerence his doctrine, or at the least, that hee might conuince the Iewes of vnthankfulnesse, according to that saying of Christ, Iohn came neyther eating nor drinking, &c. Luke 7. 33.

6. *Mat. 5. Mar. They were baptised, confessing their sinnes.* This confession was a testimonie of their repentance. For as the Lord in his sacramentes doeth binde himselfe vnto vs, as it were by giuing vs his hande writing: so it is also meete that we should answer him againe. In baptisme he witnesseth that our sinnes are forgiven vs, and he calleth vs to repentance. Therefore that men may rightly offer themselues vnto baptisme, they are required to confesse their sins: otherwise the whole action should be nothing els but a vaine sporte. It is also to be noted, that he heere speaketh of them that are growne to some age: who we know are not to be admitted without consideration into the Church, nor by baptisme to be receiued into the body of Christ, except there bee first an examination

mination had. Whereby it is manifest, how ridiculous the Papists were, which wrest this to auricular confession. For the sacrificers were not present, into whose eares priuily all of them should whisper their owne sins: neither is there mention made of all their sinnes, neyther is it sayd that Iohn commaunded, or gaue his Disciples an ordinary maner of confessing: And that wee may graunt the Papistes that, which they require: Confession shall belong to them onely, that shall be catechited, and after Baptisme it shall haue no place. Truly they against the example of Iohn doe prescribe a law of Confession after Baptisme.

Math. 3.

Marke.

Luke. 3.

7. Now, when hee saw many of the Pharises and of the Saduces come to his baptisme, hee sayd vnto them, O generation of vipers, who hath fore warned you to flee from the anger to come?

8. Bring forth therefore fruites worthy amendment of life.

9. And thinke not to say with your selues, wee haue Abraham to our father: for I say vnto you, that God is able of these stones to rayse vp children vnto Abraham.

10. And now also is the axe put to the roote of the trees: therefore euerie tree, which bringeth not forth good fruit is hewne downe, & cast into the fire.

7. Then sayd hee to the people that were come out to bee baptised of him: O generation of vipers, who hath fore warned you to flee fro the wrath to come.

8. Bring forth therefore fruites worthie amendement of life, & begin not to say with your selues, wee haue Abraham to our fasher: for I say vnto you, GOD is able of these stones to raise vp children to Abraham.

9. Now also is the axe laid vnto the roote of the trees: therefore euerie tree, which bringeth not foorth good fruit, shall be hewen downe, and cast into the fire.

10. Then the people asked him, saying, what shall wee doe then?

11. And he answered, and said vnto them: he that hath two coates, lette him part with him that hath none: and he that hath meate, les him doe likewise.

12. Then came there Publicans also to be baptised: and sayd vnto him, maister, what shall we doe?

13. And he sayde vnto them, require no more then that, which is appointed vnto you.

14. The soldiers likewise deman ded of him, saying: And what shall we doe? And he sayd vnto them, do violence to no man, neyther accuse any falsly, and be content with your wages.

**MAT. 3.** When hee saw many of the Pharises. Here Math. and Luke do declare

declare that Iohn did not onely generally preach repentance, but also that hee applied his speech to the persons, And truly it will bee a cold manner of teaching, except the teachers doe wisely consider what the time requireth, & what is fitte for the persons: and there is not in this behalfe any thing more vnequal then a perpetuall equalitie. And for this cause it is sayde that Iohn did more seuerely handle the Pharises and the Saduces: because that though the hypocrisie and pride, wherein they swelled, it seemed meete that they should be more sharply punished then the com non sort of men. But that we may well vnderstand his purpose, it is to be knowne that there is no people more without sense and feeling then the hypocrites, which with an outward shewe of holines deceiue the themselues and others. For as God thundereth euery where against the whole world: so they in a false imagination frame vnto themselves a sanctuary: because they are perswaded that they haue nothing to do with the iudgemēt of God. If any thinke that Iohn dealt preposterously, that at the first salutation he entertayned them so hardly: I answere that they were not vnknown vnto him and the knowledge which he had was not by custome or experience, but rather by the secret reuelation of the spirit: wherefore they were no whit the lesse to be spared, least with the greater pride they should returne home. If any againe shal object, that they were not to be feared with so sharp a rebuking, which by baptisme professed that they would become other men: an answer is also readie, they which are accustomed to lie to God, and to please themselves, and shew deceit & dissimulation for the truth, are more hardly to be vrged to true repentance. For there is, as I sayd, a wonderfull obstinacie in hypocrites, therefore vntill they be skoured with violence, they hold very fast their shew.

Now that Iohn reproveth and rebuketh them openly before all men, is for an example, in which sense Luke reporteth that he spake this to the people. For though Iohn pinched but few men, yet he had regard of all, that he might strike a feare into them: as Paul, 1. Tim. 5. 20. commandeth, that in open reprovings this profit should be looked for. Therefore he peculiarly speaking to the Pharises and Saduces, doth in their person admonish all the rest, that they shoulde not shew forth a fained shew of repentance, for a true affection.

Furthermore it was greatly for the profit of all the people to knowe what maner of men the Saduces and the Pharises were, by whom the worshippe of GOD was miserably corrupted, the Church waisted, and the whole religion ouerthrowne, and to beethort, who had with their corruptions extinguished the lighte of GOD, and with their sinnes had infected all things. Therefore it is probable that Iohn did openly sette vpon the Pharises, that hee might prouide for the whole Church of GOD: that they should no more with a vaine shewe holde the eyes of the simple, nor oppresse the people with their wicked tyrannie. And therein was also shewed his wonderfull constancie, that though they excelled all other: yet hee spared not their dignitie, but sharply, as they were worthy, he brought them into course. So it becometh all godly teachers to be bolde: that they should not feare any power of men, but that without feare they shoulde strue to throwe downe euery high thing, which lifteth vp it selfe against Christ. If that they which willingly came to Baptisme, that they might giue their name to the Gospell,

were so sharply saluted by the instrument of the holy Ghost : how must wee then doe at this day with the professed enemies of Christ, which not only stubbornly refuse all taste of sound doctrine, but more violently go on with sword and fire to blot out the name of Christ ? Certainly if thou shouldst compare the Pope and his filthy cleargie, they shall bee very gently dealt with, if they bee cast into one bundle together. Wherefore let them quarrell not with vs, but with the spirite of God, whose cares re so delicate, that they can abide nothing to bee spoken sharply against the Pope. Yet let godly teachers take heede to themselves, while they are carryed with a godly zeale against the tyrantes of the Church, least they myxe the affections of the fleshe. And because that no vehemency canne bee approoued of GOD, but that which is moderated by the wisdome of the spirite, let them not onely restraîne theyr affections, but let them deliuer and commit themselves to the holy Ghost to bee governed, least any thing passe from them with out consideration.

He calleth them generation of Vipers, rather then Vipers, that hee might lay that venymous poyson to all the sort of them: for he would not condemne only these fewe, which were there present, but the whole body : as if he should say, that both the sortes did but engender serpents. There were great dissentions betweene them, but the contempt of God, a wicked desire of rule, a hatred of sonnd doctrine, and a heape of many sinnes. *Who hath forwarned you ?* Because he suspected their repentance, he doubting it, enquireth with admiration, whether it be possible that they should repent from the heart. By this meanes hee stirreth them to a more neare examinatio<sup>n</sup> of their conscience, that they should sitte themselves more deeply, & that al flatteries being remoued far from them, they might exercise a more seuerer censure in calling their sinnes into question.

Wrath is here taken for the iudgement of God, as in diuers other places it is vsed : as when Paule sayth, Rom. 4. 15. & 12. 19. the lawe worketh wrath, and giue ye place to wrath. And he calleth it to *come*, which hangeth ouer their heades, least according to their wont, they nourish vp themselves in securitie. Yet he therefore maketh mention of the time to come : because the hypocritis as long as GOD spareth them, do carelesly despise his threatens : for they are not wakned, except they be stricken hard. For though the wrath of God flowe soorth, and that his roddes doe strike the whole earth, yet the hypocrites doe alwayes hope that they are free.

To flee the wrath of God, is heare taken in good parte: for it is as much as to seeke to the meanes to appease God, that he might cease to bee angry with vs. For a great number of men, that they might escape the wrath of God do withdraw themselves from his hand and iudgement, but so the sinner profitech nothing by fleeing from GOD, but doth rather more and more encrease his wrath vpon him.

MAT. LV. 8. *Bring forth therefore frutes.* He confirmeth that which I sayde before, that the repentaunce which is testified in woordes is of no value, except they prooue the same in deedes : for it is a thing more precious, then that there shoulde bee a light and vaine opinion of the same. Therefore Iohn denyeth, that the open testimony which they gaue was sufficient:

but he saith that in proesse of time it shalbe reuealed by their workes, whether they do earnestly repent. It is to bee noted that good workes are called the fruits of repentance: for repentance is inward, which is placed in the heart and the minde: but then in the chaung of the life it bringeth forth the fruites of the same. And because that in Popery all this point of doctrine was filthily corrupted, this difference is to be holden, that repentance is an inward renewing of a man, which springeth forth in outward life, as the tree bringeth forth fruit out of it.

M A T. 9. *Thinke not to say with your selues.* L V. 8. *Begin not to say.* Sith it is certaine that there is but one meaning of both these speeches, we do easily gather what Iohn would. The hypocrits doe either sleepe in their sins, or licentiouly & proudly vaunt theselues vntill they be oppressed: but when they are cited to the tribunaall seat of God, then they carefully seeke meanes to escape, & lurking corners, or pretend some colour: Therefore Iohn thus speaketh vnto the Pharises and Saduces. Now that you are sharply reprobued of me, doe not as such as you are, vse to do: that is, seeke not a remedie by a vaine & false pretence. And he wresteth frō them that wicked hope, wherewith they were bewitched: the couenant which God made with Abrahā was vnto them in steade of a shilde to couer an euil conscience, not that they setled their hope in the person of one man: but because that God had adopted the whole stocke of Abraham. In the meane while they thought not, that none are to bee accounted of the seed of Abrahā, but they which follow his fayth, & the couenant of God is not ratified, that it may profit to saluation but by fayth. And that clause *in your selues* is not superfluous: for although in speach they did not boast themselues to be the sons of Abraham, yet inwardly they pleased themselues with this title: so that the hypocrites are nothing more ashamed to mocke God then men.

*God is able.* The Iewes flatter theselues almost with the same pretence, which the Papists at this day do insolently challeng to themselues. It is necessary that there should be a Church in the world: for God will bee knowne, and haue his name called vpon in the world, and the Church cannot be other where but with vs, with whom the Lord hath made his couenant. The priests and other, which had the gouernmēt and authoritie, were especially puffed vp with this arrogancie: for they accounted the common people prophane and accursed, as wee reade in Iohn, 7. 49. And they thought theselues to be the holy first fruits: as at this day the horned bishops, Abbots, Canons, Monks, Sorbonists, & all the sacrificers, being lift vp with the proud title of the Cleargie, doe in comparison of theselues despise the laitie. This error doth Iohn reprobue & resell, in that they doe to straightly restrain the promise of God, shewing that though God had none of them, that yet hee would not be without a Church. Therefore the meaning of the words is, God made a couenant with Abrahā & his seed. One thing deceiueth you, that whē you are more then degenerat, you think your selues to be the only sons of Abrahā: but god will frō another place rayse vp a new seed to Abraham, which doth not now appeare: & he speaketh in the datiuē case: *He wil raise vp childrē vnto Abraham*, that they might know the promise of God was not to no effecte, and that Abraham, who obeyed him, shoulde not bee deuenied, although there wanted seeds in them, so from the beginning



ning of the world, the Lord was true to his seruantes, neither did he euer sayle in performing his promise of shewing fauour to their children, although he reiected the hypocrites. That many thinke that Iohn speaketh this of the calling of the gentiles, seemeth not to mee to be of force: but because that it seemed incredible to these proud men, that the Church might bee transferred to any other place, he admonisheth them that God hath meanes to preferue his church, which they did not thinke of: as if he should make him children of stones.

**M A T. 10. L V. 9.** *Now also is the axe,* After that Iohn had taken that couer of vaine hope from the hypocrites, he pronounceth that the iudgement of God is nigh. He had sayd before, that they being cast off, that God should not want a people: now he addeth that God himselfe is now in the same, that hee might driue the vnworthy out of the Church, as barren trees vse to be cut vpp. The summe is, that the hand of God is now stretched forth to purge the church for the grace of God doth neuer shew it selfe for the saluation of the godly: but withal his iudgement commeth forth for the destruction of the world, and that for two causes: because that then the Lord separateth his from the reprobate, and the vnthankfulness of the world prouoketh his wrath a new. Wherefore it is no maruaile, if the preaching of the Gospell, and the comming of Christ doe put the axe to cut away the corrupt trees, and shoulde dayly halten the vengeance of God against the wicked.

**L V. 11.** *The people asked him.* A true affection of repentance engendreth this carefulnesse, that the sinner desirously inquireth what God willed and commanded, and the answer of Iohn doth breifly define the fruites woorthy of repentance. For the world alwayes desireth to bee discharged of the ceremonies towards God, and doth nothing more readily then set faigned and deuised worshippings before God, so oft as he calleth to repentance. But what fruites doth the Baptist commend in this place? The duties of charitie, and of the seconde table, not that God neglecteth the outward profesion of godlines, and of his worship: but because this note of difference is more certaine, and doth oft lesse deceiue. For the hypocrites doe plainly endeouour, that they might shew themselues worshippers of God in ceremonies, and yet let passe the care of true righteousnes, when they are eyther vnkinde to their neighbours, or giuen to deceites and spoyles. Wherefore necessarily they are to be called to a straighter examination, whether they liue honestly amongst men, whether they helpe the poore, whether they spare them in miserie, whether they louingly communicate those things, which the Lord hath giuen them. For this cause Christ in Mathew 23.23. calleth iustice, mercie, and trueth, the cheife poyntes of the lawe, and the scripture in diuerse places commendeth iustice and iudgement.

This is to be noted, that the duties of charitie are first named, not that they excell the worshippe of GOD: but as the witnesse of the godlinesse of menne, that their dissimulation may bee layde open, which bragge that with their mouth, which is farre from their hearte. But it is demanded whether Iohn layd this lawe precisely vpon all them, which Christ had prepared to bee his Disciples, that they shoulde not haue two coates. First it is to be noted, that this is a figuratiue speache, from the parte to the whole:

because that vnder one kind there is comprehended a generall doctrine. Hereof it followeth that such a meaning is to be gathered, as agreeth to the rule of charitie, which is prescribed of God: namely, that euery man of his aboundance should helpe the neede of the poore. For the Lord doeth not wrest a tribute from them, that they should giue sorrowfully and vnwillingly, which by compulsion should be constrained to do that they would not: but he loueth cheerefull and willing giuers, as Paul sayth 2. Cor. 9. 7. This I speake for this purpose: because it auayleth much that men should be perswaded, that that which they offer of their goods is an acceptable sacrifice of a sweet fauor vnto god, and they doe not onely cast a feare vpon the consciences, but they drowne them in dispaire, whotoeuer make a law that no man should possesse any thing of his own. But there neede no long confutation to bee vsed against these fanaticall men, which so bitingly snatch at the letter. If it be not lawfull to haue two coates, the same is to be sayd of dishes, of salt sellers, of shirts, and of all household stuffe. But by the text it appeareth, that Iohn meant nothing lesse, then to ouerthrow the politike estate: whereby wee gather that hee commaunded nothing els, then that the rich men, according to their abilities, should bestow vpon the poore, that which their necessitie required: as if hee should haue sayd, looke what things your neighbours do want, for the sustentation of their life, and you haue aboundance of, that your aboundance may helpe their neede. Furthermore, how much more God nourisheth vs: so much more must euery man be ware, that wee cocker not our selues. Let rather the necessitie of brethren vrge vs, and what benefites of GOD soeuer wee haue by vs, let them enforce vs to charitable well doing.

12. *And the Publicans came.* He doth not onely generally exhort the Publicans, that they should repent, but he requirerh those things, which belong to their calling. For we know that besides the generall rule of the law, euery one must looke what the estate of life, whereunto he is called requireth. Loue is generally commanded to all christians: but there followe particuler duties, when in the doctour to the Church, the magistrate or prince to the people: and againe the people to the magistrate, the husband to the wife, and againe, the wife to him: and last, the children and the parents are bound the one to the other. Furthermore, because that they vexed (as it is a couetous, rauenous, & cruell kind of men) the comon people with vniust exactiōs: the baptist reprobeth those faults wherewith that people was most infected, forbidding that they should not exceede measure in exacting tributes. yet hereby we gather, that it is no lesse lawfull for a Christian to gather tribute, then it is granted to the magistrate, to lay it vpon them. The same is to be thought of warfare, Iohn commaundeth not theould ours to throwe away their weapons, and to forsake their calling, but he foriddeth vnder the pretence of warfare to spoyle the poore people, to oppresse the innocent with iniuries to go abroad after the maner of theeues, as many were wont: so in these words there is a priuate approbation of a politicke estate. It is a triuolous cauill, that heere are onely deliuered instructions for the rude, which are faire vnderneath a Christian perfection. It was the office of Iohn to make the people perfect to the Lord and it is not to be doubted but that wholly he applied himselfe faithfully in this matter. And truly they  
dissame

diffame the Gospell with a sacrilegious accusation, which make it contrary to the gouernement of men, as if Christ should destroy that, which his heauenly father had ordayned. For without the sword the lawes are dead, & there is no power nor authoritie in iudgements. Neither hath the magistrate only neede of an executioner, but also of other officers, of which number are soldiours, where peace cannot otherwise bee preserued, but by their ayd & hand: onely the ende is to bee confirmed, that Princes make not a iesting sporte at mans blood, that soldiours placed to bestow their helpes to kill, be not caried with the desire of gaine to cruelty, but that they both bee drawne with the necessitie and respect of publike profit.

Matth. 3.

11. *Indeede I baptise you with water, to amendment of life: but hee that commeth after me, is mightier then I, whose shoes I am not worthy to beare, he will baptise you with the holy Ghost, and with fire.*

12. *Which hath his fanne in his hande, and will make cleane his floore, and gather his wheate into his garner, but wil burn vp the chaf with vnquēchable fire*

Marke. 1.

7. *And preached saying, A stronger then I cometh after me, whose shoes I am not worthy to stoope downe, and vnlose.*

8. *True it is, I haue baptised you with water: but hee wil baptise you with the holy Ghost.*

Luke. 3.

15. *As the people waited, and all menne mused in their heartes, of Iohn, if he were not the Christ.*

16. *Iohn answered, and sayde to them all: In deede I baptise you with water: bus one stronger then I cometh, whose shoes I am not worthy to vnlose: he wil baptise you with the holy Ghoste and with fire.*

17. *Whose fanne is in his hand, & hee will make cleane his floore, and will gather the wheat into his garner: but the chaf will be burne vp with fire that neuer shalbe quenched.*

18. *Thus then exhorting with many other thinges, hee preached vnto the people.*

The euangelistes reported the same wordes of the Baptist. In this one thing Luke is more plentifull, in that the first declareth vpon what occasion this Sermon was made: namely, because it was in daunger least the people through a false opinion should giue the honour due to Christ, to him. Therefore that hee might speedily take away the occasion of the errour, he openly iustifieth that he is not Christ, & so putteth a difference betweene himselfe and Christ, that hee might giue him his right. And this hee doth willingly, that he might deliuer his disciples to Christ from hand (as they say) to hand: but hee preuenteth it the speedilyer, least by holding his peace the longer, hee might confirme the errour of the people.

When hee sayth that a stronger then hee shall come, he meaneth one endued with a farre other power and dignitie, in respect of whom hee himselfe is to be brought into order. And he useth common phraikes, wher-

with hee so extolleth the glory of Christe, that in comparision of him, hee declarcth that hee himselve is nothing. This yet is the chiefe, that he accounteth Christe the authour of the spirituall baptisme, and that he is the minister onely of the outward. And it seemeth to bee an answer to a secret obiection, if peradventure any shoulde obiect to what ende belonged that baptisme, which he tooke to him selfe for it were not a matter of light weight, to bring any thing into the Church of God, but especially to professe a newe kinde of instruction which should bee more perfect then the law of God: therefore hee answereth that he taketh nothing in hand rashly, that yet hee was the minister of the outward seale, which diminished nothing frō the power and glory of Christ, whereby wee gather that his purpose was not to distinguish his baptisme from that, which Christ commaunded to his disciples, and whose perpetuall vse he willed to flourish in his Church. Neyther doth he appose the visible signe, to the other signe, but comparing the persons of the Lorde and of the seruaunt together, he teacheth what is proper to the Lord, and what is to be attributed to the seruant. Neither let that opinion hinder vs, which nowe long ago was spread euery where, that the baptisme of Iohn doth differ from ours: but wee must learne to iudge by the matter it selfe rather then by the errour of men. And truly the comparision which they imagine should be too absurd: for thereby it followeth that the holy Ghost shoulde bee giuen at this day by the ministers: againe it shoulde follow that the baptisme of Iohn was a dead signe, and voyde of all power. Thirdly, it shoulde follow, that wee had not a baptisme common to Christe and to vs, seeing it sufficiently appeareth, that by this seale he sanctifieth that fellowship, which he vouchsafeth to haue with vs, while that in his owne body he consecrated baptisme. Therefore here is to be holden that, which I sayde before, that Iohn here simply discerneth the person of Christe, from himselve and all other ministers of baptisme, that the Lorde might bee aboute the seruauntes. And here is gathered a generall doctrine, what are the duties of men in baptisme, and what is proper to the sonne of God: for the onely administration of the outwade and visible signe is committed to men: but the truth it selfe resteth in the power of Christ alone. The scripture doth sometime improperly asigne that to men, which Iohn here challengeth to Christe alone, and affirmeth that belongeth not to men: but then the scripture waigeth not what specially man hath of himselve, but simply teacheth the power and the profit of the signes, and how God worketh with his spirit through the same. But here is a distinction made betwene Christ & his ministers, least that which is worthily due to the one, the world shoulde wickedly giue to the other: as it is not more bent to any thing, thē to adorne the creatures with those things that belong to God. And this obseruation shal helpe vs out of many difficultes we know how great iars there are in our age about the vse and efficacy of the signes al which may be answered, that the whole institutiō of the Lord comprehendeth the authour himselve, & the power of the spirit, together with the figure, and the minister: but whereas the minister is compared with the Lord, that the Lord may haue all, & the ministers brought to nothing.

11. *with the holy Ghoste, and with fire.* It is demaunded why Iohn also sayd not, that it is onely Christ, which washeth our soules with his blood. Namely

Namely, because that the washing also it selfe is wrought by the power of the spirite, it was sufficient by the onely name of the spirite to expresse the whole effect of baptisme. And the meaning is plaine, that Christe alone doth giue what grace so euer the outward Baptisme doth figure, because that he sprinkleth the consciences with his blood, and he himselfe mortifieth the oldeman, and giueth the spirit of regeneration. The word *Fire* is added in stead of an Epithyte, and is applyed to the spirit, because that it so purgeth our filthinesse, as golde is tryed in the fire: As Iohn 3. 5. metaphorically calleth it water.

MA T. 12. *Which hath his fanne.* In the former sentence Iohn preached of the grace of Christe, that the Iewes mighte giue themselves to him to bee renewed: nowe also he speaketh of iudgement, that hee might strike a feare into the contemners. For sith many hypocrites doe proudly refuse the grace of Christ offered them, it is also necessary to pronounce vnto them that vengeance which remaineth for them: for this cause Iohn doth here describe Christe as a seuerer iudge against the vnbeleeuers. And this order of teaching must be obserued of vs, that the hypocrites may know, that they shall not goe vnpunished which reiect Christ, that they being raised out of their sluggishnes may begin to feare him as a reuenger, whom they haue despised as the authour of saluation. Also it is not to bedoubted but that Iohn would teach what Christ would worke through his Gospel. Therefore the preaching of the Gospell is a fanne: because that before the Lord sith vs, the whole worlde is full of confusion, euery man seeketh to please himselfe, and the good are mixed with the euill, and last of all it pleaseth them to wallow in chaffe. But where Christ cometh fourth with his Gospel, while hee reprooueth the consciences, & citeth to the tribunall seate of God, the chaffe is fanned away, which before couered the most part of the floore. And though the Gospell purgeth every man from chaffe, yet Iohn here compareth the reprobate to chaffe, and the faithfull to wheate. Furthermore, the floore is not taken for the worlde (as some imagine) but for the Church: for it is to be noted to whom Iohn speaketh. When the Iewes were list vp with the bare tite, Iohn warneth them that they doe foolishly to be proud, because that they possesse a place for a time in the Church of God, out of the which they were shortly to bee throwne as chaffe out of the floore. In this maner he reprehendeth the corrupt state of the Church: because that it was full of huskes, weedes, and other filthy thinges, but was presently to bee purged with the liuely voyce of the Gospell. But howe is Christ sayd to purge the chaffe from the wheate, who can find nothing in men but meere chaffe? The answer is easie, the Elect are made into wheate, that they being taken from the chaffe, may bee gathered into the barne. But Christ began this cleansing, and daily goeth forward with the same, yet he shall not fully performe the same before the latter day: therefore Iohn calleth vs thither. But we must remeber that the faithfull now at this day through hope do enter into the garner of the Lord, that there at the length in deede they may haue an eternall seate. And the reprobate nowe through their guiltinesse do conceiue a heat of that fire, the perfect burning whereof, they at the last day shall feele. I know that many haue subtilly disputed of the eternall fire, wherein the wicked shall bee tormented after the iudgement: but it may be gathered out of

many places of the scripture, that it is a metaphoricall kind of speaking. For if there be appointed a reall or meteriall fire (as they call it) then must there also bee added brimstone, and a fanne to kindle it. because that there is mention made of them both in Isaia, chap. 30. 33. Certainly there is no other maner of fire, then worme: for if by the consent of all, it is receiued that there is a metaphore in the name of worme, then is the same to be thought of fire. Wherefoe letting passe the speculations wherein vaine men weary theselues without profit, let it suffice vs to vnderstand, that with these maner of speeches, for the rudenesse of our capacitie, is that horrible torment noted, which at this day canne neither be conceiued in mans vnderstanding, nor expressed in wordes.

Matthew. 3.

13. Then came Iesus from Galile to Iordan, vnto Iohn to be baptised of him.

14. But Iohn put him backe saying: I haue need to be baptised of thee, & comest thou to me

15. Then Iesus answering, said to him: let be now: for thus it becometh to fulfil all righteousnesse, so he suffered him.

16. And Iesus when he was baptised, came streight out of the water, & lo the heauens were opened vnto him, and Iohn saw the spirit of God descending like a doue, & lighting vpon him.

17. And lo a voyce came fro heauen, saying: This is my beloued son, in who I am wel pleased.

18. To be baptised of him.

Marke. 1.

9. And it came to passe in those dayes, that Iesus came from Nazareth a cittie of Galile, and was baptised of Iohn in Iordan.

10. And as soone as hee was come out of the water, Iohn sawe the heauens clouen in twaine, and the holy Ghoste descending vpon him like a Doue

11. Then there was a voyce from heauen, saying: thou art my beloued sonne in whom I am well pleased.

Luke. 3.

21. Now is came to passe as all the people were baptised, & that Iesus was baptised, and did praye, that the heauens opened.

22. And the holy Ghost came downe in a bodily shape like a Doue vpon him, and there was a voyce fro heauen, saying: Thou art my beloued sonne in thee I am wel pleased.

33. And Iesus himself began to be about thirty yeare of age.

To what end the sonne of God would be baptised, we doe partly gather by his antwerc. First there is a special reason brought why he was baptised as we are, that the faithfull might more certainly be perswaded that they are grafted into his body, and buried with him through baptism. But the end which he proposeth here, is larger: for so it becometh to fulfill all righteousnesse. The word righteousnesse doth often signifie as much in the scripture as the oldeuening of the law. And so this place may be expounded, that he became Christ, in that he willingly submitted himselfe to the law to performe the same in every point. Yet I had rather take the same more simply in this maner, as if Christ should haue sayde, omit now to speake of my dignitie: for the question is not, which of vs two excelleth other, but we must rather looke what our calling requireth, and what is enioyned vs of God the father: for this was the generall cause why Christ was baptised, that he might performe obedience to his father, and the speciall cause was, that he in his owne body might consecrate baptism, that it might be common to vs with him.

14. I haue neede to be baptised of thee. It is certaine that Iohn knewe Christ to be not only a notable prophet as many do foolishly dream, but for the

sonne

son of God as he was. Otherwise he should haue bin iniurious to God submitting his holy calling to a mortall man. But howe hee knew this, let the readers learne out of the 1. cha 15. of Iohn. And this was a probable cause of refusall, that Christ had no need of baptisme: but in this doth Iohn faile, that he considereth not that he demãdeth baptisme for others sakes. Therefore Christ cõmandeth him to consider what belongeth to him that occupieth the place of a seruant. because that voluntary subiection doth derogate nothing from his glory. And although in that so great a man some part of his office was hid for a time: yet that periculer error should not hinder the Baptist, but that rightly & lawfully he should haue executed his office. By which example we are taught, that they which haue an office inioyned thẽ of the Lord, may not do any thing rashly for any reuelation, though at the first they do not vnderstand euery thing annexed to their office, or depending vpon the same. His modestie is also to be noted, that he ceasing frõ his own opinion, doth presently obey Christ. 16. *Lo the heauens were opened.* The opening of the heauens is somtime taken for the manifestation of the heauenly glory, and here also it signifieth a diuision of the visible heauen, so that Iohn might see somewhat aboue the planets & the stars. for the meaning of Markes words cannot be other, who saith that he saw the heauens clouen in twain, But more narrowly to inquire what maner of diuision this was it doth neither appertaine much to the mater, neither doth it profit: for it is sufficient to know, that this was a token of the presence of God. Further, when the Euangelists say that Iohn sawe the holy Ghost, it is probable that the heauens were especially opened for his cause, though I repugn it not, but that Christ also as he was man, was made more certaine of his calling. And to this purpose the words of Luke seeme to tend, when he saith: that while Christ praied, the heauens opened: for although he poured out his praers alwaies for the profit of others: yet he had need as he was man, seeing he was to fight so hard a battell, to be armed with a singular power of the spirit. But here arise 2. questions. The first is, why the spirit then descended vpon Christ, which was in him beefore. This question is answered by the place of Isai 61. 1. which is entreated of in another place. The spirit of the Lord vpon me, therefore hath the Lord annointed me, to preach glad tidings to the poore he hath sent me. Although Christ wonderfully excelled with a singular grace of the spirite, yet he kept himselfe at home as a priuate man, vntill he was brought forth by his father. Therefore now when the appointed time is come wherein he should prepare himselfe to fulfill the office of a redeemer, he is indued with a new power of the spirite, and that not so much for his sake as for others. For this was done of purpose, that the faithfull mighte honour and reuerently imbrace his diuine power, and that the infirmitie of the flesh should not be contemned in him. That same also was the cause why he deferred his baptisme to the 30. yeare of his age. Baptisme was a beginning of the Gospell, and therefore together with the preaching of the Gospell it began. And Christ preparing himselfe to preach the Gospell, was by Baptisme as well entred into his office, as instructed by the holy spirit. The holy spirit therefore appeared vnto Iohn descending vpon Christ, to admonish that nothing carnall or earthly, should be sought for in Christ, but that he came from heauen as a diuine man in whom the power of the holy spirite raigneth.

Wee certainly know him to be God manifested in the flesh, but in the person of a seruant, and in his humane nature there is also a celestially power to be considered. The seconde question is, why the spirite appeared in the likenesse of a Doue, rather then of fire : whose answer dependeth of an analogie or similitude of a thing signified with the figure. We know what the Prophet Esay attributeth to Christ, chap. 42. 3. A brused reede shall he not breake, smoking flaxe shall he not quench, hee shall not crie, nor his voyce shall be heard. For this gentlenes of Christ, wherein he louingly and gently calleth, and daily biddeth sinners to the hope of saluation, the holy spirite descended vpon him in likenesse of a Doue. And in this signe there is a notable pledge of most sweete comfort giuen vnto vs, that we should not feare to come vnto Christ, who cometh forth vnto vs not with a fearefull power of the spirite, but endued with a louing and pleasant grace. *Hee sawe the holy spirite*: Namely Iohn: for it presently followeth that the spirite descended vpon Christ. Now here ariseth the third question, how Iohn could see the spirite: I answer, seeing the spirite of God is spread in euery place, and filleth the heauen and the earth, a descending is vnproperly attributed to it. The same is to be accounted of the light, for although in it selfe it is inuisible, yet it is sayd to be scene, where as there is shewed some signe of his presence. Iohn seeth not the essence of the spirite, which falleth not vnder the sense of the eye, neyther did hee see the power it selfe, which is not comprehended by humane sense, but onely by the vnderstanding of faith: but he seeth the likenesse of a Doue, vnder the which God shewed the presence of his spirite. Therefore it is a Metonymicall kinde of speech, wherein the name of a spirituall thing is giuen to a visible signe. For as they do foolishly & preposterously vrge the letter, that they might include the signified thing in the signe, so it is to be noted that in these kindes of speaking is noted a coniunction of the thing with the signe. According to this meaning the bread of the holy supper is called the body of Christe: because it testifieth that it is truly giuen to vs for foode. Yet that withall is to be remembred which I now touched, there must not be imagined a descention of the thing signified, that it should be sought in the signe, as though it were there locally included: but this one thing ought enough, and more then enough to suffice vs: that the Lord by his secret power will performe whatsoeuer he hath promised vs by figures. Many also rather curiously, then profitably, doe demaund whether this Doue were a perfect body or but a ghoist. Though that the wordes of LVKE seeme to affirme that it was not the substance of a body, but onely a likenesse, yet least any man should thereby take occasion of quarelling, I leaue it as I find it.

17. *A voice from heauen.* That voice did sound out of that diuision of the heauens, whereof mention is made beefore: that thereby his maiestic might the more certainly be manifested vnto him. Also when Christ came openly to execute the office of a mediator, he was set frō the father with this testimony to vs that we hauing this pledg of our adoption, might without fear call god himselfe our father. The title of a sonne doeth truly & naturally belong to Christ alone: but yet the sonne of God was shewed in our flesh, that that one which the father hath by his owne right, might also obtaine the same for vs. Wherefore  
 God



God bringing forth Christ a mediator for vs, with this title of sonne, he declarereth that he will be a father to vs all. To the same purpose appertaineth the Epithyte of beloued, for that we of our selues being hated of God, it is necessary that his fatherly loue should flow vnto vs by Christ. And the best interpreter of this place, is Paule to the Ephesians, chap. 1. 6. when he sayth that we haue obtained fauour in his beloued son, that we might be beloued of God. The which is also more fully expressed in this clause. *In whom I am well pleased.* For he doth declare that the loue of God doth so rest in Christ, that he wil poure forth himselfe from him vnto vs all, & not to vs onely, but also to the angels themselves: not that they needed a reconciliation, which neuer were at discord with God: but because that they do not perfectly adioyne vnto God, but by the benefite of the head. For the which cause he is also called the first borne of euery creature, Col. 1. 15. & againe Paul in an other place teacheth that he came, that he might gather what things soeuer, are in heauen and in earth, Col. 1. 20.

Matthew. 4.

Marke 1.

Luke 4.

1. Then was Iesus led aside of the spirite into the wildernes, to be tempted of the deuill.

2. And when hee had fasted forty dayes and forty nightes, hee was afterward hungry.

3. Then came to him the tempter, and sayd: if thou be the sonne of God, commaund that these stoues bee made bread.

4. But he answering, sayd: It is written, men shall not liue by breade onely, but by euery worde that proceedeth out of the mouth of God.

12. And immediatly the spirite drineth him into the wildernes.

13. And he was there in the wildernes forty dayes and was tempted of Satan: hee was also with the wilde beasts, and the angels ministred vnto him.

1. And Iesus full of the holy Ghost returned from Iordan, and was led by the spirit into the wildernes.

2. And was there fortye dayes tempted of the deuill, and in those dayes hee did eate nothing: but when they were ended, he was hungry.

3. Then the deuill sayd vnto him: if thou be the Sonne of God commaund this stone that is bee made bread.

4. But Iesus answered him, saying: It is written, That man shall not liue by bread onely, but by euery word of God.

1. Then Iesus was led aside. Christ went a side into the desert for two causes: First that after the fast of forty dayes as a new man, or rather a heauenly, hee might come forth to execute his office: Then that he should not enter into so hard and notable an office, except he were tryed with temptations, as if hee should so lay the foundation of his first exercise. Therefore let vs know that Christ by the direction of the spirite was led from the company of men, that the great doctour of the Church, and embassadour of God should come abroade as one rather sent from heauen, then taken out of some little towne and common sort of men. So God vsed Moses, when by his hand hee would deliuer his lawe, hee tooke him into the mount Sinai, and being led aside from the sight of the people, he kept him as it were in a holy sanctuary. Exod. 24. 12. It becometh Christe to be adorned with no fewer or lesse tokens of diuine grace and signes of power then Moses, least the maiesty of the Gospell should be

bee lesse then of the lawe: for if the Lorde thought that doctrine which was the minister of death worthy of rare honour, howe much more honour doeth the doctrine of life deserue? And if the shadowed figure of GOD hadde so greate light, then with howe perfecte brightnesse is it meeete to haue his countenance beautified, which appeareth in the Gospell? This same was the ende of his fast: for Christe abstayned not from meate and drinke, that hee might giue an instruction of temperance: but that hee might thereby haue the more authoritie, while hee being exempt from the common sorte of men, doeth come forth as an Angell from heauen, and not as a man from the earth, For I beseech you what maner of vertue was there in that abstinencie, not to eate meate, whome no hunger moued to desire the same? For it is certaine, and the Euangelistes doe plainly pronounce, that hee no otherwise bare the hunger, then if he had not bene cloathed with flesh. Wherefore it were a meere folly to establish a Lenten fast, as they call it, as an imitation of Christ. For there is no greater reason why wee at this day should follow the example of Christ, then had in times past the holy Prophets, and other fathers vnder the law to imitate the fast of Moses. And wee know that this neuer came in their minde. God almost for the same cause continued Eliah fasting in the mount, because he was the minister that should restore the law. They saine themselues to be followers of Christe, which through the Lent do daily fast: that is, they so stuffe their belly at dinner, that vnto supper time they easily passe the time without meat. What likenesse haue they with the sonne of God? Greater was the sparing of the elders: but they also had no affinitie with the fast of Christe, no more the abstinence of men commeth neere to the hunger of Angels. Adde also that neither Christ nor Moses did yearly keepe a solemne fast, but both of them did it onely once in their whole life. And I would to God that they had onely played like apes with these follies. But it was a wicked & a detestable scorning of Christ, in that they attempted in their fained fasting to frame themselues after his doing. It is most vile superstition that they perswade theselues that it is a worke meritorious, and to be some part of godlinesse and diuine worshippe. But this contumely is not to bee borne: first against God, that they obscure his notable myracle. Then against Christ because they taking his glory from him, decke themselues with his spoyle. Thirdly against the Gospell, from the which no small credite is taken, if this fast of Christ bee not acknowledged to bee a seale of the same. God shewed a singular myracle when he kept his sonne from the necessitie of eating, and doe they not in a madde boldnesse spit at GOD, when they affect to doe the same by their owne power? Christ was noted with diuine glory by his fasting. And shall hee bee spoyled of his glory and brought in order, when as all mortall men shall make theselues his fellowes? this was the end which God appointed to Christes fast, that it should be a teale to the Gospell: They that apply to any other vie: doe they not take so much from the dignity of the Gospell? Therefore let this counterfetting cease, which peruerteth the counsell of God, and the whole order of his workes. But of feastes in their kinde I speake not, (which I wish were more common among vs, so that the same were pure) for it was meeete to shewe for what  

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purpose Christ fasted.

Also Sathan tooke occasion of his hunger to tempt Christ, as a little after shall be shewed more at large, now it must be generally seene why God would haue him tempted. For the wordes of Mathew and Marke doe found that hee was brought into this combate by the determinate counsell of God, which say that hee was led by the spirite for this cause into the desert. I doubt not but that God in the person of his Sonne, would shewe as in a most cleare glasse how deadly and importune an enemie of mans saluation Sathan is. For whereof cometh it to passe that hee shoulde assaile Christ so sharply, and shoulde poure out all his forces and violence against him at this time which the Euangelistes note, but because hee sawe him at the commaundement of his Father, prepared for the redemption of mankinde? therefore hee then resisted in the person of Christe, our saluation, as hee deadly persecuteth dayly the ministers of the same redemption, whereof Christ was the author.

But it is to bee noted withall, that the sonne of God did willingly endure those temptations, whereof it is now entreated, and that hee striue with the Deuill as it were hand to hand, that by his victorie he might get vs the triumph. Therefore as oft as Sathan assaileth vs, let vs remember that his violence can no other way be sustained and driuen backe, then by opposing this shield against him, as for that cause the sonne of God suffered himselfe to bee tempted, that he might stand betwene vs so oft as Sathan stirreth any exercise of temptations against vs. Therefore when hee led a priuate life at home, wee doe not reade that hee was tempted: but when hee vndertooke the office of a Redeemer, then hee in the common name of his Church came into the combate.

Then if Christ was tempted as in the publike person of all the faithfull, let vs know that these temptations which befall vnto vs, are not by fortune, or stirred at the pleasure of Sathan without the permission of God: But that the spirite of God, gouerneth these conflicts, whereby our faith is exercised, whereby is gathered a certaine hope, that God who is the cheife and great captaine & gouernour, is not vnmindefull of vs, but that hee will helpe vs in our streights wherein hee seeth vs ouermatched.

The wordes of Luke seeme somewhat otherwise, That Iesus full of the holy Ghost, returned from Iordan, in which wordes hee signifieth, that hee was then armed with a more plentifull grace and power of the spirit, that he might be the more strong to endure such brunts, for the spirit did not in vaine descēd vpon him in a visible shape.

And it is sayde before, that the grace of GOD did the more shine outte, because that the cause of our saluation so required. The same Euangeliste and Marke, doe teach that the beginning of his temptations was sooner for Sathan assaulted him fortie dayes also beefore his hunger: but the especiall and most notable conflictes are heere declared: that wee may knowe that Sathan beeing ouercome in many conflictes, did more sharply inuade, and layde on more strongly with his whole force,

if it might be, that at length he might oppresse him that yet was inuincible For as euery man is more excrucied in spirituall battailes, so much more vehemently doth God suffer him to be stricken. Wherefore let vs learne neuer to be wearied, vntill wee haue performed the whole course of our warfare, and come to the marke. But at the first sight it seemeth to bee absurde that Christ should be subiect to temptations: for that menne may bee tempted, there must bee sinne and infirmitie: I answere, first that Christ had taken our infirmities, but without sinne. Then it did no more derogate from his glory that he was tempted, then that he tooke vpon him our flesh. For on this condition was hee made man, that he might take vpon him our affections together with the flesh. But all the difficultie doth consist in the former clause, how Christ could be compassed about with our infirmitie, that he might be tempted of Sathan, and yet be pure and free from all sinne. But the answere shall not be hard, if we remember the whole nature of Adam, when as yet the pure image of God shined there, & yet was subiect to temptations. How many corporall affections there are in man, so many occasions of tempting them doth Sathan take. And this is worthily accounted the infirmitie of humane fleshe, to haue the senses moued with the things obiect: but such as was not faultie of it selfe, except that corruption had beene added, whereby it commeth to passe, that Sathan doeth neuer assault vs, but that he giueth some wound, or at least doth hurt vs with some prick. In this point the integritie of nature hath seperate Christ from vs, yet there is no meane condition to be imagined to be in him, as was in Adam, to whom it was onely giuen a possibilitie not to sinne. And we know that Christ was armed with that power of the spirit, that he could not bee pearced with the weapons of Sathan. *Then came the tempter.* The spirit of purpose doth giue this name to Sathan, that the faithfull might thereby the more diligently take heede of him. Whereby we also gather that temptations which prouoke vs to euill, come not but from him. For that in Gen. 22. 3. Deut. 13. 3. God is sayd to tempt, it belongeth to another ende, that is, that he might trie their faith, or might take vengeance of the ynbeleeuers, or that hee might laye their hypocrisie open, which obey not the truth from the heart

**M A T. 3.** *That these stones.* Heere also the olde writers played with weake deuices: for they say the first temptation was of gluttonie, the second of ambition, the third of couetousnesse. But it is ridiculous, if any man that is hungry desireth meate, that he might satisfie nature, to referre that to the intemperancie of the throat. Further, what dainties doe they imagine to be in bread, that he should bee accounted too delicate, that is content (as they say) with drie bread? But that wee lose no wordes in vaine, the onely answere of Christ doth sufficiently declare that Sathans purpose was otherwise: Truely the Son of GOD was not a rude and vnskilfull champion, that hee knewe not howe to auoyde the blowes of his enemy, that being stricken on the right side, hee should rashly hold his shield to the left. Therefore if Sathan had endeuoured to driue him to the delightes of gluttonie, he had the testimonies of scripture readie, wherewith he might driue him away. But he vttered none such, but takeih this sentence, men liue not by breade, but by the secrete blessing of GOD, whereby wee gather that Sathan straightway assaulted the faith of Christ,

Christ, that the same being extinguished, hee might driue Christ to vnlawfull and wicked wayes to seeke his bread. And then doth Sathan wound to death, when he attempteth to bring this to passe, that we distrusting God, should otherwise prouide for our selues, then by his word is lawfull. Therefore the meaning of the wordes is: sith thou seest thy selfe forsaken of God, necessarie compelleth thee that thou shouldest prouide for thy selfe. Therefore get thee meate, which God prouideth not for thee. And although he pretend the diuine power of Christ, whereby those stones shoulde bee turned into bread: yet this one thing he seeketh, that Christ departing from the word of God, infidelitie should follow whatsoeuer he should say. Therefore Christe answereth aptly, man shall not liue by bread onely, as if he should say: thou commandest mee to seeke some remedy, whereby I might helpe my selfe otherwise then God doth permit: But this were a point of distrust, without all reason, so long as God promiseth that hee will nourish me. Thou Sathan tiest his grace to bread. But hee contrarily witnesseth, if all meates were wanting, his onely blessing sufficeth to feede vs. Now we vnderstand what kinde of temptation this was: namely that wherewith Sathan doth assault vs dayly. For the sonne of God woulde not subiect himsele to an vnaccustomed assault, but hee hadde fightes common with vs, that we being defended with the same armours, should not doubt but that the victorie is in our hand.

4 *It is written, man shall not liue by bread onely.* This is first woorthy to be noted, that Christ vseth the scripture for his shielde. For this is the right maner of fighting, if wee desire to obtaine the victorie. For Paule doeth not in vaine call the word of God the spirituall sword, & armeth vs with the shield of faith. Ephe. 6. 16. 17. whereby we also gather, that the Papistes, as if they had made a covenant with Sathan, gaue ouer soules to be destroyed at his pleasure, when they maliciously suppressing the scripture, spoyled the people of God of their weapons, by the which they coule onely defend their sauiation. They that willingly cast from them this armour, and doe not dayly exercise themselves in the schoole of God, are worthy euery moment to be slaine of Sathan, to whom they betray themselves vnarmed. And truly there is no other cause why Sathan is so weakly withstood, and that euery where hee taketh away so many, but because that God reuengeth their slouthfulnesse and contempt of his word. Now the testimonie of Moses is to be sifted, which Christ citeth. Some wrongfully wrest the same to a spirituall life, as if hee had sayde, that the soules are not nourished with visible bread, but with the worde of GOD. And that is true in it selfe: but Moses had a further respecte. Deut. 8. 3. For when they wanted breade, hee declareth that the people had Manna, an extraordinarie maner of meate: that by this instruction it might bee witnessed for euer, that the life of men is not included in bread, but to depend vpon the pleasure and good will of God. Therefore word is not heere taken for doctrine, but for a decree which God hath published for the preservation of the order of nature, & nourishing his creatures: for he casteth not men from him, when he hath made them, but on that condition he giueth them life, that hee might dayly sustayne that which hee hath once giuen.

Heb. 1. 3.

Sofayth the Apottle, all things are sustained by his mightie word: that is, the whole world is preserued, and euery part of the same doth remain in his estare by his will and decre, whose power is spread in euery place both aboue and below. Therefore though wee eate bread, yet the maintenance of life is not to be attributed to the power of bread, but to the secret grace which God giueth to bread to feede vs. Whereof also followeth an other lesson, that God which now vseth bread for our nourishment, can by other meanes as oft as hee shall thinke good, prouide that we may liue. Also in this sentence of Moses their beastlines is condemned, which account of fulnes and abundance as their life. Furthermore, distrust and vngodly carefulnesse is reprobued, which driueth vs to seeke vnlawfull meanes. And to this purpose is the answere of Christ properly directed: for foode and other maintenances of this present life, we must to trust God, that none of vs passe the bounds prescribed by him. If that Christ accounted it vnlawfull, to make bread of stones besides the commandement of god: it is much lesse lawfull to get thy liuing by deceits, thefts, violence & murders

Mat. 4.

Marke 1.

Luke 4.

5. Then the deuill took him vp into the holy citie, & set him on a pinnacle of the temple.

6. And sayd vnto him: if thou be the Sonne of God, cast thy selfe downe: for it is written that he shall giue his Angels charge ouer thee, and with their handes they shall lift thee vp, least at any time thou shouldest dash thy foote against a stone.

7. Iesus said vnto him: It is written againe. thou shalt not tempt the Lord thy God.

8. Againe the deuill tooke him vp into an exceeding high mountaine, & shewed him all the kingdoms of the world, & the glory of them.

9. And said vnto him: all these will I giue thee, if thou wilt fall downe & worship me

10. Then sayd Iesus vnto him. Auoide Sathan: for it is written. Thou shalt worship the Lord thy God, & him onely shalt thou serue.

11. Then the deuill lefte him, and behold the Angels came and worshipped him.

5. Then the Deuill tooke him vp into an high mountaine, and shewed him all the kingdoms of the world in the twinkling of an eye.

6. And the deuill sayd vnto him: all this power will I giue thee, and the glory of those kingdoms: for that is deliuered to me: & to whom soeuer I will I giue it.

7. If thou therefore wilt worship mee, they shall be all thine.

8. But Iesus answered him, and sayd. Hence from me Sathan: for it is written. Thou shalt worship the Lord thy God, and him alone thou shalt serue.

9. Then hee brought him to Ierusalem, and set him on a pinnacle of the Temple, & sayd to him. If thou be the sonne of GOD, cast thy selfe downe from hence.

10. For it is written, that he will giue his Angels charge ouer thee to keepe thee.

11. And with their handes they shall lift thee vppe, least at any time thou shouldest dash thy foote against a stone.

12. And Iesus answered and said vnto him: It is sayd thou shalt not tempt the Lord thy God.

13. And when the Deuill had ended all his temptation, hee departed from him for a season.

13. And the Angels ministered vnto him

§ Then

5. *Then the deuill tooke him.* It is no great matter that Luke doth rehearse that temptation in the second place, which Matthew placeth in the last place. For it was not the purpose of the Euangelistes, so to set downe the order of the history, as they would alwayes exactly obserue the poynte of time: but to gather the sum of the thinges, so as they might propose in a glasse or a table, those thinges which are most profitable to be knowne of Christ. Therefore let it suffice vs to know, that Christe was tempted 3. manner of wayes. But which was either the second or the third conflict, there is no cause why we should curiously seeke. In the exposition I will follow the text set downe by Matthew. It is sayd that Christ was set vpon a pinacle of the temple. But it is demanded whether he was caried vp on high in deed, or whether it was done by a vision. Many do boldly affirme that it was a true and a reall cariage of his body (as they say) for they thinke it a thing vnworthy that Christ should yeeld himselfe in danger to Sathans sleights. But this obiection is easily wiped away, that there is no absurditie in the permission of God, and voluntary subiection of Christe, so that we thinke not that he suffered any thing within, that is, in minde & soule. And that which followeth after, that all the kingdomes of the worlde were sette in the sight of Christe, and that also which Luke wryteth, that hee was caried far in the twinkling of an eye, doth rather belong to a vision, yet in a doubtful matter, & which without daunger a man may be ignorant of, I had rather suspend my iudgement, then giue the contentious occasion of quarelling. Also it may bee that the 2. temptation did not presently without distance of time followe the first, nor the third the seconde, but is more probable, that there was some distance, though by the woordes of Luke it is gathered that there was no long space betweene: for hee sayth that Christ hadde rest giuen him for a season. But this appertaineth much to the matter, to knowe what Sathan went about in this kinde of temptation, which is to bee learned by the answere of Christ, as I sayd a little before. Christ, that he might meete with the subtiltie of the enemy, and beate backe his force, holdeth out for a buckler, God is not to bee tempted. Whereby it appeareth that the deceites of the enemies tended to this purpose, that he lifting himselfe vp aboue measure, shoulde rashly rise vpe against God. First Sathan tryed to drawe Christ to desperation, because hee wanted meate and ordinary meanes: nowe hee procurerh him to a vaine and proude confidence, that neglecting the meanes which were at hande, hee should throw himselfe without necessitie into manifest daunger, and as though hee shoulde leape beyond his boundes. But as it becommeth vs not to despaire, when we are pressed with the want of all things, but that we should depend vpon the assurance of God: so it is not lawfull for vs to set vp the combs, that wee should lift vp our selues higher then God permitteth. Now we vnderstand that the purpose of sathan was: namely, that Christe making a triall of his diuinitie, should with a foolish and a wicked rashnes rise vp against God.

6. *Hee will giue his Angelles charge ouer thee.* This malice of Sathan is to bee noted, that hee abuseth the testimony of the Scripture, that might make the life of Christ deadly, and tourne his bread to poyson. For hee ceaseth not to vse the same craft daily. And the sonne of God (who is a common exāple of al the godly) would in his own person suffer this conflict, that they

all might learne diligently to take heede to themselves, least vnder a false pretence of the scripture, they fall into the snares of Sathan. And it is not to be doubted, but that the Lorde graunteth so much liberty to our enemy, that we should not rest in securitie, but be rather bent to keepe our watches. But let vs not be like to ouerthwart men which reiect the scripture, as if it might be turned euery way, because that the deuill abuteth the same: so for the same cause we must abstaine from meates, least wee be poysoned. Sathan prophaneth the worde of God, and indeuoureth to wrest the same to our destruction, but seeing it was ordayned of God for our saluation, shall the counsell of God bee to no effect, except that through our slouthfulness, the healthful vse of the same should perish vnto vs? But this matter needeth no long disputation: only let vs see what Christ doth teach vs by his example, which wee must follow as a certaine rule. Doth he giue place to sathan, wickedly wresting the scripture? Dooth he suffer the scripture wherewith he armed himselfe before, to be shaken away or to be taken from him? Nay by objecting the scripture againe, he mightly ouerthroweth the wicked caull of sathan. Therefore so oft as sathan by his subtilties pretendeth the scripture, & that vngodly men vnder this same pretence shal set vpon vs, that they might circumuent our fayth, let vs borrow weapons for the defence of our fayth, fro no other place then out of the scripture. But though this promise, (*He wil giue his Angels charge ouer thee, &c.*) doth appertaine to all the faythful, yet it especially belongeth to christ, who as he is the head of the whole Church, so in his owne right he gouerneth the angels & giueth them charge of vs. Wherefore in that, sathan doth not yet deceiue, that by this testimonie hee proueth that the angels were giuen as ministers vnto Christ, that should keepe him and beare him in their handes: but the deceit is this, that he draweth the keeping of angels to a vaine and a rash course, which is then promised to the childre of God, while they keepe themselves within their bounds, & walke in his wayes. If this claue haue any force in it (*in all thy wayes*) then doth sathan maliciously corrupt and maim the saying of the Prophet, generally & confusedly wresteth the same to wandring and erroneous courses. God commandeth vs to walke in our wayes, & he sayth that his angels shall be our keepers. Sathan pretending the custodie of angels, doth exhort Christ that hee should rashly procure him danger. As if hee should haue sayde: In spite of God thou wilt cast thy selfe to death, the Angels shall defend thy life.

7. *It is written thou shalt not tempt the Lorde.* Christ answereth most aptly, it is not otherwise to be hoped that God doeth there promise his helpe, then if the faythfull doe modestly cominit themselves to him to be gouerned: for wee cannot otherwise trust his promises, except we obey his commandements. Further, when God is tempted many wayes, yet in this place he is sayd to be tempted, when as we neglecte his meanes which he putteth into our hand. For they which neglect the meanes which God appoynteth, do as if they tryed his power and his strength: As if any should cut away the armes and handes from a man, and after bid him worke. In summe, whoe soeuer desireth to take a tryall of the diuine power, when as it is not necessary, he tempteth God, by bringing his promises to vniust examination.

8. *The deuill tooke him into an his mountaine.* That is to be had in memory, which



which I sayd before, that it came not to passe through the imbecillitie of the nature of Christ, that Sathan held his eyes: but by his free appoyntment and permission. Further, his senses were touched & enticed with the glory of the kingdoms which were set before him, that no inward couetousnesse moued his mind: when as the pleasures of the flesh are caried and do carie vs as wilde beasts to those things that please vs: for Christ had the like sence that we haue, but no disordered appetites. But it was a kinde of temptation, that Christ should aske the inheritance which God promifeth to his children, of any other then of God himselfe. And heere the sacrilegious boldnesse of the Deuill doth bewraye it selfe, in that he taking the gouernment of the earth from God doth vsurpe it to himselfe. All these things (sayth he) are mine, neither can they bee obtayned otherwise then at my hand. And we must dayly striue with this assault, which both all the faithfull doe feele in themselues, and is more euidently seene in the whole life of the vngodly. For though we set al our defences richesse and commodities in the blessing of God: yet our senses prouoke vs therefro, and driue vs to seeke the assistances of Sathan, as if one God were not sufficient. And a great part of the world challenging the right and gouernment of the earth from God, doth imagine to themselues that Sathan is the giuer of al good things. For whereof commeth it, that almost all doe addict themselues to cuill Artes, and thestes, and deceits, but that they ascribe that to Sathan which was the proper tie of God, to enrich with his blessing whome hee pleaseth? They pray with mouth that God would giue them dayly bread, but with the mouth onely. For they make Sathan the cheife, in distributing the richesse of all the world.

10. *Auoyde Sathan.* Luke hath for it. *Goe after mee Sathan.* Wherefore some doe stand in vaine vpon that Aduerbe, when it was sayd to Peter: *Goe behind,* Mathew 16. 23. as if Sathan himselfe heard not the same. But Christ commaundeth him simply to depart. And now he goeth forwardes in the same kinde of defence, holding forth the scripture not as a sheild of bull rushes, but as of right brasse. And hee citeth a testimonie out of the lawe, that one GOD is to be worshipped and serued. Also it is easily gathered by the applying and the circumstance of the place, to what ende the purpose of God belongeth, and what it profiteth. When as the Papiſts doe denieth that onely God is to be worshipped, they shift off this place and such like with a sophisticall Comment. That worship which they call *Latria*, they grant as due onely to God: but *dulia* they giue to the dead, and to their bones and their images. But this friuolous distinction of wordes being reiected, Christ doeth challenge a falling downe to worship to God alone. Whereby wee are warned to haue consideration rather of the matter, then of the word, so oft as wee haue to doe with the woorship of God. The Scripture commaundeth to woorship one God. It is to be seene to what ende. If man shall take away any thing from his glory, and giue the same to creatures, it is a sacrilegious violating of the woorshippe of GOD. And it is most euident that wee doe so, when as wee giue to creatures those good things which wee haue receiued, whereof GOD himselfe would bee acknowledged to be the onely authour. But now as religion is properly spirituall, and the outwarde confession of the same appertayneth to

the body: So not onely the inward worship is due to God alone, but also the outward testimonie of the same.

11. Then the deuill left him, and behold. Luke expresseth more, namely, when he had ended all the temptation. As if hee should haue sayd that Christ had no rest nor truce giuen him, vntill he w<sup>as</sup> exactly tried with all kind of temptation. He also addeth that he was onely left for a season, that wee might knowe that the rest of his life was not altogether free from temptations, but that the violence of Sathan was restrained by God, that hee should not importunately molest Christ, euen as God vseth to doe with all his. For if sometime hee permitteth them to be more sharply vexed, after he releaseth them somewhat of that great conflict, that they should breath a while, and gather vp their mindes, yet he spareth them not, that they should nourish slothfulnesse, but onely that they should prepare themselues to newe conflicts. That it followeth after that the Angels ministred vnto him: I account it as a comfort, that Christ should feele that God the father had a care of him, and by his mightie ayde should be defended against Sathan. For the desert it selfe might haue increased his greife, when as he being deprived of all cōforts of men, he liued amongst wild beasts which Marke also exprelly noteth. Yet it is not to be thought that Christ was at any time forsaken of the Angels: but that place might be giuen to temptation. So netime the grace of God, though it be present, yet it is hid to the sence and vnderstanding of the flesh.

Mathew. 4.  
12. And when Iesus had heard that Iohn was deliuered vp, he returned into Galile.

17. Fro that time Iesus beganne to preach & say: Amend your liues, for the kingdome of heaue is at hand

Marke. 1.

14: Now after that Iohn was committed to prison, Iesus came into Galile, preaching the Gospell of the kingdome of God.

15. And saying: The time is fulfilled, and the kingdome of God is at hand: repent & beleue the Gospell.

Luke. 3.

19. But when Herod the Tetrach was rebuked of Iohn, for Herodias his brother Philips wife, & for al the euils which herod had done  
20. Hee added yet this aboue all, that he shut vp Iohn in prison.

Luke. 4.

14. And Iesus returned by the power of the spirite into Galile: and there went a fame of him throughout all the region round about.  
15. For he taught in their Synagogues, & was honoured of all men.

L V L E. 19. But Herod the Tetrarch. Onely Luke in this place doth shew the cause why Herod did cast Iohn into prison. Yet Matthew and Marke doe make mention of it in another place. Iosephus in the 18. booke of Antiquities sayth, because Herod feared a tumult of the people and new stirres, hee shut vp Iohn in the tower of Macharontis, because he feared the credit of the man. He sayth that Herodias was not giuen to Phillip (whome hee affirmeth married Salome) but that she was giuen in mariage to another Herod. But because that in this matter he is taken forgetting himselfe, and also he doth not set downe the death of Phillip in his right place, therefore a more certaine troath of the historie isto be sought out of the Euangelistes, and wee must stande to their testimonie,

This is sufficiently knowne, when Herode had the daughter of Areta King of the Arabians in mariage, hee was enamored with the beautie of Herodias.

Herodias his Neece, and by fraud tooke her away. And this iniury hee did to his brother Phillip without punishment: for the same Iosephus witnesseth that he was a man of a gentle and quiet disposition. Also in this history we evidently see what reward remaineth in the world for faythful & bold ministers of the truth, especially where they reprove sinnes. For scarce the hundred man doth admit correction, therefore if they be seuerely touched, they runne forth into madnes. If this pride be found in the most of the common people: no maruell if tyrants doe more sharply rage against them that reprove them, to whom nothing is more bitter then to be brought into order. Againe, in Iohn there shineth a notable example of constancie, wherewith it becometh all godly teachers to be endued: that they shoulde not doubt to prouoke against them great and mighty men, as oft as necessitie shall so require. For he serueth not God sincerely, that maketh acception of persons. Further, when Luke sayth that this euill was added about all the rest: Hee meaneth that his malice was then past hope, and that the sinner is then come to the highest step, when as he is angry with the remedies: and doth not onely refuse correction, but also taketh vengeance vpon him that admonisheth him, as vpon his enemy.

**M A T. 12.** *When Iesus had heard.* The history of Iohn seemeth not to agree with these, who witnesseth that Iohn and Christ began the office of teaching both at one time. But it is to be noted that our three Euangelistes do therefore in silence passe ouer that short time, because the course of Iohn was not yet finished, that is the preparation to receiue the Gospell of Christe. And certainly, though Christ within that time executed the office of a teacher, yet he properly began not the preaching of the Gospell, vntill he succeeded Iohn. Wherefore it is no absurditie that the three Euangelistes doe graunt and assigne that time to the ministerie of Iohn, wherein Christ gathered his disciples, as if they should say: the morning passing, the sunne arose. But that speech is to be noted which Luke hath, that Iesus in the power, or by the power of the spirit, came into Galile, for it is to great purpose that we do not imagine any earthly or humane thing in Christ, but that the celestiall and diuine power in him may come into our minde, and occupie our senses.

**M A R K E. 14.** *Preaching the Gospell of the kingdome of God.* Matthew seemeth to haue somewhat differing from the other two. For hee sayth that after Christ went into Capernaum, & had left his country Nazareth, then at length hee beganne his preaching: But Luke and Marke doe say that he taught openly in the country. But the answer is easie: For the Aduerbe of time in Matthew ought not onely to be referred to the next clause, but to the whole course of the history. Therefore at his comming into Galile, Christe entred his course. Also the summe of the doctrin as it is deliuered by Matthew, differeth nothing from that which a little before we read, that Iohn vsed. For it consisteth of two partes, repentance and the preaching of grace and saluation. Hee exhorteth the Iewes to conuersion, because the kingdom of God is at hand, that is, because God will take his people into his hand to gouerne them, which is the full and perfect felicitie.

Marke speaketh a little otherwise. *The kingdome of God is at hande: Repent and beleue the Gospell: yet in the same sense: for hauing spoken before*

of restoring the kingdome of God amongst the Iewes, hee exhorteth to repentance and fayth. Yet it may be demaunded, sith repentance doth depend on the Gospell, why Marke seperateth the same from the doctrine of the Gospell. It may bee answered two wayes. For God sometime so called vs to repentance; so that hee onely commaundeth that the life be changed to better. Afterwardes he sheweth that conuersion and newnesse of life, is the gifte of his spirit, that we may know that we are not onely commaunded that which is our dutie, but that there is together offered the grace and power of obedience. If after this manner we take this which Iohn preached of repentance, the meaning shall bee: the Lorde commaundeth you to turne to him: but because yee cannot doe it by your owne industry, he promifeth the spirit of regeneration. Wherefore it becometh you to embrace this grace by fayth: though the fayth which he requirereth to bee had in the Gospell, ought not to bee restrained to the gift of renouation, But it belongeth especially to the forgienesse of sinnes. For Iohn ioynereth repentance with fayth: because God doth therefore reconcile himselfe to vs, that as a father he may be worshipped of vs in holinesse and righteousnesse. Furthermore, there is no absurditie if wee say that to belecue the Gospell, doth signifie as much as to embrace free righteousnesse. For this special relation betweene fayth and remission of sinnes, is often found in the Scripture: as when he teacheth that we are iustified by fayth. This place may be expounded both wayes, yet let that principle remayne vnshaken, that free saluation is offered vs of God, that being conuerted to him, we should liue to righteousnesse. Therefore hee promising vs mercy, doth call vs to the deniall of the flesh. The Epytheton is to bee noted wherewith Marke adorneth the Gospell: For hereby we learne, that by the preaching of the same, the kingdome of God is erected and established vpon the earth, neyther doth God raigne by any other meanes amongst men. Whereby it also appeareth how miserable the condition of men is without the Gospell.

L V K E. 15. *He was honoured of all men.* This is namely set downe by Luke, that we might knowe that the diuine power did presently from the beginning shine in Christe, which driue men not as yet infected with a malicious desire of gainfaying, into admiration of him.

Luke. 4.

Matthew

Marke.

16. *And hee came to Nazareth where hee had bene brought vpp, (and as his custome was) went into the Synagogue on the Sabbooth day, and stood vpp to reade.*

17. *And there was deliuered vnto him the booke of the Prophet Esaias, and when hee had opened the booke, he found the place where it was written,*

18. *The spirite of the Lorde is vpon me, because he hath anoynted me, that I shoulde preach the Gospell to the poore: hee hath sent mee, that I shoulde heale the broken hearted, that I shoulde preach deliuerance to the captiues, & recovering of sight to the blind, that I shoulde set at liberty them that are brused*

19. *And*

19. And that I should preach the acceptable yeere of the Lord.

20. And hee closed vpp the booke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21. Then hee began to say vnto them, This day is the scripture fulfilled in your eares.

22. And all bare witnesse, and wondred at the gracious wordes, which proceeded out of his mouth: & sayd, is not this Iosephes sonne?

16. *He came to Nazareth.* The Euangelistes doe stand vpon this one thing, that they might shew by what meanes Christ was made known, for which purpose Luke here report. th a thing worthy to be remembred: that is, that he expounding the place of Isaiah, and applying it to the present vse, hee turned the eyes of all men vpon himselfe. When he saith that he came into the Synagogue, according to the custome: wee hereby gather that hee did not onely speake to the people in the streetes and high wayes, but as much as hee might, he obserued the vsuall order of the Church. Also we see vnhall, though the Iewes were degenerate, yet in such confusion of thinges, and in the estate of the Church miserably corrupted, this good thing remayned, that they read the scripture before the people, that thereby they might take occasion of teaching and exhorting. Whereby it also appeareth what was the right and lawfull manner of keeping the Sabboth For God did not therefore command his people to keepe holy dayes, as though that he was simply pleased with their rest: but rather that he might exercise them in meditating his workes. Also because the mindes of men are dim in considering the workes of God, it is necessary that they should be directed by the rule of the scripture: but though Paul numbred the Saboth amongst the shadowes of the law, Coloss. 2. 17. Yet in this poynt we haue like cause to obserue it, as the Iewes hadde, that the people may come together, to heare the word, to publike prayers, & to other exercises of godlinesse: for the which cause the Lords day came in place of the Iewish Saboth. Now, if the times be cōpared, it shal easily appeare out of this present place, that the corruptions of the popish hierarchy are at this day more filthy & more deformed, then they were amongst the Iewes vnder Annas & Cayphas. For the reading of the scripture, which thē was vsed, was not only vnder the pope grown out of vse, but with sword & fire was driuen out of the churches. But that which they song in an vnknown tongue, as it seemed in mockery. Christ rose vp to read, not only that his voyce might bee the better heard, but in signe of reuerence. For this doth the maiesty of the scripture deserue, that the interpreters of it shoulde professe themselves to come modestly and reuerently to handle the same.

17. *Hee founde the place.* It is not to bee doubted but that Christe of purpose chose this place. Some thinke that it was euen offered to him by GOD: but sith hee had graunted him a free election, I do rather referre it to his iudgement, that hee chose this place before others. Also Isaiah prom

miseth in that place, that after the captiuitie of Babylon there shoulde yett bee some witnesses of the fauour of God, which should gather the people from destruction, and out of the darkenesse of death, and should with a spirituall power restore the Church afflicted with so many calamities. But because that redemption was to be proclaymed in the name & authoritie of Christ alone: therefore he speaketh in the singular number, and after a sort taketh vpon him the person of Christe, that he might the more effectually stirre vp the mindes of the godly to an assured trust. It is certaine that the words which are here set downe cannot properly be applyed to any, but to Christe alone, and that for two causes. First, because that hee alone was endued with the fulnes of the spirite, that hee might be a witness and a messenger of our reconciliation with God (by which reason Paul assigneth that peculiarly to him, which is common to all the ministers of the Gospell, Ephe. 2.17. that is, that they should preach peace to as many as are nigh and a farre off:) then because he onely worketh and performeth by the power of his spirit, whatsoeuer good things are promised.

18. *The spirit of the Lorde vpon mee.* This is therefore sayde that wee might know that Christ aswell in himselfe, as in his ministers doth not the worke of man, or any priuate busines, but that he was sent of God to restore the saluation of the Church. For he testifieth that he doth nothing by the motion & counsell of man, but all things by the gouernement of the spirite, that the fayth of the godly might bee grounded vpon the authoritie and power of God. That clause that next followeth, *Because he hath annoynted me*, is added to expound the former. For many doe falsly boast that they haue the spirit of God, when they are without the gift of the spirite. But Christ by the annoynting, as by the effect proueth that hee is endued with the spirite of God. Then he sheweth to what end he was endued with the grace of the spirite: namely, that hee might preach to the poore: whereby we gather, that whosoever are sent of GOD to preach the Gospell, ought first to bee endued with necessary giftes, that they may be able to discharge so great an office. Wherefore they are indeed to bee laughed at, which vnder the pretence of the calling of God, doe vsurpe the place of Pastors, when they are most vnapt to execute the office: as the horned bishops in popery, when they are more ignorant then any Asses, yet they proudly cry out, that they are the Vicars of Christ, and that they onely are the lawfull gouernours of the Church. It is also expressly sayd, that the Lord doth annoynt his seruantes: because that the true & effectuall preaching of the Gospell doth not consist in windy eloquence, but in the celestiaall power of the spirite: as Paul sayth. 1. Cor. 2.1. & 4.

*To the poore.* The Prophet declareth what the estate of the Church was before the beginning of the Gospell, and what all our condition is without Christe. Therefore hee calleth them poore, broken, captiues, and blind, and brused, to whome God promiseth restitution. But though the body of the people was oppressed with so many miseries, that these titles might agree to euery member of the same: yet because that many in their pouertie, blindness, bondage, and to bee shorte, in death, doe flatter themselves, or are senselesse: therefore fewe are fit for the receiuing of this grace. And first we are taught here, to what ende the preaching of the Gospell belon-

belongeth, and what it bringeth vs : that is, when we were wholly ouerwhelmed with all kind of euils, there God shineth vnto vs with his light of life, that hee leading vs out of the great depth of death, might restore vs into a full felicitie. Truly this is no vsuall commendation of the Gospell, that wee gather such incomparable fruit of it. Secondly wee see whome Christ calleth to him, and whom hee maketh partakers of the grace committed to him : that is, they that are wretches in all pointes, and are without all hope of saluation. But againe we are admonished, that we cannot any otherwise inioy the se benefites of Christ, except we be humbled with a deepe feeling of our miseries: and as people hungarstarued, doe desire and seeke for him to be our deliuerer: for who focuer swell in pride, and sigh not vnder their captiuitie, and are not displeas'd with their owne blindnesse, they doe with deafe eares despise this prophetic.

19. *That I should preach the acceptable yeare.* It seemeth to many to be an allusion to the yeare of subile, whose iudgement I doe not refuse. Yet it is worth the labour to note, how the Prophet taketh paines to answere a doubt, which might trouble and shake the weake mindes, seeing that the Lord had so long differred the promised saluation, & had holden them in suspence. Therefore he appointeth the time of redemption in the counsell or good will of god, as he saith, chap. 49. 8. In an acceptable time I haue heard thee, in a day of saluation haue I helped thee. Paul to the Gal. 4. 4, calleth it the fulnesse of time: that the faithfull may learn not curiously to enquire further then is expediēt but to rest in the will of God: and this one thing was sufficient for them, that the saluation in Christ was giuen, when God saw it good.

20. *And the eyes of all that were in the Synagogue.* I doubt not but that God had touched their hearts, that the strangenes of the matter might make them more attentiuē, and so should giue eare to Christ speaking: for it was necessary that they should bee stayde, least they presently should haue made a noyse, or at the least that they should not breake off the course of the word, seeing that otherwise they were more bent and readie to contemne Christ, as we shall see.

21. *This day is fulfilled.* Christ doth not onely vse these three words: but pro-ueth in deed that the time is now come, wherein God would restore the decayed Church, that the exposition of the prophesie might be euident and plaine to the hearers, as the interpreters doe rightly and in order handle the scripture, when they apply the same to the present vse: and hee sayth, that it was fulfilled rather in their eares then in their eyes: because the bare sight doth little profit, except that doctrine had the cheife place.

22. *They bare witnesse.* Heere Luke first commendeth vnto vs the diuine grace which was in the mouth of CHRIST: then hee liuely payneth out the vnthankfulnesse of men. Hee calleth them the wordes of grace, or gracious wordes in the Hebrew phrase, wherein the power and grace of the holy Ghost was seene. Therefore the Nazarites are compelled to acknowledge with admiration, GOD speaking in Christ: yet they willingly hinder themselues from giuing the right and due honour to the heauenly doctrine. For when they object that hee is the sonne of Ioseph, they doe not amplify with this circumstance the glory of GOD, as it became them: bus:

but maliciously they take this as an offence, that they might with the fairer colour refuse whatsoeuer shalbe said by the sonne of Ioseph. So at this day we see very many, who though they are enforced to grant that to be the word of god, which they heare: yet they get them friuolous excuses, wherewith they may exempt themselues from the necessitie of obedience.

And truly the cause why we are not so touched with the power of the Gospell, as it were meete, commeth not by any other meanes, but that we are alet vnto our selues, and with our malice wee choake the light, by beholding whercof, we are moued whether we will or no.

## Luke. 2.

23. Then he sayd vnto them, you will surely say to mee this prouerbe, *Physition heale thy selfe: whatsoeuer we haue heard done in Capernaum, doe it here likewise in thine owne country*

24. And he sayd, verily I say vnto you, no prophet is accepted in his country.

25. But I tell you of a troath, many widowes were in Israel in the dayes of Elias, when heauen was shut 3. yeares and sixe moneths, when great famine was through out all the land:

26. But vnto none of them was Elias sent, save vnto Sarepta, a citie of Sydon, vnto a certaine widow.

27. Also there were many lepers in Israel, in the time of Eliseus the Prophet: yet none of them were made cleane, sauing Naaman the Syrian.

28. Then all that were in the Synagogue, when they heard it, were filled with wrath.

29. And rose vp, and thrust him out of the citty, and lead him vnto the edge of the hill, whereon their citty, was built, to cast him downe headlong.

30. But he passed through the midst of them, and went his way.

23. *Physition heale thy selfe.* By the wordes of Christ it is easily gathered, that he was contemptuously receiued by the Nazarites: for hee vttereth that, which he knew they thought in their minds. Then he laicth the fault vpon the, why he stayeth from working miracles amongst them: and he reprobeth their malice. because they gaue no reuerence to the Prophet of God. The obiection which he preuenteth is this: It is no maruell, if his countri-men haue him in no estimation, seeing that he doth not ennoble his owne country, with miracles, as he doth strang places: therefore this is a iust reuenge, if hee be reiected of his, which hee lesse esteemeth then any other. To this purpose belongeth the common prouerbe, that a Physition should begin first with himselfe and his owne people, before hee shewe his skill of curing to strangers, The summe



of the obiection is, Christ did preposterously, for that with his myracle he renowned other Citties of Galile, and had no respect to his owne country. And this seemed to the Nazarites to be an honest excuse, why they againe might refuse him.

24. *Verily, I say vnto you.* He layeth to their charge that it is through their owne fault, that hee sheweth not his power in myracles amongst them, as in other places. For the incredulitie of men, stayeth God that hee worke not for their saluation, as were to be wished. Matth. 13. 58. and Mar. 6. 5. Therefore could not Christ do myracles amongst them, because they beleued not in him: not that it is in the will of men to tie the handes of God. but because he depriveth them of the fruite of his workes, which through infidelity make theselues vnworthy. Therefore the answer is as much, as if Christ shoulde haue sayde: If you will be partakers of myracles, why doe not you giue place to God? Nay, why doe you proudly reiect the minister of his power? Therefore you haue a iust reward of your contempt, that you beeing passed by, I shoulde rather shew my myracles in other places, that I am the Messias of God, to whome the restoring of the Church is committed. And truly that vnthankfulness might not be borne, that when God would haue his sonne brought vp in their city, that they should despise such a nouise. Wherefore of right hee withdrew his hand from thence, that it should not be scorned by so wicked contemners. But here wee learne how much the Lorde esteemeth his worde for that hee may punish the contempt of the same, he taketh from amongst them the graces, which are testimonies of his presence. For the vnderstanding of this sentence, *That a Prophet is not esteemed in his owne country.* Let the readers looke what wee haue sayde in the fourth Chapter of Iohn about the end.

25. *There were many widowes.* After that Christ had layd the fault vpon them, that they were without myracles, he now proueth by two exâples, that it should not seeme absurde, if God should preferre straungers before his own household people: and they ought not to lay the fault vpon him, if that he obeyed the calling of God, as Elyas and Elisæus did in times past. And sharply he restrayneth their vaine confidence, that they would haue him bound to them, because he was brought vppe amongst them. At what time (sayth he) the famine continued for two yeares and a halfe, there were many widowes in the land of Israel: whose neede the Prophet was not commaunded to helpe, but hee was sent to a stranger of the City of Sydon. Likewise Elisæus cured none of the Lepers of his owne country, but Naaman, that man of Syria. And though he peculiarly nypeth the Nazarites: yet hee also reprooueth the vnthankfulness of all the nation, for that almost all were wont so much the more vnworthily to despise the Lord, by how much he came nere to them. For how came it to passe, that God preferred the strange woman before all the Israelites: but because that the Prophet being thrown forth of the, was enforced to seeke entertainment in a prophane land? And wherefore would God that Naaman the Syria should be healed by Elisæus, but for the reproofe of the people of Israe? Therefore the meaning is, that it now falleth out, as it did in times past, that God will send his power a farre offe vnto strangers, because he is driuen backe by them, that dwell at home with him. Yet Christe declareth that nothing of his glory

1. Ki. 17. 9

2 Ki. 5. 14. 3

glory is diminished, in that hee is nought set by of his country men : because that God, to their ignominie and shame, can other where honour and exalt his sonne, as in times past hee honoured his Prophets in the middest of the Gentiles. In this manner the foolish glorying of flesh is beaten downe, when wee see the Lord raigne not only where and when he wil: but euen in the vitermost corners, not regarding the land which hee had chosen for a dwelling place for himselfe. Also heere is a generall doctrine to bee gathered, that it becōmeth not vs to prescribe God a lawe for the bestowing of his benefits, but that at his pleasure hee may rayse the lowe and the most contemned menne, to honour, the chiefe being reiected. Neither is it lawfull for vs to stirre, if he altogether ouerthrow that order that pleaseth our iudgemēt. And the Antithesis between Israel and the prophane nations must be noted. But it behooueth vs alwayes to consider this, that hee chooseth none before other for their owne worthinesse: but that rather commeth by the wonderfull counsell of God. Yet though the reason be hidden, it is necessary to honour and worship the depty.

28. *They were filled with wrath.* They vnderstoode to what purpose those two examples tended, which Christe alleadged: that is, that the grace of God should bee transferred to a place. Therefore they tooke it for their reproach. But whereas their consciences ought to be touched to the quick, that their faults being corrected, they might seeke remedie, they are onely driuen into a madnesse. So the wicked do not onely stubbornly resist the iudgements of GOD, but they cruelly rise against his seruants. Hereby it appeareth what force these reproofes haue, which come frō the spirit of God: for they enflame their mindes with madnesse, that willingly do scorne the same.

Further, when wee see the mindes of men to bee so full of poyson, that they waxe madde against God, so soone as they are sharply handled, we must aske the spirite of meekenesse, that the same fury carry not vs into this deadly battayle. When Luke sayth that Christe went thorow the middest of them, and so escaped their hands, he declareth that he was deliuered by God not without a great myracle from the present death. By which example wee are taught, although our aduerfaries preuaile, that our life seeme to bee at their pleasure: yet the power of God shall alwayes be the conquerer, to preserue vs so long as hee will keepe vs in this world, either he will bind their hands, or strike their eyes with blindness, or amaze their heartes and mindes.

## Matth. 4

13. *And leauing Nazareth, went and dwelt in Capernaum, which is nere the sea, in the borders of Zabulon, and Nephtalim,*

14. *That it might bee fulfilled which was spoken by Isaias, the Prophet saying:*

15. *The land of Zabulon, and the land of Nephtalim by the way of the sea, beyond Iordan, Galile of the Gentiles:*

16. *The people which sate in darknesse, sawe*  
great

Marke.

Luke.

{ great light, and to them that saze in the region and  
shadow of death, light is risen vp. }

12 And leaving Nazareth. I haue thought good therefore to adde this place of Mathew to the historie of Luke, becaufe it may be gathered, that Christ to this time was accustomed to frequent the citie of Nazareth: hee bidding that citie farewell, that he might auoyd danger, hee went to Capernaum, and the cities thereabouts. This history hath no difficultie, but that Mathew seemeth to abuse the testimony of the prophet into an other sense. But if wee weigh the naturall sense of the Prophet, the applying of it to this present cause, shall be apt and easie. For Esayas, after he had spoken of the most greiuous calamitie of the people, that he might comfort them in sorrow, promiseth, when the people shall be brought to the lowest ebbe, presently deliuerance shall follow, which, darknes being shaken off, shall restore the light of life. The wordes are, the darknesse shall not be according to the affliction,, that it had, when at the first he touched lightly the land of Zabulon, & the land of Nephthali, nor afterward when he was more greiuous by the way of the sea, beyond Jordan in Galile of the Gentiles. The people that walked in darknes, haue seene a great light. The Israclites were now oppressed with a double calamitie: for, first foure tribes or thereabouts were lead into captiuitie by *Theglath Peleser*. Then when *Salmanasar* stroke all the kingdome of Israell, there remained a third plague: which the Prophet about the end of the eight chapter saith, shall be the sharpest of all. But now in the words, which we haue rehearsed, there followeth a mitigation: because God reacheth his hand to his people, death shall be easier to be borne then sicknesses were before. Although (saith he) the whole people shall be blotted out, yet the shining light of grace shall bring to passe, that there shall be lesse darknes in this latter destruction, then was in the double destruction of the ten tribes. Also I doubt not but that the promise ought to be extended to the whole body of the people, which in shewe seemed to bee in like miserable and lamentable estate. For the Iewes doe preposterously apply the same to the deliuerance of the citie of Ierusalem: as if the light of life had beene restored, whē by the flight of king *Sennacherib* the siege was raysed. Certaynely, it doeth plainly appeare by the text, that the Prophet had a further regard. Therefore, when he shall promise a generall restitution of all the Church, it followeth that the land of Zabulon, and all the land of Nephtholim, and Galile of the Gentiles where comprehended in the number of them, whose darknes of death were changed into the light of life. Thereturne of the people from Babylon was the beginning of this light, and as the morning. At the length the sunne of righteousness Christ, came forth in his full brightnes, and by his comming hee vtterly abolished the darknes of death. Therefore Paul to the Eph. 5. 14. admoniseth that in him was fulfilled, that which euery wher is found in the prophets. Awake thou that sleepest, and stand vp from the dead. Now when wee know that the kingdome of Christ is spirituall, it is necessary that the light of saluation, which he bringeth, and what helpe soeuer we receiue frō him, should be agreeable to the nature of the same. Whereof it followeth that our soules are drowned in the darknes of eternall death, vntill he lighten them with his grace.

Esay 9. 1.  
2. Ki. 15. 26  
& 18. 9

The

The Prophet speaketh of the ouerthrowing of a countrie : but the condition of mankind is described as in a glasse, vntill it be set at libertie by the grace of Christ. That they that sate in darkenesse are sayd to see a great light : so to den and so notable a change doth amplify the greatnes of the diuine saluation. The lower Galile was called Galile of the Gentiles, not onely because it was so neare to Tyre and Sydon, but becafe the Gentiles werethere mingled amogst the Iewes : especially for that Dauid had granted certaine cities to king Hiram.

## Mar. 4.

18. And Iesus walking by the sea of Galile, saw two brethren, Simon, which was called Peter, & Andrew his brother, casting a net into the sea: for they were fishers

19. And hee sayd vnto them, follow me, and I will make you fishers of men.

20. And they straight way leauing the net, followed him.

21. And when hee was gone forth from thence, hee sawe other two brethren, Iames the sonne of Zebedeus, and Iohn his brother in a shippe with Zebedeus their father, mending their nets, and he called them.

22. And they without tarying, leauing the ship & their father, followed him.

23 So Iesus went about all Galile, teaching in their Synagogue, and preaching the Gospell of the Kingdome, and healing euery sicknes & euery disease among the people.

24. And his fame spread abroad through all Syria, & they brought vnto him all sicke people, that were taken with diuers diseases & grippings, & the that were possessed

## Marke 1.

16. And as hee walked by the sea of Galile, he saw Simon, and Andrew his brother, casting a net into the sea : for they were fishers.

17. Then Iesus said vnto them, follow mee, and I will make you fishers of men.

18. And straightway they forsooke their nets: and follo wed him

19. And when hee had gone a little further thence, hee sawe Iames the sonne of Zebedeus, & Iohn his brother, as they were in the shippe, mending their nets.

20. And anon hee called them : and they left their father Zebedeus in the shippe with his hyred seruants, & went their way after him.

## Luke 5.

1. Then it came to passe, as the people preassed vpon him, to heare the word of God, that he stood by the lake of Genazareth.

2. And saw two ships standing by the lake side, but the fishermen were gone out of them, and were washing ther nets.

3. And hee entred into one of the ships, which was Simons, and required of him, that hee would thrust off a little from the land, and hee sate downe, and taught the people out of the ship.

4. Now, when hee had left speaking, hee sayde vnto Simon, launch out into the deepe, & let downe your nettes, to make a draught.

5. Then Simon answered & sayd vnto him : maister, we haue trauelled all night, and haue taken nothing : neuerthelesse at thy word I will let downe the net.

6. And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7. And they beckned to their partners, which were in the other ship, that they should come, and helpe them: who came then, and filled both the ships, that they did sinke.

8. Now when Simon Peter saw it, hee fell downe at Iesus knees, saying, Lord, goe from me : for I am a sinfull man.

sed with devils, and these which were Lunatike, and those that had the palse: and hee healed them.

25. And there followed him great multitudes out of Galile, and Decapolis, and Ierusalem, & Iudea, and from beyonde Iordan.

9 For hee was utterly astonied, and all that were with him: for the draught of fishes which they tooke

10. And so was also Iames & Iohn, the sonnes of Zebedeus, which were companions with Simon. Then Iesus sayd vnto Simon: Feare not, from hence forth thou shalt catch men.

11. And when they had brought the ships to land, they forsooke all, and followed him.

**MAT. 18.** *And he walking.* Because this historie is set downe by Luke after two miracles, which wee shall see afterward, it was commonly thought that the miracle which is reported was wrought by him somewhat after they were called by Christ. But the reason which they follow hath but small force: for it was not the purpose of the Euangelists to write Chronicles from yeare to yeare in a certaine and distinct order of times: whereby it came to passe, that the order of dayes being not regarded, they accounted it sufficient to gather summarily the cheifest of the deedes of Christ: yet they kept an account of the yeares, that it might be euident to the readers how Christ bestowed the course of three yeares from the beginning of his preaching, vnto his death. But those miracles, which were wrought at that time, they set down at libertie, as hereafter by many examples shall more plainly appeare.

But now it appeareth by many arguments, that this historie is reported by the three: of the which yet this one may suffice the reader that is not contentious, that the three with one consent doe teach, that Peter & Andrew, Iames and Iohn, were created Apostles. If they had bene called before, it should follow that they had bene Apostats, that forsaking their maister, and despising their calling, had returned to their olde maner of life. This is the onely difference betwene Luke and the other two that hee onely rehearseth the miracle, which the other doe omit. But this is not vnusuall amongst the Euangelists, to touch one part of a historie, omitting many circumstances. Wherefore there is no absurditie, if wee say that one miracle is left out by two, which is reported by one. And that is to be remembered that Iohn sayth, 20. 31. that of innumerable miracles of Christ, there were some chosen, which might suffice for the proouing of his diuine power, and for the confirming of our faith in him. Therefore it is no maruaile, if Matthew and Marke doe briefly touch the calling of the foure Apostles, whose circumstance Luke doeth more at large set forth.

**LVKE. 1.** *Hee stode by the lake.* Matthew and Marke call it the sea of Galile, after the olde maner of their tongue. The lake in times past among the Hebrewes was properly called *cindush*. Then the language being corrupted,

corrupted, the word was turned into Genezareth. The prophane writers doe call it Genesar: on that part that bordered vpon Galile, they called it the sea of Galile. The banke that was neere to Tiberias, was named after that citie. In an other place there will be a more fitte occasion to speake of the largenesse and situation of the same. Now we will come to the matter it selfe. Luke saith that Christ going vp into Peters ship, launched out a litle from the land, that he might the more commodiously teach the people from thence, which were come out of diuers places, for the desire they had to heare him: and when hee had ended his teaching, by a miracle hee shewed a token of his dinine power: for though it is vsuall to fishers to make many draughtes in vaine, and then with one good draught to recompence the labour that they had spent in vaine: yet the miracle was set foorth by this circumstance, that when they had taken nothing all the night (which yet is most fit for catching) suddenly a great multitude of fishes was heaped into their nets, which filled their ships. Therefore Peter and his fellowes doe easily acknowledge, that such a pray, as exceeded measure, came not to them by chaunce, but was giuen them of God.

L V. 5. *Maister, we haue trawailed all night.* It is not to be doubted but that Peter knowing that Christ executed the office of a teacher, and touched with a reuerence of him, did so call him: yet he had not so profited, as hee deserued to be accounted amongst his disciples. For it is not enough to thinke reuerently of Christ, except we embracing his doctrine with obedience of faith, doe hold that which he requireth of vs: And though hee had no taste, or very small taste of the Gospell: yet he sheweth how much he attributeth to Christ, whereas being wearied with labour, without profit, that which he in vaine had tried, he againe attempted. Therefore it cannot be denied, but that Christ was great, and that his authoritie much preuayled with him. But this particular faith had in one onely commandement of Christ, and that in a priuate earthly busines, had not made Peter a Christian, nor giuen him place amongst the children of God: but that from this beginning of obedience, he should at length be lead to a full obedience. But sith that Peter was so ready to obey the commandement of Christ, whom as yet he did not know eyther to be a Prophet, or the Sonne of God, No excuse can serue our slouth, that being taught that he is our Lord, and king, and iudge, and being tennet times commanded by him to doe our dutie, doe not yet stirre a finger.

L V. 6. *They enclosed a great multitude of fishes.* The end of the miracle was, that the deitie of Christ being knowne, Peter and others should yeeld themselves to be his disciples. Yet generally by this example wee are taught not to feare that the blessing of God and happie successe shall not follow our labor, as oft as at the commaundement and direction of Christ wee lay our handes to worke: But there was such a plentie of fishes as sanke the shippes, and astonished the mindes of them that beheld it. For it was meete that the deuine glory of Christ should be reuealed by this miracle, that the credite might be wholly his.

**L V. 8.** *Lorde goe from mee.* Though menne in their daily prayers doe desire the presence of God: yet it is necessary that as soone as G O D appeareth, that they shoulde bee affrayde, and halfe dead with feare and amasednesse, vntill hee giue them comfort . There is good cause why they should so earnestly pray for the presence of God: for hee being absent , they are enforced to feele themselues to be miserable wretches: and his presence is therefore fearefull, because they then beginne to feele that they are nothing: nay, with what a heape of euils they are filled. After this manner Peter so reuerenceth Christ in this myracle, that he being amazed with his maiestie, woulde flee as much as he could. And this did not onely befall to Peter, but as by the texte we do gather, they were all affrayd . Wherefore wee see that this feeling is planted in all men, that they should be affrayd at the presence of God. And it is profitable for vs, that what foolish boldnesse or pride soeuer is in vs might be humbled, so there shall presently be giuen comfort, which may holde vs vp. Therefore Christ with a sweete and friendly answer doth recreate the mind of Peter, and forbiddeth him to feare. So the Lord buryeth his in a graue, that then he may giue them life.

**L V. 10.** *From henceforth thou shalt catch men.* Matthev sayth, *I will make you fishers of men.* But Marke hath, *I will make you to be fishers.* By which woordes wee are taught, that Peter and the other three were not only chosen of Christ to be disciples, but created Apostles, or at the least chosen in hope of Apostleshippe . Therefore here is not onely described a generall calling to the fayth, but a speciall calling to a certaine office.

I graunt that the office of teaching was not yet committed vnto them: but yet Christ calleth and chuseth them into his company, that hee might frame them to teaching. And this is wisely to be considered: for all are not commaunded to leaue their parentes and their old trade of liuing, that they may follow Christe on foote: but the Lorde is content to haue some in his flocke and Church, and to others he appoynteth a proper standing. Therefore let them that haue the office of a publike person layd vpon them, know, that there is more to be required of them then of any priuate persons. So Christ chaunging nothing in the common life of others, dooth bring these foure from their worke, whereby they liued before, that he might vse their helpe in a more notable office.

Also Christ chose vnto him grosse Idiotes no lesse rude in witte, then voyde of learning, that he might frame them, nay, that he might renew them with the grace of his spirit, that they might excell all the wisen en of the world. For so it was his will to pull down the pride of flesh, & to giue a notable token of spiritual grace in them, that wee might learne to aske the light of fayth from heauen, knowing that it cannot be obtayned by our owne industrie..

Furthermore, that he chose not the vnlearned and rude, that hee woulde leaue them alwayes such: that which he did, may not be drawne into example: as if at this day also such Pastors were to be ordayned, as are after to be instructed to execute their office. For wee know what rule hee prescribeth vs by the mouth of Paul: that is, that none may be called, except they be apt. *Tim. 3. 3.*  
 to teach.

And hee did not chuse such, as if he preferred ignoraunce before know'edge: as some frantike men doe triumph to themselues in their owne ignoraunce, and how much more they abhorre learning, so much the neerer they thinke themselues to the Apostles. And his will was at the first to chuse these base men, that he might ouerthrow the vanitie of them, that thinke that the vnlearned shall not enter into heauen. But after they ioyned Paule as a companion to these fishers: who from his youth was diligently trayned vppe in learning, Act. 22. 3. But yet it pertayneth nothing to the matter, to dispute more subtilly of the maner of the metaphor: for that it was taken of the presēt matter, yet when Christ spake of the preaching of the Gospell, he aptly alluded to fishing: because that men wandering, and scattred abroade in the worlde, as in a vait and confused sea, are gathered together by the preaching of the Gospell. But the history which is recorded in the first Chapter of Iohn differeth from this. For when Andrew was one of Iohns disciples, hee was by him deliuered to Christ, and after he brought his brother with him, and then they tooke him as their mayster: but after they were receiued into a higher office

**M A T. 22.** *And they without tarying.* Heere first appeareth the force of Christes voyce, not that the onely voyce of Christ doth so effectually pierce into the heartes of men: but because the Lord by his spirite doth inwardly driue all them, that he will draw and pull to himselfe, that they may obey his voyce. Secondly, the aptnes to be taught, and the readinesse to obey, is praysed in the disciples, which preferre the calling of Christ before al the busines of the world. Especially it becommeth the ministers of the word to marke this example, that all other cares being set by, they may addict and giue themselues wholly to the Church, whereto they are appointed.

**M A T. 23.** *Iesus went about all Galile.* Matthew reportes the same things againe in an other place. But there is no inconuenience; seeing Christ for a time ceased not daily to worke almost innumerable myracles, that generally the course of the same is wise or thrife mentioned. Nowe in the wordes of Matthew first it is to bee noted, that Christ neuer rested, that he might spread the seede of the Gospell euery where. Also Matthew calleth it the Gospell of the kingdome: whereby the kingdome of God is established amongst men, for their saluation. Therefore hee maketh difference betweene the perfect & eternall beatitude, and the prosperous and pleasant things of this present life. That Matthew sayth that Christe healed all diseases, the meaning is, of what kind soeuer they were. For it is certaine, that all were not healed of their diseases, but there were no kind of diseases that were offered him, that hee healed not. And he reckoneth the chiefe kinds of diseases, wherein Christe shewed his power. The scripture calleth not all generally, that were vexed of the deuil, men possessed with diuelles: but those that with a secret vengeance of God are deliuered bound to Sathan, that he might possesse their mindes and senses. They are called Lunatikes, in whome the force of the disease increaseth or deereaseth, after the inclination of the moone, as they that are sicke of the falling sicknes, and such like: when we know that such diseases are not curable by naturall remedies, it followeth that the deitie of Christ is here witnessed, sith that he cured them wonderfully.



Matth.

Marke 1.

Luke 4.

21. So they entred into Capernaum, and straightway on the Sabbath day hee entred into the Synagogue, and taught.

22. And they were astonied at his doctrine; for he taught them, as one that had authority, and not as the Scribes.

23. And there was in their synagogue a man which had an vn cleane spirit, and hee cryed,

24. Saying, ah, what haue we to do with thee, O Iesus of Nazareth? art thou come to destroy vs? I know thee what thou art eue that holy one of God.

25. And Iesus rebuked him, saying hold thy peace, and come out of him

26. And the vn cleane spirit tare him, and cried with a loude voyce, and came out of him.

27. And they were all amazed, so that they demaunded one of another, saying, what thing is this? what new doctrine is this? for hee commandeth the fowle spirits with authoritie, and they obey him.

31. And he came downe into Capernaum, a city of Galilee & ther taught them on the Sabbath dayes.

32. And they were astonied at his doctrine: for his word was with authoritie.

33. And in the Synagogue there was a man, which had a spirit of an vn cleane deuill, which cryed with a loude voyce,

34. Saying, oh, what haue we to doe with thee, thou Iesus of Nazareth? Art thou come to destroy vs I know who thou art, euen the holy one of God.

35. And Iesus rebuked him, saying, hold thy peace, and come out of him. Then the deuill throwing him in the midst of them, came out of him, and hurt him not.

36. So feare came on them all, and they spake among themselues, saying, what thing is this? for with authoritie and power he commaundeth the fowle spirites, and they come out.

It is to bee thought that this man possessed with a deuill was one of that company, which Matthew made mention of somewhat before. But the narration of Marke and Luke is not in vaine: because they shew certaine circumstances, which doe not onely make the miracle more manifest, but also do containe profitable doctrine. For the deuill doth craftily grant, that Christ is the holy one of G O D, that hee might make men suspect that hee hath some familiarity with Christe: by which subiltie hee also endeouored to bring the Gospell into suspicion, and at this day hee ceaseth not to attempt the same. This is the cause why Christ causeth him to hold his peace. And it may bee that this confession was violently wrested out of him: but these two doe not differ betweene themselues, that hee being enforced to giue place to the power of Christ, that hee might proclaime him to bee the holy one of God, and yet subtilly hee endeouoreth to couer the glory of Christ, with his darknes. It is also to bee noted, that hee doeth so flatter Christ, that hee might craftely conuicy himselfe from his hand. And after this maner he fighteth with himselfe: for to what purpose is Christ sanctified of the Father, but that deliuering men from the tyrannie of the Deuill, hee might ouerthrow his kingdome, but because Sathan cannot abide that power, which hee perceyueth to bee prepared for his destruction, hee desires to make Christ quiet, and

to be content with a vaine title.

MAR. 22. *They were astonied at his doctrine.* The Euangelists doe meane that the power of the spirit did appeare in the wordes of Christ, which caused euenthe prophane and colde hearers to woonder at them. L V K E sayeth, that his word was with authoritie: that is, full of dignitie. Marke setteth it out more fully, and addeth an Antithesis, that it was vnlike to the wordes of the Scribes. But when they were adulterous interpreters of the Scripture, their doctrine was literall and dead, which shewed no force of the spirite, and there was no maiestie in it, but such colde stuffe, as may at this day bee seene in the speculatiue dignitie of poperie. Those maisters doe imperiously thunder out whatsoeuer they thinke good. But when they in prophane maner do brabble of diuinitie, so that no religion appeareth in their disputations, whatsoeuer they bring is filthy and toyish: for Paule hath not sayde in vaine, the kingdome of God standeth not in word, but in power.

In summe, the Euangelistes doe shewe, that when the maner of teaching was degenerate and very corrupt, which touched the minds of men with no reuerence of God, then the diuine power of the spirit was evidently scene in the wordes of Christ, which gave him credit. This is the power or rather dignitie and authoritie, whereat the people were astonied.

L V. 33. *A man which had an vnleane spirit.* This speach auayleth as much as if Luke should haue sayd, that hee was stirred vp by the motion of the deuill. For by the permission of God, Sathan possessed the powers of the soule: so that he would enforce them as well to speake, as to other motions at his pleasure. Therefore when men possessed with diuels do speake, the diuels do speake in them, and by them, whom they haue authoritie to rule. It is probable that the title of the holy one of God was taken out of the common and accustomed maner of speaking: and therefore they so called the Messias: because hee was separte from all other, as one endued with a singular grace, and the head of all the Church.

MAR. 26. *The vnleane spirit tare him.* Luke vseth a more gentle worde, yet in sense they agree very well: because they both would teach, that the departure of the deuill, was violent and forcible. Therefore he so threw downe the wretched man, as if hee would haue torne him in sunder: yet Luke sayeth, that his purpose was in vaine, not that, that force was altogether without hurt, or at least without some paine: but that hee was after deliuered a whole and a sounde man from the deuill.

L V K E 36. *So feare came on them all.* The fruite of the miracle is, that they are enforced to thinke that there is in CHRIST somewhat more then appertayneth to men. And they wisely referre the glory and power of the miracle to the doctrine. What doctrine is this (say they) whereto the Deuils themselues are enforced to obey? They call it a newe doctrine, not in reproch, but because they acknowledge some vnusuall and extraordinary thing in it. Therefore they doe not accuse it of newnes, that they might discredit it: but this is rather a poynt of admiration, in that they denie it either to be common, or in the power of man. In this they onely offend,

that

that they continue still in their doubting, when it becommeth the children of God to go on in further profiting.

Matth. 8.

Mar. 1.

Luke. 4.

14. And when Iesus came to peters house hee sawe his wiues mother layd down, and sick of a feuer.

15. And hee touched her hand, and the feuer left her, so shee arose and ministred vnto them.

16. When the euen was come, they brought vnto him many that were possessed with diuels: and hee caste out the spirits with his word and healed those that were sicke.

17. That it might be fulfilled, which was spoked by Isaias the prophet, saying, he took our infirmitie, & bare our sickneses.

18. And when Iesus saw great multitudes of people about him, hee commanded them to go over the water.

29. And as soone as they were come oute of the Synagogue, they entred into the house of Simon and Andrew, with Iames and Iohn.

30. And Simons wiues mother, in law lay sicke of a feuer, & anon they told him of her.

31. And hee came and tooke her by the hande, and list her vpp, and the feuer forsooke her by & by, and she ministred vnto them.

32. And when euen was come & the sunne was down, they brought to him all that were diseased, and them that were possessed with diuels.

33. And the whole Citry was gathered together at the dore.

34. And hee healed many that were sicke of diuers diseases: and he cast out many deuilles, and suffered not the deuils to say, that they knew him.

35. And in the morning very early before day, Iesus arose, and wente out into a solytary place, and there prayed.

36. And Simon and they that were with him, followed after him.

37. And when they had found him, they sayde vnto him, all men seeke for thee.

38. Then he sayde vnto them, let vs goe into the next townes, that I may preach there also: for I came out for that purpose.

39. And hee preached in theyr Synagogues throughout all Galilee, and cast the deuils out.

38. And he rose vpp, and came out of the Synagogue, and entred into Simons house. And Simons wiues mother was taken with a great feuer & they required him for her.

39. Then hee stoode ouer her, and rebuked the feuer, and it left her: and immediately she rose, and ministred vnto them.

40. Nowe when the sunne was downe, all they that had sicke folke of diuers diseases, brought thē vnto him, and hee layd his handes vppon euery one of them, and healed them.

41. And deuilles also came out of many, crying, & saying, Thou art the Christ the son of God: but hee rebuked them, and suffered them not to say, that they knew him so bee Christ.

42. And when it was daye, hee departed, and went forth into a deserte place, and the people sought him, and came to him, and kept him, that he should not depart from them.

43. But he sayd vnto them, surely I must also preache the Gospell of the kingdome of God to other citties: for therefore am I sent.

29. MAR. They entred into the house. It may bee easily gathered, that

Matthew doth not rehearse this history in his order, by this, that Marke sayeth, that Christ namely had but foure disciples onely following him. Also when he came out of the Sinagogue, and went straight into Peters house, it is easily seene that the time was not exactly obserued by Matthew. Also the Euangelistes seeme to haue reported this myracle for some speciall cause, not that it was more notable then the rest, or more worthy to be remembered: but because that in it he gaue to his disciples a priuate and secrete token of his grace: then that the healing of this one woman gaue an occasion, or was the procuring of many myracles, so that they came to him from all places to aske his helpe. Yet the power, which Christ shewed here, Luke doth amplifie in one worde, saying that Peters mother in law was taken with a great feuer: for it was the more certaine and notable declaration of diuine power, in a moment of time, and onely by touching, to take away so vehemet & so grieuous a disease. And though he could haue done it onely with a becke, yet he touched her hand, cyther to shew his affection, or for that he knew that this signe was then profitable. for we know that he freely vsed outward signes, as the time required.

39. L V. *Hee rebuked the feuer.* Though this speech may seeme hard to the reader not sufficiently exercised in the Scripture, yet it wanteth not a reason. For the feuer and other diseases, famine, pestilence, and all kind of misery are the officers of God, by whom he executeth his iudgements. Therefore as at his commaundement and appointment, it is sayd that hee sendeth forth such messengers: so also doth he rebuke & call backe, when he thinketh good. Matthew & Marke conceale how he healed others. Luke sayth it was by laying on of handes. And it was a signe of reconciliation vnder the law, wherefore neither without cause, nor out of time, doth Christ also lay his hands vpon them, who he absolueth from the curse of God. It was also a solemne maner of consecration, as shall more at large be sayd in an other place. But I simply interpret that Christ layd his hands vpon the sicke, that commending them to his father, he might obtaine grace and deliuerance from diseases.

17. M A T. *Which was spoken by Isaias.* This seemeth to be cited little to the purpose: nay, this Prophecie seemeth to be wrested into a contrary sense. For Esaias doth not speake there of myracles, but of the death of Christ: nor of temporall benefites, but of the spirituall and eternall grace. And that which is certainly spoken of the vices of the soule, Matthew applyeth to corporall diseases. The answer is not hard, so that the readers consider not only what Christ outwardly bestowed vpon these sicke people, but to what end he healed their diseases. They felt the grace of Christ in their bodies: but we must looke vpon the ende. For it were very preposterous to stay vpon the outward benefite, as if the sonne of God were a Phisition of the bodyes. What then? namely, he gaue sight to the blinde, that hee might shew himselfe to be the light of the worlde: he restored life to the dead, that he might prooue himselfe to be the life and the resurrection. The same is to be thought of the lame, & of the sicke of the palse: wherefore let vs follow this analogie, that what benefites soeuer Christ bestowed vpon men in the flesh, wee may referre the same to the scope which Matthew propoeth: that is, that he was sent of his father, that he might deliuer vs from all euils and miseries.

**MARK E. 34.** *Hee suffered not the devils to saye that they knewe him .* There might bee two causes why hee suffered them not: one generall, that as yet the appoynted time of his full reuelation was not come: the other speciall which we touched a little before, that hee refused them as preachers and witnesses of the Godhead, which through their praying, coule doe nothing else but flander and discredit him. And this last is without doubt, for the deadly discord ought to bee shewed which the authour of eternall saluation and life should haue with the prince of death and his ministers.

**M A T. 18.** *When Iesus saw great multitudes.* I doubt not but that Matthew doth briefly touch that which others doe more fully & plentifully set fourth That which is concealed by Mat. the other two do expreſſie before it was day Christ went secretly into a desert place, to seeke rest. Marke sayth after, that Peter told him that all men sought him And Luke sayth that the people came thither. Now that Matth sayth that he went ouer to the further shoare, both they say that hee did it, that he might goe through all Galile, that hee might preach in all places. But the further shoare in my iudgement, is called not that which is sight ouer against it on the further side, but in respect of that place which was belowe Capernaum. Therefore he so went ouer part of the lake, that hee would not leaue Gaile. It is to be noted that he sayth, that hee went or was sent for that ende: for in these wordes hee witnesseth, how readily hee was bent to fulfill his office. But if any man shall aske whether it were better for the ministers of the Gospell, to runne hither and thither, that they might in all places sparingly & slenderly tast the doctrine of God, or remaine teaching their hearers perfectly whome they haue once wonne. I answer, the purpose of Christ wherof mention is here made, was grounded vpon a most notable cause, because it was agreeable to the commaundement and calling of the father. For Christe was in short time to goe throughout Iudea, that hee might euery where waken the mindes of men, as with the sound of a trumpet, to heare the Gospell, which matter shall more largely be entreated of other where.

Matthew.

Marke .3.

Luke 6.

13. Then he went vpp into a mountaine, & called vnto him whome he would, and they came to him.

14. And he appoynted twelue, that they should be with him, and that he might send them to preach

15. And that they might haue power to heale sicknesſes, & to cast out devils.

16. And the first was Simon, and he named Simon, Peter.

17. Then Iames the sonne of Zebedee, & Iohn, Iames brother, (and named the Boanarges, which is the sonnes of thunder.)

18 And

12. And it came to passe in those dayes that hee went into a mountaine to pray, and spent the night in prayer to God.

13. And when it was day, hee called his disciples, and of them he chose twelue, which also hee called Apostles.

14. Simon whome he named also Peter, and Andrew his brother, Iames and Iohn, Philip and Bartlemewe.

15. Matthew and Thomas: Iames the sonne of Alphaeus, and Simon called Zelous.

16. Iudas Iames brother, and

K 9

Iudas

18. And Andrew, & Phillip, and Bartlemew, and Mathew, and Thomas, and Iames, the sonne of Alphaeus, and Thaddæus, and Symon the Cananite:

19. And Judas Iscariot, who also betrayed him.

Judas Iscariot, which was also the traitor.

17. Then hee came downe with them, and stode in a playne place, with the company of his disciples, and a great multitude of people out of all Iudea, and Ierusalem, & from the sea coast of Tyrus & Sidon, which came to heare him, and to be healed of him.

18. And they that were vexed with foule spirites, and they were healed.

19. And the whole multitude soughte to touch him: for there went power out of him, and healed them all.

MARK E. 13. He went vp into a mountaine. By this election he doth not as yet ordaine the Apostles, that they shoulde presently execute their office: but only in hope of Apostleship, he adopteth them as disciples to keepe him company, wherein the interpreters haue bin deceiued, which vnadvisedly doe confound these places with the tenth chapter of Mat. And the wordes do evidently declare that they were onely appointed that they should after be of that ambassage, which is enioyned them in Matthew. And Marke & Luke do afterwardes in the right place set downe their sending forth, which Matthew doth there make mention of. And it is no maruel if that the heauenly master would a little frame and accustome them to so hard a charge, whose rudnesse coulde not be restrayned by long vse of discipline. Both the Euangelistes say that Christ went vp into a mountaine. Luke declareth the cause, that he might the more freely pray out from company, which he was wont to do very often, as may be seene in other places. But this example ought to be a perfecte rule to vs, that we doe begin with prayer, so oft as pastors are to bee chosen for Churches: otherwise whatsoeuer we attempt, shall not prosper. For the Lord did not pray so much for his own sake, as that he might prescribe a law for vs: for we want wisedome & counsell, and though we were most prouident, yet we cannot in any thing be easier deceiued then in this. Now how can we be out of daunger of offending, except the Lorde shoulde moderate our affectiōs, considering how great the force, or rather the violence of fauour and loue, or of hatred, or of ambition is to drawvs away? Furthermore, though there bee great diligence vsed in the election, yet all thinges shall prosper ill, except the Lorde take vpon him to gouerne those that are chosen, and endew them with necessary giftes. What then? will some men say: Did not Christ earnestly require of his father that hee would rule his election? I graunt this, and withall I adde, that by this testimonie he declared how carefull he was for his Church: therefore he prayed not his father, after a daily manner, but spent all the night in prayer. But if hee that was full of the holy Ghost did so earnestly and so carefully pray his father to be gouernour of his election, how much is our necessitie greater.

MARK E. 13. And called vnto him whome hee would. I doubt not but that Marke would hereby signifie that they were taken to this so honorable an office by the meere grace of Christe, not for theyr owne woorthynesse. For if thou vnderstande that they were chosen that were

more

more notable then others, this cannot agree in Iudas. Therefore the meaning is that the Apostleship was not bestowed according to the merits of men, who were nothing worthy to be lift vp into that estate, but by the free mercy of God. And so that was fulfilled that Christ sayd elsewhere, you haue not chosen me, but I haue chosen you. Iohn 15. 16. In the same sence also Paul often commendeth the purpose of God in his Apostleship. But heere doe arise moe questions, Eph. 3.7  
Col 1. 25. First, why he chose Iudas of a determinate purpose, whom hee knew to be unworthy of that honour, and should become a traitour. Then, why God being so earnestly betought of his sonne, suffered so faithlesse and wicked a man to creepe into the cheife order of his Church, as if he had despised Christ. Thirdly why hee would that the first fruites of his Church should bee polluted with so vile a reproach. Fourthly, why Christ wittingly and willingly preferred Iudas before honest and faithfull ministers. The first obiection is thus answered: It was the will of the Lord purposely to meete with such offences that should fall out, least wee should be troubled beyond measure, so oft as we see false teachers occupie a place in the Church. Or that of professours of the Gospel there become Apostates. And also in the person of one man, hee gaue an example of a horrible defection, least they that are placed in higher estate of dignitie, should flatter themselues too much. Yet let vs not say that Christ suffered the repulse. When the father in wonderfull counsell adioyned one deuill to eleven Angels, yet hee so gouerned the falling out of the matter, that his falling awy should confirme the faith of the Church, rather then shake the same. This same answer may be giuen to the third question. In the first beginnings it was speedely shewed what the estate of the Church should be, least the weake should waxe faint at the fall of any of the reprobate: for it is vnmeete that the stability of the Gospel should depend vpon men. As concerning the last Obiection, Christ did not preferre Iudas before the holy and the godly Disciples. but he lifted him vp on high, from whence hee was to fall, because he would he should bee a spectacle to all men, and an instruction to all ages, that no man should abuse the honour giuen to him of GOD: then the pillars falling, that they that seeme to be of the common sorte of the faithfull might remaine steadfast.

**L V K E. 13.** *Which also he called Apostles.* This may be expounded two wayes. Eyther that hee after consecrating them into their office, gaue this name vnto them: Eyther that he gaue them this title in hope of the dignitie to come that they might knowe to what purpose they were seperate from the common sort, and for what vse they were ordained. Which latter exposition doth agree with the wordes of Marke: for hee saith, that Christ did this, that they should be with him, and that he might send them to preach. Therefore his will was, that they should be his companions, vpon whom he would lay a greater charge, for when he sayth that they should be with him, and that hee would send them forth to preach, he doth not appoynt that they should be both in one moment of time, as I haue sayd before.

**M A R. 16.** *And hee named Symon, Peter.* Although it behoueth all Christians to be liuing stones of the spirituall temple, yet Christ for the measure of grace which he would bestow vpon Simon, gaue him a peculiar name, neyther doth his

his shamefull infirmitie in denying the Lord hinder this : for with this title his inuincible power and constancie, which continued euen to death, is set forth. Yet the Papistes are to be laughed at, which thereof gather that the church was grounded vpon him, as shalbe shewed more at large in the 16. chapter of Matthew. Christ called the sonnes of Zebedeus, the sons of thunder, for that hee would giue them a sounding voyce wherwith they should thunder throughout all the world. And the thunder out of the mouth of Iohn is heard to this day, and it is not to be doubted but that his brother shoke the earth while hee liued. But the word is corrupt, for the perfect pronounciation shoulde bee *BENAE Reges* or *Ragas*. But it is not vnknowne howe easilly wordes are changed when they are translated into an other tongue.

Math. 5.

Marke.

Luke. 6.

1. And when he saw the multitude, he went vp into a mountaine: & whē he was set, his disciples came to him.

2. And hee opened his mouth and taught them, saying:

3. Blessed are the poore in spirite for theirs is the kingdome of heauen.

4. Blessed are they that mourne: for they shalbe comforted.

5. Blessed are the meeke: for they shall inherite the earth.

6. Blessed are they which hunger & thirst for righteousnes: for they shall be filled.

7. Blessed are the mercifull: for they shall obtaine mercie.

8. Blessed are the pure in heart: for they shall see God.

9. Blessed are the peacemakers: for they shalbe called the children of God

10. Blessed are they which suffer persecution for righteousnes sake: for theirs is the kingdome of heauen.

11. Blessed are you when men reuile you, & persecute you, & say al manner of euil against you for my sake, falsly

12. Reioyce I say and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

20. And he lifted vp his eyes vpon his disciples, and sayde, Blessed bee yee poore: for yours is the kingdome of heauen.

21. Blessed are yee that hunger now, for yee shall be satisfied. Blessed are yee that weepe now: for yee shall laugh.

22. Blessed are yee when men hate you, and when they sepearate you, and reuile you, and put out your name as euill, for the some of mans sake.

23. Reioyce you in that day, and bee glad: for behold your reward is great in heauen: for after this maner their fathers did to the Prophets.

24. But woe be to you that are rich: for yee haue receiued your consolation.

25. Woe bee to you that are full: for yee shall hunger. Woe bee to you that now laugh: for yee shall waile and weepe.

26. Woe bee to you when all men speake well of you: for so did their Fathers to the false Prophets.

M A T. 1. He went vp into a mountaine. They that say this is an other sermon of Christes, and not that which is set downe in the 6. chap of Luke, are drawn with too light and friuolous an argument: for that Matthew sayeth that Christ sate in the mountaine to his Disciples, and that Luke seemeth to note, that hee spake vnto them in a plaine place. For they doe  
very



very preposterously read the wordes of Luke, adioyning them together, that Christ came downe into a plaine place, and there he lifting vp his eyes vpo his disciples, spake thus. For it was the purpose of both the Euangelistes, to gather together into one place, the principall poyntes of the doctrine of Christ which did belong to the rule of godly and holy life. Therefore though Luke had first made mention of a plaine place, yet hee doth not in a continuall course prosecute the same history, but first by miracles he passeth to doctrine, neither assigning time nor place. As in Matthew there is no noting of the time, but onely of the place. And it is very likely that Christ did not so preach, but after hee hadde chosen the twelue. But I woulde not bee too curious in keeping the order of time, which I did see not regarded by the spirit of God. For this ought to suffice the godly and modest readers, that they haue heere sette before their eyes a breife summe of the doctrine of Christ, gathered out of many and diuers of his sermons, whereof this was the first, where hee entreateth with his disciples of true felicitie.

2. *Hee opened his mouth.* Heere in the Hebrew phrase is the figure *Pleonasmus* vsed, for that which were corrupt in other tongues, is vsuall amongst the Hebrewes, to say hee opened his mouth, for he beganne to speake. And though many thinke it to be an Emphaticall kind of speach, vsed when either some waighty or notable matter is vttered either in good part or in euil. Yet because many places of Scripture doe gainsay the same, the first exposition doth please me best. Also let their subtilie speculation goe, which doeth teach that Christ allegorically led his disciples into the mountaine, that hee might carry their mindes on high, faire from earthly cares and studies, for by going vp the mount, hee rather sought a secreete place out of the way, that being farre from company, hee might refresh him selfe a little with his disciples from wearines. And first it is to be considered for what cause Christe spake to his disciples of true felicitie. Wee know that not onely the common people, but also the wise men were herein deceiued, thinking him to be happy that led a merry & a quiet life, free from all grieffe, and had what he desired. And certainly by the iudgement almost of all men, felicitie is esteemed by the present state. Therefore Christ, that hee might accustom his to the bearing of the crosse, reprooueth this wicked opinion, that they are happy which now liue well and prosperously according to the flesh. For it cannot bee that they shoulde patiently submit their necke to beare sorrowes and iniuries, which account patience to be an enemy to a blessed life. Therefore it is one comferte whereby the bitterness of the crosse and of all mischiefes is mitigated & also made sweet, while we are perswaded, that in the midst of miseries wee are happy: because that our patience is blessed of the Lorde, and shortly there shall folowe a more ioyfull ende. I grant that this doctrine doth much disagree from comon sense: but so it behoued the disciples of Christ to be taught wisdom, that they might account their felicitie to be out of this worlde, and beyond the vnderstanding of flesh. And though carnall reason will neuer allowe that which Christ here teacheth, yet hee proposeth no fantasticall deuce, as in times past the Stoickes did sporte with their Paradoxes: but in deede he declareth, why they are truly happy, whose estate is accounted miserable. Therefore let vs remember that this is the chiefe poynte of the doctrine: that Christe denyeth that they are miserable

miserable & wretched that are oppressed with the iniuries of the wicked, & are subiect to diuers dangers. And Christ doth not only proue that they are of a peruerse iudgement, which measure the felicity of man by the present state, because that the miseries of the godly shal shortly be changed into better: but also hee exhorteth the to patience, by proposing a hope of reward before them.

3. *Blessed are the poore in spirit.* In Luke there is a bare Metaphor But Matthew doth more plainly expresse the mind of Christ, because that the pouerty of many is accursed & vnhappy. Therefore when there be many oppressed with euils, which yet cease not inwardly to swell with pride & cruelty, Christe pronounceth them happy, which being tamed & subdued with troubles, do submit themselves wholly vnto God, & being inwardly humbled, they comit themselves into his custody. others do interpret the poore in spirit, which do arrogate nothing to themselves, but throwing downe all trust in flesh, they acknowledge their own need. But because it is necessary to be one, & the same sense in the words of Luke & Matthe. It is not to be doubted but they are called poore which are oppressed & afflicted with aduersities. This only is the difference that Mat. by adding the Epithyte, doth restraints the felicity to them only, which vnder the discipline of the crosse haue learned to be humble. *For theirs is.* We see that Christ doth not puffed vp the mindes of his disciples with a vaine perswasion, or harden them with a hard harted obstinancy, as the Stoicks do: but he calling the to the hope of eternal life, he encourageth the to patience: because by this meanes they should enter into the heauenly kingdome. But it is worth the labor to note, that no man is poore in spirit, but he that is brought to nothing in himselfe, and reposes himselfe in the mercy of God. For they that are broken or ouerwhelmed with desperation, when they fret against God, are of a lofty and proude spirit.

4. *Blessed are they that mourne.* This sentence is not onely next to that which goeth before, but it is an Appendix or confirmation of it. For it was wont to be iudged, that troubles make a man vnhappy, because they alwayes do drawe sorrow and griefe with them, and that nothing is more contrary to felicity then sorrow. But Christ doth not onely deny that they that mourne are miserable, but hee teacheth that they are holpe, euen by that sorrowe to happy life. For that they are by this meenes framed to receiue eternall ioy, and pricked forward as with spurres, least they should seeke any comforte any other where. So Paul sayth to the Romaines, chapter. 5. 3. wee reioyce in tribulations, knowing that tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed.

5. *Blessed are the meeke.* He meaneth those meeke & quiet, which are not easily prouoked with iniuries, & are not giuen to frowardnes for euery offence, but are ready rather to suffer any thing, then to do as the wicked do. But it seemeth very absurd that christ promiseth the inheritance of the earth to such. For they rather vsurp the gouernment of the earth, which couragiously; repel all iniuries, & if at any time they be hurt, they are ready with the hand to reuenge the same. And certainly experience teacheth, that the wicked do so much the more boldly and stoutly goe on forward, for that they are the more gently borne with. And hereof rose that deuilish prouerbe. They must howle with the woules: because

cause that whofoeuer maketh himselfe a sheepe, is presently to bee deuoured of the wolues. But Christ opposing his owne aide and the helpe of his Father, against the fury and violence of those euils, doth not without cause declare that the meeke shalbe Lords and inheritors of the earth. The children of this world doe not thinke themselues otherwise in safegard, except they sharply reuenge what euill foeuer is done them, and so with force and armes defende their life. But sith it is certaine that Christ is the onely keeper of our life, there remaineth nothing else, but that wee should hide our selues vnder the shadow of his wings. Also it behooueth vs to be sheepe, if we couet to be accounted of his flocke. If any Obiect, that this heere spoken is against experience: First I woulde hee should weigh how vnquiet those cruell men be, so that they euen trouble themselues, So that in so troublesome a life, though they were the Lordes of the earth a hundred times, yet in possessing all things they possesse nothing. But for the children of God I answer, though they can in no place set their foote vpon their owne ground, yet they quietly inioy a dwelling vpon the earth. And this is not an imagined possession, for they dwell vpon the earth, which they know is granted them from God. Also they are armed with the hande of God against the tempest and rages of all mischeifes, and though they be set forth against all the dartes of Fortune, and subiect to all inconuenience of euils, & compassed about with all dangers: yet they dwell safely vnder the defence of God, so that at least they may taste now the fauour of God. And this is sufficient for them, vntill at the last day they enter into the inheritance of the world.

6. *Blessed are they that hunger.* To hunger and to thirst, is by the figure Synecdoche, taken for want, to be without things necessarie, and also to be defrauded of their owne right. That which Mathew sayth, to hunger after righteousness, is a placing of a part for the whole. Yet hee amplifieth the vnworthines, when he sayth that by carefull sighthing they get nothing but that which is righteous: as if hee should say: they are blessed, which though they moderat their desires, so that they desire nothing to be giuen them, but that which is right: do yet neuertheless languish as hungry soules. For though their carefulnes where with they bee troubled, is scorned at, yet it is to them a preparation to felicitie, because they shall at length be satisfied: for GOD will at length heare their sighes, and will heare their iust desires, whose office it is to fill the hungry with good things as it is in the Virgins song.

7. *Blessed are the mercifull.* This sentence also is harde and contrary to the iudgement of man. For the worlde accounteth them happy, which are carelesse of the miseries of other menne, and prouide for their owne ease: but Christe heere calleth them blessed, which are not onely readie to beare their owne harmes, but doe also take other mens vpon themselues, that they may helpe them that are in miserie, and willingly ioyne themselues to them that are troubled, and put on the same affections, that thereby they may the more willingly employ themselues to helpe them. Hee addeth, *for they shall obayne mercie*, that is, not onely with God, but also amongst men themselues, whose mindes God will bow to humanitie. But though sometimes the worlde is vnthankfull, & bestoweth the worst rewarde vpon them that deserue best, it ought so suffice vs, that there is fauour layde vp with GOD for the mercifull and kinde

kinde, so that they shall haue him kinde and mercifull againe to them.

8. *Blessed are the pure in heart.* Christ seemeth here to say nothing but that which is agreeable to the iudgement of all men. All confesse that cleauesse of heart is the mother of all vertues, but yet it is scarce the hundred man that doth not account subtiltie as a most notable vertue. Hereof it cometh to passe that they are commonly thought blessed, which are most subtille in craftie conueiances, which they will meanes doe craftely circumuent them with whom they haue to doe. Therefore Christ agreeth not with the iudgement of the fleshe, which calleth them blessed, which are not delighted with craftinesse, but walke sincerely amongst men, and in wordes and countenance pretend no other thing, then they thinke in heart. And because the simple are laughed at as men nothing wane, and because they doe not with deceite enough prouide for themselves, Christ calleth them higher: that if they bee not wise enough to deceiue vpon earth, they shall inioy the sight of God in heauen.

9. *Blessed are the peace-makers.* He doth not onely meane them which loue peace, and flee from quarrels as much as in them lieth, but doe also diligently ende dissentions raysed vp amongst others, are the authours of peace vnto all, and doe take away the occasion of hatreds, & displeasures. Neither is this rashly spoken, for, sith it is a painefull & a troublesome matter to pacifie them that disagree amongst themselves, the quiet men which studie to maintaine peace, are enforced to beare this crueltie, that they heare the reproches, the cōplaints and the quarrelles on both partes. And thereof it riseth that euery man would wish to haue them all patrons to be on his side. Therefore, leatt we should hang vpon the fauour of men, Christ commandeth vs to regarde the iudgement of his father, who being the God of peace, accounteth vs for his children, while we nourish peace, although our labour please not men, For *to be called*, signifieth as much, as to be accounted.

10. *Blessed are they which suffer persecution.* The disciples of Christ haue great neede of this doctrine, and how much more the lother and more hardly flesh doth admit the same, so much more diligently it must be meditated. Neyther can we vnder any other condition war vnder Christ then that the greater parte of the world will rise vp in hatred against vs, & shall persecute vs euen to death. So stands the matter, Sathan the prince of the world will neuer cease to arme his children with madnes, that they may strike the members of Christ. This is very monstrous and against nature, that they which loue righteousness should be vexed as enemies, which they haue not deserued. Therefore Peter sayth, if

1. Pct. 3. 13.

you auoyde from euill deedes, who is he that will harme you? But in so vnbridled wickednes of the world, it falleth out too often, that the good mé through the zeale of righteousness do enflame the displeasures of the wicked against the

But this is the lotte, especially of Christians, to bee hated of the greatest number of men: for flesh cannot beare the doctrine of the Gospel: none canne beare to haue their faultes reprooued. They are foyde to suffer for righteousness, which thereby kinde the displeasures of the wicked, and prouoke their furie against them: because that with a care of right and equitie they oppose themselves against euill causes, and defende the good as muche as in them lieth. And in this behalfe the truth of God hath worthily

worthely the cheife place. Wherefore by this note Christ discerneth his Martyrs from wicked men and euill doers. Now I returne to that which I sayd euen now: Syth all that will liue godly in Christ must suffer persecution, as Paul witnesseth, this admonition doth generally belong to all the godly. If that at any time the Lord spareth our weaknesse, and permitteth not the wicked to vex vs at their pleasure: yet it is meete vnder a shadow and at leisure to meditate this doctrine, that wee may bee prepared as oft as neede require to come forth into the field, nor come to the battell except we be well furnished. But sith the condition of the godly is most miserable through the whole course of this life: Christ for a good cause raiseth vs vp in hope of a heauenly life. And herein the sentence of Christ differeth much frō the inuentions of the Stoicks, which commaunde euery man to be satisfied with his owne opinion, that hee might be his owne chuser of felicitie. And Christ doth not vncertainly plant felicitie vpon a vaine imagination, but groundeth the same vpon hope of a rewarde to come. 2. Tim. 3. 11

11. *When men reuile you.* Luke sayth, when they hate you, and seperate you, and reuile you, and put out your name as euill. By which words Christ would cōfort his faithfull ones, that they should not faint in their minds, though they see themselues detested before the world. For this was no small temptation, to be throwne out of the Church as wicked and prophane. For sith hee knewe that nothing was more deadly to the hypocrites, then that hee might foresee with how furious a violence the enemies of the Gospell were enflamed against his little and despised flocke: his will was perfectly to arme them that they should not be ouerthrowne, though a greate heape of reproches shoulde hang ouer them to ouerwhelme them. And heere appeareth howe popish excommunication is to be feared as nothing, while that those tyrants seperate vs from their Synagogues, because we will not be diuorced from Christ.

12 *Reioyce and be glad, for.* That we should not be ouerthrowne with vniust reproches, he declareth that there is a remedie at hand: for as soone as wee liue vp our mindes to heauen, then presently a great occasion of ioy doeth offer it selfe, that it may swallow vp the heauines. The sport which the Papistes make with the name of rewarde, is heere easily wiped away. Neither is there, as they dreame, a mutuall relation, betweene rewarde and merite: but it is a free promise of a rewarde. Further, if wee consider how maimed & corrupt those good deedes are which come euen from the best men, GOD shall neuer finde any worke worthy a rewarde. Againe these clauses are to be noted, for my sake, or for the sonne of man, also they shall say al maner of euill against you falsely: least they which suffer persecution for their owne faultes, shoulde presently boast themselues to be Martyrs of Christ. As the Donatistes in times past pleased themselves with this onely title, that they had the magistrates against them. And at this day the Anabaptistes, though they disturbe the Church with their doting dreames, and slander the Gospell, yet they glory that they beare the ensignes of Christ, when as they are condemned righteously. But Christ pronounceth none blessed, but they which suffer in a iust defence of his quarell.

*For so persecuted they the Prophets.* This was purposely added, least the Apostles hoping to triumph without sweate or trauell, shoulde faint in persecutions

secutions. For because that euery where in the scripture the restitution of all things is promised in the kingdom of Christ, it is dangerous least they should in a vaine hope lift vp themselves, and neuer thinke of the warfare. And it may be gathered out of other places, that they imagined that the kingdome of Christ, was full of riches and pleasures. Wherefore Christ doth not without a cause admonish them that the same troubles are prepared for them, which the Prophets sometime had experience of, for as much as they succede in their place. Neither doth hee say that the Prophets were before them onely in respect of time: but because they were of the same order, therefore it behooued them to frame themselves after their example. That common fancie of nine beatitudes is so friuolous, that it neede no long confutation.

**L V K E 24.** *We be to you rich men.* As Luke rehearseth only foure principall blessings: so now he opposeth foure curses, that the sentences might answer one to the other. But this Antithesis doth not onely tend to striking a feare in the wicked, but to the stirring vp of the faithfull, least they should sleep in the vain & captious snares of the world. For we know how quickly and readily a man may bee made drunke with prosperitie, or entangled with the faire speeches of men: whereby also it doth often come to passe that the children of God doe enuie at the reprobate, to whom they see all things flow prosperously and happily. Further, he curseth the rich, not all of the, but they that take their comfort in the world, that is, they so rest in their fortune, that they forget the life that is to come. Therefore he meaneth that riches are so farre from making a man blessed, that they often become an occasion of destruction. Otherwise God doth not remouer rich men out of his kingdome, so that they make not snares for themselves, or by fixing their hope in the earth, doe shut the gate of heauen against themselves. It was aptly sayd of Augustine, who that he might shew that riches of themselves are no hinderance to the children of God, doth say that poore Lazarus was receiued into the bosome of rich Abraham. In the same sence doth he curse them that are full and haue abundance, because they being puffed vp with a confidence in present ioyes, that they refuse all heavenly ioyes. The same is to be thought of laughter: for now by laughter he vnderstandeth them that are giuen to the pleasure of Epicures, and are drowned in the pleasures of the flesh, and doe flee from all troubles that are to be endured, for the defence of Gods glory. The last woe teadeth to the correction of ambition: for there is nothing more common then to see the prayes of men, or at the least to bee entangled with them. Christ therefore sheweth that the fauour of men is venomous and deadly, that hee might feare his Disciples from it. But this admonition especially belongeth to teachers: who haue more neede to feare ambition then any pestilence, for it cannot be but that they should defile the pure doctrine of God, when as they seeke after the fauour of men. That Christ sayth *All men*, ought to be referred to the children of this worlde which speake well of none but of deceiuers and false Prophets. For the faithfull and good ministers of sound doctrine haue their prayse and fauour with good men. Therefore the wicked loue of the flesh is heere condemned: for he cannot be the seruant of Christ that seekes to please men, as

Matthew 5.

13. Ye are the salt of the earth: but if the salt have lost his savoure, wherewith shall it bee salted? It is thence forth good for nothing, but to bee cast out, and to be troden vnder foote of men.

14. Yee are the light of the world: a citty that is set vpon a hill, cannot be hidden.

15. Neither do menne light a candle, and put it vnder a bushell, but on a candlestick, and it giueth light vnto al that are in the house.

16. Lette your lighte so shine before men, that they may see your good workes, and glorifie your father which is in heauen.

Marke 9.

49. For euery manne shall bee salted with fire: and euery sacrifice shall be salted with salt.

50. Salt is good: but if the salte bee vn-sauory, wherewith shall it bee seasoned? Have salte in youre selues, and haue peace one with another.

Marke 4.

21. Also he sayd vnto them: is the candle light to be put vnder a bushell, or vnder a table, and not on a candlestick?

Luke 14.

34. Salt is good: but if salte haue lost his savour, wherewith shall it be salted?

35. It is neither meete for the land, nor yet for the dung-hil, but men cast it out: He that hath eares to heare, let him heare.

Luke 8.

16. No man will helighth a candle, couereth it vnder a vessell, neither putteth it vnder the table, but setteth it on a candlestick, that they that enter in, may see the light.

Luke 11.

33. No man lighteth a candle, & putteth it in a priuy place, neither vnder a bushell: but on a candlestick, that they which come in, may see the light.

**MAT. 23.** Yee are the salte of the earth. That which is proper to the doctrine, hee doeth attribute to the persons, to whome the ministerie of the same was committed. For Christ by calling his Apctles the salt of the earth, doeth meane that it is their office to season the earth: because that men haue nothing but that which is vn-sauory, vntill they be seasoned with heauenly doctrine. And after hee admonisheth them to what they are called, and pronounceth a grieuous and horrible iudgement against them, except they performe their office. And he sheweth that the doctrine which was layde vpe with them, is so adioyued to a good conscience and to a godly & vp-right life: so that the corruption which were to bee boine with in others, is detestable in them, and to be accounted as monstrous: as if he should say, if other menne are vn-sauory before God, there is salte giuen to you, wherewith they may be made sauory: but if you be vn-sauory, from whence shall you haue remedy, that ought to helpe others? But the Lord doth excellently persecute his Metaphore, when he sayth that other things doe degenerate from their owne nature, are yet after their corruption profitable some way: but that salt is hurtfull, so that it also maketh the very dunghilles barren. This therefore is the summe. The sicknes is very incurable, when that the ministers and teachers of the worde doe corrupt and make themselves vn-sauory: because they ought with their salt to season the rest of the worlde.

Furthermore, this admonition is not only profitable for the ministers: but also for the whole flocke of Christe: for sith it was the will of God that the earth should bee seasoned with his word, it followeth that whatsoeuer wanteth this salte, is vsfauory before him, although it saouour neuer so well vnto men. Wherefore there is nothing better, the to admit that seasoning, by which meanes only our vsfauorines is amended. But yet let the seasons take heed that they nourish not the world in his corruption, and especially that they infect it not with a vile & corrupt saouour. Therefore the wickednes of the Papistes is not to be borne with. As though it were the purpose of Christ, to giue vnto his Apostles an vnbriделе liberty, and to make them tyrauntes ouer soules, and not rather to admonish them of their dutie, that they turne not out of the right way. Christe declareth what manner of teachers hee would haue for his Church. They that by no law doe challenge themselues to be Apostles, do vnder this couer maintaine what abomination soeuer they please to bring in, because Christ called Peter and such like, salte of the earth. And yet they do not consider how grieuous and seuer a threatning is added, that they are worst of all if they become vsfauory. This sentence is placed by Luke abruptly, but to the same end that it is read here, so that it need not any peculiar exposition.

**MARK E.** 49. *Every manne shall bee seasoned with fire.* I haue ioyned these woordes of Marke to the former woordes of Matthew: not that they altogether agree in sense, or that they were vsed at the same place or time, but rather that the readers may the better by this comparison perceiue the diuers vse of the same sentence. When as Christe hadde spoken of the euerlasting fire, (as Marke reporteth) he on the other side exhorteth his, that they should now rather offer themselues to the Lord, to be seasoned with fire and salte, that they may be made holy sacrifices, least that by their sinnes they purchase to themselues that fire which is neuer quenched. To be seasoned with fire, is an vnproper speech, but because that the nature of salte and fire is like in putting and trying out of humours, therefore Christ applyed the same woorde to both. Now wee vnderstand the occasion of this sentence: namely, that the faythfull shoulde not refuse to bee salted with fire and salte, since without this they cannot be made holy to God. And he alludeth to the commandement of the law, where the Lord expressely forbiddeth that no oblation be made without salte. And now in the Gospell hee teacheth the faythfull to bee seasoned, that they may be sanctified. When after he addeth, salte is good: he generally extendeth it to all, whom God once vouchsafeth to season with his word, and hee exhorteth them that they alwayes keepe their saouour. The metaphore is somewhat the harder, because that hee calleth whatsoeuer is seasoned by the name of salte: yet the sense is not made any thing the doubtfuller by it, for whē they haue through their carelesnesse lost their saouour which they hadde by the grace of God, there is no more remedy. And so are they vterly lost, that corrupt their fayth, (whereby they were consecrate) and themselues, seeing that a good saouour cannot be obtained by any other seasoning. Furthermore, they are become corrupt by forsaking the grace of God, and are worse then the infidels, euen as salte corrupteth the earth and the dunghill.

**MAR.**

Leuit. 2. 13.



**M A R. 50.** *Haue salt in your selues.* This worde may be taken heere diuers wayes as it may signifie either a seasoning of good sauour which is obtained by faith, or the wisdom of the spirite: as when Paul commandeth that our communication should be seasoned with salt, hee meaneth that it ought to be purged and pure from all prophane follies and corruptions, and to be filled with spirituall grace, which may edifie, and with his sauour may perfume all that shall heare it. If this exposition stand, then the last clause must be vnderstood of mutuall peace, which is nourished with that salt. Yet because it is more probable that this latter sentence doeth depende of the former speech, Christ seemeth to me to exhort his disciples to preferue the force & strength of their faith which may also helpe others. As if he should haue sayd, you must doe your diligence, that you be not onely seasoned within, but also that you may season others: yet because salt doth bite with his sharpenesse, he therefore doeth presently admonish, that the seasoning should so be tempered, that peace may yet remaine safe. Col. 4. 6

**M A T. 14.** *You are the light of the world.* Though wee be all children of the light, after that we be lightened with faith, and are commanded to beare burning lights in our hands, least we wander in darkenes, and also to shew the way of life to others: yet because the preaching of the Gospell was committed to the Apostles about all others, and at this day commaunded to the pastours of the Church, therefore Christ giueth this title peculiarly to them: as if he should haue sayd, that they were on this condition placed in such a degree, that they might giue light as from an high to all others: After he addeth two similitudes. A towne set vpon a hill cannot be hid, neither is it vse to hide a candle when it is lighted: By which words he would signifie that they should so liue, as if they were set out to be looked vpon of all men. And certainly, the higher a mā is placed, the greater hurt hee doth by his euill example, if hee behaue himselfe peruerfly. Therefore Christ willed his Apostles to bend themselues the more to godly and holy life, then any meanē men of the common sort: because that all mens eyes were set vpon them as vpon lanternes, neyther are they by any meanes to be borne with, except that godlines and integritie of life do answere to the doctrine whereof they are ministers. The applying of this similitude by Marke and Luke seemeth to be vnlike, for there Christe generally admonisheth them, diligently to take heed least any man being in darkenesse should nourish vp himselfe in a libertie of sinning: for that which is hid for a season, shall at length be reuealed. And this is the meaning, except that Christ rehearsed both these sentences abruptly not depending of the text.

**M A T H. 16.** *Let your light so shine before men.* After that hee hadde taught his Disciples, that they are so placed that their vices as well as their vertues are seene farre off, eyther for good or for euill example: now he commaundeth them so to frame their life, that they may moue all men to glorifie GOD. Let men (sayth hee) see your good workes. For as Paul witnesseth, the faithfull doe prouide for good things, not onely before GOD, but also before men. For that hee doeth after commaunde them in secrete and privacy to doe their good woorkes, is onely spoken to repooue their ambition. But nowe hee commendeth to them a farre other end, that is, the glory 2. Cor. 8. 21

of God alone. Furthermore, if the glory of good workes cannot be rightly attributed to God, except they be acknowledged as receiued from him, and he accounted as the onely author of them: Heereby it appeareth that without open and grosse contempt of God, freewill cannot bee exalted, as if that good workes either in part or in whole sprang out of the power of man. Againe it is to be noted how louingly God dealeth with vs, in calling good workes ours, whereof by right he should ascribe the whole prayse vnto himselfe.

## Mathevv. 5

17. *Thinke not that I am come to destroy the law or the Prophets, I am not come to destroy them, but to fulfill them.*

18. *For truly I say vnto you: Till heauen and earth perish, one iose, or one tittle of the lawe shall not scape, till all things be fulfilled.*

19. *Whosoever herefore shall breake one of these least commaundements and teach men so, hee shall bee called the least in the kingdome of heauen: but whosoever shall obserue and teach them, the same shall bee called great in the kingdome of heauen.*

## Marke

## Luke 16.

17 *Now it is more easie that heauen and earth should passe away, then that one tittle of the law should fall.*

17. *Thinke not.* Though Christ was of that perfection of life, that he might rightly say that he came to fulfill the law, yet he doth not here entreate of life, but of doctrine. Because that he did proclaime that the kingdome of God was come, and did stirre vp the mindes of men with an vnwoonted hope, and did also receiue his disciples by baptisme: It is probable that the mindes of many doubted, and diligently sought to what purpose that newnesse tended. Now CHRIST declarcth that his doctrine is so farre from any dissenting with the law, so that it agreeth very well with the law and the Prophets, and not so onely, but it bringeth a full perfection to the same. And it seemeth that hee was especially led by two causes to testifie this consent of the lawe and the Gospell. As soone as there springs out any new kinde of teaching, the comon people take it as if there should be an alteration of all things. And the preaching of the gospell was in that order (as I said euen now) that made them hope that the church should be altered into an other estate then it was before: they did therefore thinke that the olde and vsuall kinde of gouernement was abolished. Which opinion had bin very hurtfull many wayes: for the godly worshippers of God, would neuer haue embraced the Gospell, if it had bene a defection from the lawe, and the light and troublesome spirites would assay by taking such an occasion greedily to ouerthrow the state of religion: for wee knowe howe ouerthwarly rashnesse lifts vpe it selfe in newethings. Furthermore, Christ saw very many of the Iewes, which though they professed that they beleued the lawe, yet they were altogether prophane and degenerate, for the estate of things amongst that people were so decayed, and all things were filled with such corruptions, so that through eyther slouth or malice, the Priest had quenched the pure light of doctrine, so that there remayned no

great

greate reuerence of the lawe. If that there hadde beene brought a new kinde of doctrine, that should haue discredited the lawe and the Prophetes, then religion hadde beene miserably shaken. This seemeth to bee the first cause why Christe denied that he came to destroy the lawe, as it may be easily gathered out of the texte. For to confirme the same, he presently addeth that it cannot bee that one iote or tittle of the lawe should passe vnfulfilled, and he accurseth those teachers that doe not labour saythfully in mayntaining the authoritie of the same. And the second cause was, that he might take away the vile reproch which the rude and ignorant would charge him with. For it appeareth that the Scribes charged his doctrine with this faulte, in so much that he inueigheth against them.

Wee must consider this purpose of Christ, that he so calleth and exhorteth the Iewes to receiue the Gospell, that yet hee keepeth them vnder obedience of the lawe: then hee mightily refelleth those vnworthy reproches and euils, wherewith the enemies sought to bring his preaching into slander and suspicion. For if any minde to restore things confused into a better estate, hee must alwayes vse this wisdom and moderation, that the people may knowe that the eternall word of God is touched thereby, & that there is no new thing thrust in, which derogateth any thing from the scripture: least any suspicion of repugnancie should weaken the sayth of the godly, and least that rash vnadvised men should become insolent vnder pretence of holinesse: Lastly, that the prophane contempt of the word of God may bee slayed, and that religion bee not brought into no reputation amongst the vnlearned. And this defence of Christ wherewith he excuseth his doctrine, ought to comfort vs, if wee at this day suffer like reproaches. The same faulte was also obiected against Paule, that hee was an Apostate from the lawe of God, wherfore it is no maruell if the papistes out of the same mould do coyne the like against vs. And by the exaple of Christ it is meete to auoyde slanderous reportes, yet so, that the truth may bee freely professed, though it bee subiect to many vniust reproches. *I came not to destroy,* God hadde promised a newe couenant at the comming of Christ, but he sheweth also that it shall not bee diuers from the firste, but that this rather was the ende that the league which hee had made with his people from the beginning, might bee sanctified for euer. I will write (sayth he) my lawes in their hearts, and I will forget their sinnes: By these woordes hee is so farre from departing from the former couenant, that he rather affirmeth that it shall then bee established and confirmed when as the new shall come in place. And that was the meaning of the wordes of Christ, when he sayd that he came to fulfill the lawe. For hee fulfilled it truly, quickening the dead letter with his spirite: then hee indeede performed that which before was shewed onely vnder figures. So that the curse being abrogate, the subiection is taken away, and a liberty purchased for the saythfull, and nothing is derogated from the doctrine of the law, but onely expoundeth the minde of the lawe giuer, as appeareth Galathians the third and the fourth Chapters.

Therefore as concerning the doctrine, wee may not imagine a nye abrogation of the Lawe by the comming of Christ. For sith it is

an euermlasting rule of a godly and a holy life, it must bee vnchangeable, as the iustice of God is one, and the same which is therein comprehended.

As concerning the Ceremonies, though they may be accounted as a certaine addition to the same, yet the onely vse of them was abrogate: but the signification was the more approoued. So that the coming of Christ did not derogate any thing from the ceremonies, but rather the truth of the shadowes being shewen toorth, doth obtaine the more assured credit vnto them: while we beholding the perfecte effecte, doe acknowledg that they are not vaine nor vnprofitable. Therefore let vs learne or keepe this sacred knote of the lawe & the Gospell inuioable, which many do wickedly dissolue: And it doth much auaille to the establishing of the truth of the Gospell, while wee heare that it is nothing else but the fulfilling of the law, so that in a mutuall consent they shew that God is the author of them both.

18. *Till heauen and earth perishe.* Luke vseth other woordes, but the same sense. *It is more easie for heauen and earth to passe away, then that any title of the law should fall.* For it was the will of Christ to teach in both places, that there is nothing so sure in the whole frame of the world, as is the certaine truth of the law, and that in euery poynt of the same. Some do very subtilie play with the word *until*, as if that the passing of heauen & earth which shall bee in the last day of iudgemēt, should put an end to the law & the prophets. And truly, as the tongs shall then cease, and propheties be abolished, so I thinke that the wrytten lawe with the expositiō shall cease. But because I thinke that Christ spake more simply, I will not feede the readers eares with such deuises. Therefore let it suffice vs to vnderstand this, that heauen should fall, and the whole frame of the world should come together, rather then the certainty of the lawe should wauer. But what is the meaning of this, all thinges of the lawe shall be performed euen to the least title? For we see how farre menne are from the perfect fulfilling of the lawe, euen they that are regenerate with Gods spirite: I answere, this fulfilling is not referred to the life of menne, but to the perfect truth of the doctrine, as if hee shoulde say, there is nothing inconstant in the lawe, and nothing put rashly in the same: Therefore it cannot bee that one letter of the same shoulde vanish away.

19. *Whoso euer therefore shall breake.* Heere Christe speaketh namely of the preceptes of life, or of the ten woordes, according to which prescript order, it be cometh all the children of God to frame their liues. Therefore he pronounceth them to be false & peruerse teachers, which keepe not their disciples vnder obedience of the lawe: and that they are vnwoorthy to haue a place in the Church, which diminish the authoritie of the law in the least parte of the same: and that they are good and faythfull ministers of G O D, which teach the obseruation of the lawe, as well in example of life as in woordes. Also he callerh them the leaste commaundementes of the lawe, according to the sense and iudgement of men: for though there is not like waight in all commaundementes, but while they bee compared betweene themselues, some are lesse then other: yet may we nothing sooner esteeme and account that, as little, whereof the heauenly lawgiuer hath vouchsafed to giue a commaundement.

For what sacrifice were it contemptuously to receive that, which commeth out of his mouth? For by this means his maiesty should haue bene abased: wherefore whereas Christ calleth them the least precepts, is a kind of yeelding to our vnderstanding. When he sayth he shall be called least, is an abusion to that was sayd before of the commaundementes, but the meaning is euident, they that bring the doctrine of the law into contempt, yea though it bee but in one fillable, shall be reiected as the worst sort of men. The kingdome of heauen is taken for the renouatiō of the Church, or the second state of the Church as it then began to rise by the preaching of the Gospel. So in Luke 7.28 Christ accounteth him that is least in the kingdome of God, greater then John: the reason of the speech is, because God restoring the worlde by the hande of his sonne, framed his kingdome perfectly. Therefore Christe will not that any teachers bee admitted into his Church after the same bee renewed, but such as are faythfull interpreters of the law, and will endeouour to keepe the doctrine of the same sound, But it is demanded whether the ceremonies were accounted amongst the commaundements of God, which are not required now to be obserued. I answer, the purpose and the end of the lawgiuer is to be considered. For God commaunded the ceremonies, that the outward vse of them might be temporall, and the signification eternall: he breaketh not the ceremonies, that holdeth the effect of them, and omitteth the shadow. Now sith Christe banisheth them out of his kingdome, which accustome menne to the contempt of his law: their beastlinesse is monstrous, that are not ashamed with sacrilegious indulgence, to remit that which God doth so seuerely require, & vnder pretence of a veniall sinne to beat downe the righteousnesse of the law. Againe that title is to be noted which he giueth to good and holy teachers, that is, to such as exhort men not only in words, but especially in example of life to keepe the law.

Matth 5.

20. For I saye vnto you, except your righteousnesses exceede the righteousnesse of the Scribes & Pharisees, yee shall not enter into the kingdome of heauen.

21. Yee haue heard that it was sayd to them of the old time. Thou shalt not kill: for who soeuer killeth shall be culpable of iudgement.

22. But I saye vnto you, who soeuer is angrye with his brother vnadvisedly, shall bee culpable of iudgement. And who soeuer saith to his brother, Racha, shall be worthy to be punished by the counsell: & who soeuer shall say, Foole, shall be worthy to be punished with hell fire.

Marke.

Luke.

20. Except your righteousnesse exceede. He reprehendeth the Scribes, which endeououred to charge the doctrine of the Gospel, as though it were the ouerthrowe of the lawe. Hee disputeth not this matter, but onely dooth shewe briefly that they haue nothing lesse in their mindes, then the zeale

of the lawe : as if hee shoulde haue sayde, they pretend that they hate mee, because they would not breake the lawe, but it appeareth by their life how coldly they esteeme the law, nay how securely they scorne at God, while that with a painted and faigned righteousnesse they beare vppon themselues amongst men. This is the iudgement of most of the interpreters. But see if hee doe not rather reprocue the corrupt kind of teaching, which the Scribes and Pharises vsed in teaching the people. For when as they restrayned the law of GOD onely to outward duties, they framed their disciples as Apes to hypocrisie. And I speake not against it, that they liued as wickedly, nay worse then they taught. Therefore I doe willingly ioyne their glory of false righteousnesse with their wicked doctrine : yet it doth easily appeare by those wordes that follow (what it is that Christ doth especially inueigh against in this sentence) where as hee purging the lawe from their wicked commentes, doeth restore the same to his former puritie. In summe, that which was wickedly objected, (as wee haue sayde) against him, he forcibly returneth backe vppon themselues. Behold, sayd hee, how perfect and apt interpreters of the lawe they are : for they doe frame a righteousnesse which shall shutte the gate of heauen against the followers of it. It must be remembered, that wee sayde other where, that for the amplifying of the matter, the Pharises are ioyned to the Scribes : because that secte had got the repute of holinesse to themselues before all others. Though they are deceiued that thinke they are so called of a separation, as menne separate from the common sorte of menne, they challenge a degree proper to themselues. For they were called *Phariseism*, that is interpreters : because that they not contente with the simple letter, professed that they had the keye, to gather the secrete vnderstanding : whereof their great heape of mixed inuentions sprange, when as they drawing the maister shippe to themselues with a wicked pleasure and like boldnes they durst intrude their owne inuentions instead of the scripture.

21. *You haue heard what was sayde.* This sentence and others following doth agree with that, that goeth before. For Christ dooth more at large shewe in their kindes how ourthwartly they doe wrest the lawe, so that their righteousnesse is nothing els but drosse. But they are deceiued that thought, that this was the reformation of the law, & that Christ extolled his disciples into higher degree of perfection, then Moses euer could bring his grosse and carnall people vnto, which was hardly fitte to learne the first elementes. So went the opinion, the beginning of righteousnes was in times past deliuered in the lawe, but that the perfection is taught in the Gospell.

But Christ ment nothing lesse, then to chaunge or alter any thing in the commandements. For God hath therein once established a perfect rule of life, where of he will neuer repent. But because that the law was corrupted with adulterous commentes, and was wrested into a prophane sence, Christ deliuereth the same from such corruptions, and sheweth the right vnderstanding of it, fro the which the Iewes were fallen away. And the doctrine of the lawe doth not onely beginne, but also performeth an vpright life : as may be gathered out of this one Chapter, in that it requireth a perfecte loue of GOD and our neighbour : so that hee which is endued with such a loue, wanteth nothing of  
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the cheife perfection. Therefore the lawe, by the commaundements of good life, leadeth men to the marke of righteousnesse. Therefore Paule accounteth it weake, not in respect of it selfe, but in respect of our flesh. For if the law did onely giue an entrance to true and perfect righteousnesse, then was Moses protestation in vaine: I take heauen and earth to record this day against you, that I haue set before thee the way of life and death. Againe, and nowe O Israell, what doth the Lord thy G O D require of thee, but that thou shouldest wholly cleaue vnto him. This promise were also in vaine, and to no purpose, hee that doth these things shall liue in them. And it evidently appeareth out of other places of scripture, that Christ meant not to alter any thing in the commaundements. For he commandeth them, that woulde through their good workes enter into life, to obserue nothing but the commaundements of the lawe: and neyther hee nor his Apostles doe giue any other precepts of godly & holy life. And truly they do great iniurie to God the authour of the law, which imagine that hee did onely frame the eyes, hands, and feete to a feigned thewe of good workes, and that onely the Gospell teacheth vs to loue God from the hearte. Therefore let that error passe, that the wants of the law are here amended by Christ: for we may not imagine Christ to be a new law giuer, to adde any thing to the eternall righteousnesse of his father: but as a faithfull interpreter he is to be heard, that we might know, what maner of law it is, to what purpose it tendeth and how farre it reacheth.

Deu. 30. 19  
Deu. 10. 12

Leuit. 18. 5.

Now it remaineth for vs to see what Christ condemneth in the Pharises, and what his interpretation differeth from their commentes. The summe is, that they had translated the doctrine of the law to a politike order, as if it sufficed to doethe outward duties. So it came to passe, that hee thought himselfe free from manslaughter, that had not with his hande killed a man. And hee that had not defiled his body with adulterie, thought himselfe chaste & pure before God. But this profanation of the lawe might not be borne, when as it is certaine, that Moses did euery where require a spirituall worship of God: and God, who deliuered the same by the hand of Moses, according to his owne nature spake as well to the hearts, as to the hands and eyes. Christ alleadgeth the wordes of the law, but he applyeth himselfe to the common capacitie of the simple, as if hee should say: the Scribes haue as yet deliuered vnto you, but a literall exposition of the law: as if it were sufficient if a man keepe his handes from manslaughter and violence. But I admonish you to looke deeper into the matter: and because that charitie is the perfection of the lawe, I say that thy neighbour is iniured, as oft as any thing is vncharitably done against him. The last clause that he rehearseth, that he shall bee culpable of a iudgement that killeth a man, doth confirme that which I sayd euen now, that Christ reprooueth that fault: that the law of God, which was giuen to gouerne the minds of men, was turned into a politike gouernement.

22. *But I say vnto you.* He doth not oppose his answer against the commandment of Moses, but against the common fantasie of the Scribes. Also because that the Pharises did boast of antiquitie (as commonly a long prescription of time is pretended for defence of errors) Christ calleth the people backe to his authoritie, whereto all antiquitie ought of right to giue place: wherby we gather that the truth is much more to be esteemed than either antiquitie or custome.

*Whosoever shall say vnto his brother.* Christ setteth downe three degrees of condemnation, besides the violence of the hands: whereby he declareth that that commandement of the law, doth not onely reſtraine the handes, but all affections contrary to brotherly charitie: as if hee ſhould haue ſayde, they that are onely angry with their brethren, or doe proudly liſt vp themſelues, or doe hurt them with any opprobrious words, are murderers.

Nowe ſith it is euident, that this worde *Ratha* is placed in the middeſt betwene anger and maniſeſt reproofe, I take it to be an interiection of contempt or deſpite. And though Chriſt adiudgeth them onely to hell fire, which breake out into open reproofes, yet hee acquiteth not anger from this puniſhment: but alluding to the iudgements of the worlde, hee declareth that God will become iudge of that priuate and ſecret wrath, that hee may puniſh the ſame. And becauſe that hee proceedeth further, that ſheweth his indignation with bitter ſpeech, he ſayth, that he ſhall be found guiltie before a heauenly counſell, that hee may haue a greater puniſhment. And he adiudgeth them to hell fire, which breake out into reproches, ſignifying that hatred or whatſoever els is againſt charitie, ſufficeth to purchaſe the reward of eternall death, though no violence be offered. It is not to be doubted, but that this word *Gehenna* is borrowed for with the Hebrewes it ſignifieth a valley. Alſo the valley of Hennon was an infamous place: becauſe of their deteſtable ſuperſtition, for that they there offered their children to Idolles. Hercof it came to paſſe, that holy men vſed that word for hell, that that vile vngodlines might be had in the greater deteſtation, that the people might abhorre that ſo deteſtable and horrible a name. And it appeareth that this maner of ſpeech was vſed in Chriſt his time, and hell was called almoſt by no other name then *Gehenna*, the word ſomewhat altered from the naturall ſound.

## Mathew. 5.

23 *If then thou bring thy gift to the altar, and there rememberſt that thy brother hath ought againſt thee.*

24. *Leaue there thine offering before the altar, and goe thy way: firſt, be reconciled to thy brother, and then come and offer thy gift*

25. *Agree with thine aduerſary quickly, whiles thou art in the way with him, leaſt thine aduerſary deliuer thee to the iudge, & the iudge deliuer thee to the ſergeants, and thou be caſt into priſon.*

26. *Verily I ſay vnto thee, thou ſhalt not come out thence, till thou haſt payde the vttermoſt farthing.*

## Marke.

58. *Whileſt thou goeſt with thine aduerſarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayſt be deliuered from him, leaſt hee bring thee to the iudge, and the iudge deliuer thee to the ſayler, and the ſayler caſt thee into pryſon.*

59: *I tell thee, thou ſhalt not depart thence, till thou haſt payd the vtmoſt mite.*

27. *If thou bring thy gift.* With this claufe hee confirmeth and alſo expoundeth the former doctrine. The ſumme is, that wee doe then ſa-tiſſie that commaundement of the lawe, wherein wee are forbidden to kill,



kill, if wee nourish agreement & brotherly loue with our neighbours. And that he might the better perswade vs to it, Christ pronounceth that euen the duties of religiō are not accepted of God, but refused of him, if we dissent amongst our selues. For in that he commandeth thē, that haue hurt any one of their brethren, to be first in fauour with him, before that they offer their gift: he declareth that there is no entrance for vs vnto God, so long as through our fault wee are at enmitie with our neighbours. If that men pollute and corrupt with their hatreds their whole worshipp which they offer, we hereof gather how much he esteemeth mutuall concord amongst vs. Yet here may a question be moued, whether it be not absurde that the duties of charitie are more accounted of, thē the worship of God. For we must say, that eyther the order of the law is preposterous, or els the first table should be preferred before the second.

This is easily answered: for the wordes of Christe doe tend to no other purpose, but to shewe that they doe in vayne and falsly professe themselves worshippers of G O D, which doe contemptuously despise their brethren, which they haue vniustly iniured. For vnder this one kinde hee noteth all the exercises of religion by the figure *Synecdoche*: by which outwarde exercises men doe oft counterfeit holinesse, rather then truely reitifie the same. And it is to be noted that Christe, after the manner of that time, spake of the sacrifices. At this day our estate is vnlike: yet the same doctrine remaineth: that is, whatsoeuer we offer vnto God is corrupt, except we be at one with our brethren as much as it lieth in vs.

The scripture calleth almes, Phillip. 4.18. sacrifices of a sweete saour: yee wee heare out of Paule his mouth, 1. Cor. 13. 2, 3. that hee that bestoweth all his goodes vppon the poore, is yet nothing, except he haue charitiy. Also God dooth not take nor acknowledge them for children, except they againe doe shew themselves to menne as brethren. And though Christe doe commaund them onely that haue iniured their brethren, to apply thēselues to appease them: yet vnder this one kinde he sheweth how precious brotherly concord is before God. And this setteth out much more, that he commaundeth to leaue the gift before the altar, as if he should haue sayd: in vaine do menne come to the temple, or offer sacrifices to God, so long as they are at discord with their neighbours.

25. *Agree with thine aduersary.* Though Christe seemeth to goe further not onely to exhorte them to reconciliation, which haue done iniurie to their brethren, but them also which haue bene iniured: yet I thinke that hee had a further regard: namely that he might cutte off all occasion of hatreds and discordes, and shew the meanes to maintaine good will: for from whence spring all iniuries, but that all menne are too carefull to holde their owne right: that is, they are giuen too much to maintaine their owne commoditie, with the losse of other men: For almost all menne are blinded with a peeuish loue of themselves, so that they flatter themselves, euen in the worst causes. Therefore Christe, that he might preuent discordes, hattreds, stifes, and all iniuries, forbiddeh that selfe loue, and commaundeth his disciples to bend themselves to moderation and equitie, that parting from the extremitie of their right, they might with such equity redeeme peace and friendship.

It were to bee wished, that there should neuer fall any strife or controuersie amongst vs: and surely men shoulde neuer fall into contention or strif, if there were such loue amongst them as ought to be. But because that it can hardly be brought to passe, but that some strife will arise, Christ sheweth a remedy how the same may presently bee ended, namely, if we bridle our lustes, & bee ready rather to passe it ouer with our losse, then to profecute our right with an vnapeaseable rygor. But christ vsith this exhortotion diuers times, as it appeareth out of the 2. of Luke, whereas the Sermon which he made in the mount is not set downe, but an epitome gathered of diuers sentences of Christ. Whereby it also appeareth what it is to be in the way: that is, before thou comest to the Iudge. *Least thine aduersary deliuer thee to the iudge.* Some expound this clause metaphorically, that the heavenly iudge will deale with extremity of lawe, so that he will forgieue nothing at all, except that we endeouour to pacifie those contentions, which we haue with our neighbours. But I take it simply, that Christ admonisheth vs, that this is profitable for vs euen amongst men. For the couetous desire is often daungerous to the contentious. Yet I do not deny but that the similitude may be aptly applyed to God: that is, that hee shall feele iudgement without mercy, that is rigorous to his brethren, or bendeth himselfe wholly to contention. But the Papistes are more then ridiculous, which by expounding this place allegorically, doe build their purgatory: but there is nothing more euident, then that Christ doth speake of maintaineing good will amongst men. They make no religion without shame, to peruerte his woordes, and to draw them to a straunge sense, so that they might deceiue the vnlearned. But because they are vnworthy of any long confutation, I will shewe in one onely word, how shamefull their ignorance is. They imagine the aduersary to be the deuill, and that Christe commaundeth his faythfull ones to belong vnto him: therefore that the Papistes may finde out a purgatory, it behooueth them first to bee brethren and friendes to the diuell.

It is well knowne that a quarterne is the fourth parte of a pound, but in this place it is taken for a farthing, or any other small peece of money, as it also appeareth out of Luke. Now, if I would vse cauilles, I would here also refell the folly of the Papistes. For if hee that is once in purgatorie shall neuer goe out from thence, vntill he haue payd the vttermost farthing: it followeth that those rites, which they call the suffrages of the lyuing for the dead, are in vaine. For Christ doth not admit others to make satisfaction for the releafe of the debter, but expressly requireth of euery man the payment of his own debt. If then their Masses and other sacrifices be vnprofitable, how hotely soeuer their fire of purgatory doe burne, yet their Priestes and Monkes kitchens shall waxe cold: for which cause they haue so painefully struien for the same.

Math. 5.

27. *Yee haue heard that it was sayde to them of olde tyme, Thou shalt not commit adultery.*

28. *But I saye vnto you, that whosoever looketh*  
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Marke.

Luke.

on a woman to lust after her, hath committed adulterie with her alreadie in his heart.

29. Wherefore if thy right eye cause thee to offend, plucke it out, and cast it from thee: for it is better for thee, that one of thy members perish, then that thy whole bodie should be cast into hell.

30. Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

27. *Thou shalt not commit adulterie.* Christ proceedeth in his disputation, proving that the law of God is not only a governour of life, to frame the outward behaviour after a politike manner: but it also requireth the perfect and whole affections of the heart. But that must be remembred, which I gaue warning of before. Although Christ reporteth the words of the law, yet it is the grosse and adulterous sense, which false interpreters had gathered, that he reproveth: for he had sayd before, that he came not to bee a newe lawgiuer, but a faithfull interpreter of the law alreadie giuen. And for that it might be objected, that that interpretation had continued long, Christ expressly granteth it: but after this maner he answereth it, that the long continuance of errour ought to be no preiudice to the truth.

28 *Hee that looketh vpon a woman.* The purpose of Christe is generally to condemne the lust of the flesh. Therefore he sayth that they are adulterers before God, not only that defile other mens wiuies, but they also that pollute their eyes with an vnchast looke. But it is a figuratiue kinde of speech, because that not onely the eyes doe make men guiltie of adulterie, but also the blind burning lustes of the heart. Therefore Paul placeth chastitie in the body and the spirite, 1. Cor. 7. 34, But Christ thought it sufficient to confute that grosse opinion, which had taken place: because that they did thinke that they shoulde auoyd nothing but outward adulterie. Notwithstanding, because the eyes, for the most part, procure the mindes to such filthy deuises, and lust entreth as it were by these doores. Christ vseth this maner of speech, when as he would condemne concupiscence, and that may easily be gathered by that word lust: wher by we are also taught, that not they only are to be accounted adulterers, which conceiue whoredome in their mindes with full consent: but they also that admit any prickles or motions of the same. Wherefore the hypocrisie of the Papistes is too grosse and carelesse, which denie concupiscence to be sinne, vntill the whole heart doe yeeld consent. But it is not to be maruailed at, that they lessen sinne as they doe, when as it behooueth them to be dull and slow in accounting of their sinnes, which ascribe righteousnes to the deserts of their workes.

29. *If thine eye.* Because in the weakenesse and imbecillitie of the flesh, CHRIST might seeme to vrge men too seuerely, hee preuenteth and answereth all those complaints. In summe hee declareth, though that bee harde, difficult, troublesome, or sharpe, which God commmandeth: yet we can make no excuse thereby: because that the righteousness of God ought to be

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more esteemed of vs, then all other things which are most deare and precious to vs. As if he should haue sayd, there is no cause why thou shouldest obiekt to me, that thou canst scarcely turne thine eye hether and thither: but that they are caught in snares before thou art aware. For thou must rather forsake and leaue thine eyes then to depart from the commaundementes of GOD. Yet it is not Christes meaning that the body should be lamed, that we might obey GOD. But because that all men doe gladly desire that their senses may not be so maymed, that they may haue the free vse of them, Christ doth hyperbolically teach vs to cut away any thing that hindreth vs from that obedience vnto God, which hee requireth of vs in his law. And this he doth of purpose, because that men do in this behalfe too licentiously nourish vpthemselues. If the mind were pure, the eyes and hands would also bee obedient, which haue no proper motion of their owne. But we doe herein offend greiuously, that wee are not so carefull as wee ought to be in auoyding deceitfull baires, so that rather with an vnbridled libertie wee doe willingly prouoke our selues to euill.

## Matth. 5

31. *It hath bene sayd also, whofoeuer shall put away his wife, let him giue her a testimoniall of diuorcement.*

32. *But I say vnto you, whofoeuer shall put away his wife (except it be for fornication) causeth her to commit adultery: & whofoeuer shall marry her, that is diuorced, committeth adulterie.*

## Marke.

## Luke 16.

18 *Whofoeuer putteth away his wife, and marieth another comitteth adultery. & whofoeuer marieth her that is put away from her husband, committeth adultery.*

31. *Whofoeuer shall put away.* Because there will be a more conuenient place to entreate of this doctrine more at large in the 19. after Mathew: I will nowe breifly touch that which Christ sayth heere. As the Iewes did falsly thinke that they had done their dutie towards God, if after a politike sort, they had obserued the law: so againe they fondly imagined that it was lawfull for them to do whatfoeuer the politike law did not forbid.

The diuorcements which they were wont to make their wiues Moses had not forbidden, in respect of an outwarde order: but onely for restraint of lust hee had commaunded to giue a bil of diuorcement to those wiues that were put away. And it was a certaine testimonie of manumission, that the woman might after be free from the yoake and power of her husband. And the husband did also confesse that hee did not put away his wife for any faulte, but because hee did not like her. From hence sprang that errour, that they thought no faulte to bee in such a diuorcement: so that they satisfied the lawe: but they tooke a very wrong rule of a godly and holy life, out of the ciuill law. For the politike lawes are sometime bent to mens manners: but GOD in giuing a spirituall law did not regarde what men coulde doe, but what they ought to doe. Therefore a perfect and vpright righteousnesse is therein contayned, though wee haue no power to fulfill the same. So Christ doth admonishe vs that that is not presently lawfull before GOD, which the politike lawe of Moses

Moses doth tollerate. He saith, that vnder the pretence of the law, he absoluetly himselfe, that putting away his wife, giueth her a bill of diuorcement. But the bande of Matrimonie is holier, then that it may bee broken and vnknit at the will, or rather pleasure of men. For though man and wife do ioyne themselves together with a mutuall consent: yet God doth ioyne them and knit them together in such a knot, that cannot be dissolued, that after it is not lawfull for them to depart. Yet he putteth an exception, except it bee for fornication. For that woman is worthily put away, which hath traitercously broken matrimonie: for the band being broken through her fault, the man is set at libertie.

32. *Causeth her to commit adultery.* Because the bill of diuorcement did permit, that the woman so seperated, might enter into new mariages, hee is worthily condemned as a baud or a betraier, that against all law and right, casteth of his wife to others, which was giuen to him of God.

Mathew 5.

Marke

Luke.

33. *Againe; yee haue heard that it was sayde to them of old time, Thou shalt not forswear thy selfe, but shalt performe thine oathes to the Lord*

34. *But I say vnto you, sweare not at all, neyther by heauen: for it is the throane of God:*

35. *Nor yet by the earth: for it is his foote stoole: neither by Ierusalem: for it is the citie of the great king,*

36. *Neyther shalt thou sweare by thine head: because thou canst not make one hayre white or blacke.*

37. *But let your communication bee yea, yea: nay, nay: for whatsoever is more then these, commeth of euill.*

33. *Thou shalt not forswear thy selfe.* This also is not a reproofe of the lawe, but rather a true interpretation of the same: for GOD hath not onely condemned in the law all periuries but vaine and light swearing, which derogateth from the maiestie of his name. For not onely he doth take the name of God in vaine, that sweareth falsly, but he that vseth the name of God in frivolous matters, or rashly and contemptuously in common speach. Further, when as the law of God condemneth euery prophaning of the name of GOD the Iewes did imagine the fault to be onely periuries. Christe reprooueth this grosse error, that they thought it lawfull for them to abuse the name of GOD without reproofe: so that they were not forsworne. It is commaunded that we should religiously performe our oathes to God. For he that doth defraude and deceiue his neighbours after that he hath vsed the name of God for it, doth iniury, not to men onely, but to God. But the fault is in restraining that to one point, which extendeth more largely. Some apply this word *performe* to vowes promised to God for religions sake. But the word doth best agree to all couenants and promises confirmed by adding the name of God thereto: for then is God made a witness between both parties, to whom they pledge their faith.

34. *Swear not at all.* This clause, *not at all*, hath deceiued many: so that they thought that Christ had generally condēned all oathes. And many good men were driuen to this vneasurable rigor, through the vnbrideled libertie of swearing, which they saw abound throughout the world. And the Anabaptistes vnder this pretence haue kept a great stirre, as though Christ would suffer vs to sweare for no cause, for that hee forbiddeth to sweare at all. But we must not fetch an exposition out of any other place, then out of the wordes of the text: presently there followeth, neyther by heauen, nor by the earth. Who seeth not that these kindes of oathes are set downe for interpretation sake, which by this numbring of these particuler oathes, might interpret the former sentence? The Ieues had certaine extraordinary or indirect (as men say) maner of oathes: and when they swore by heauen, earth, or the altar, they counted this al most for nothing. And as one sinne ariseth of an other, so vnder this colour they fained, that they did not so openly prophane the name of God. Christ, that he might meete with this sinne, sayth, that they may not at all sweare, eyther after this maner, or after that, neyther by heauen, nor by the earth, &c. Whereby wee gather that this phrase (*not at all*) is not referred to the substance, but to the maner of swearing: as if he should haue sayd, neither directly nor indirectly: otherwise it were in vaine to rehearse these kindes. Wherefore the Anabaptistes doe shew their grosse ignorance, and their delight in contention, while that frowardly they enforce one word, and with closed eyes do passe by the whole meaning of the sentence. If any obiekt that Christ permitteth no oath: I answer that the interpreters words must be vnderstoode according to the meaning of the law. Therefore this is the summe that the name of God is taken in vaine other waies then by periurie. Therefore we must refrain from all superfluous oathes: but whereas there is cause, the lawe doeth not onely permit, but also commandeth to sweare. So Christes meaning was nothing else, then that all those oathes are vnlawfull, which by any abuse prophane the sacred name of God, the reuerence whereof they ought to preserue.

*Neyther by heauen.* They are deceiued that say, that Christe reprooued these formes of swearing, as corrupt, because that GOD alone should be sworne by: for the reasons which hee bringeth doe rather bend to the contrary parte: because that then also the name of God is sworne by, when as heauen and earth are named because there is no part of the worlde, wherein GOD hath not imprinted some note of his glory. Yet this opinion seemeth not to agree with the commandement of the lawe, where as God expressly commandeth to sweare by his name, nor yet with diuerse places of the Scripture, whereas hee complayneth, that hee is iniured so ofte, as his creatures are sworne by. I answer it is an offence like to idolatrie, when as eyther the power of iudgement, or the authoritie of trying witnesses is giuen to them. For wee must consider the ende of swearing: namely, that men doe appeale vnto God, as the reuenger of periurie, and the defence of truth. And this honor cannot be giuen to an other, but that his maiestie shall be prophaned. And for this cause the Apostle sayth, that one cannot sweare, but by the greater: & this was peculiar to God alone, that hee sweareth by himselfe. So who soeuer swore in times past by Moloch or by any other Idoll, did so much diminishe  
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from the glory of God, in that another was placed in his routh, as vnderstander of the thoughtes, & iudge against their soules. And they that at this day doe swear by angels or dead Saints, do spoyle God of his honor, & doe ascribe a vain godhead to those creatures. But there is an other thing to be considered, when as heauen & earth are sworne by, in respect of the maker. For the religion of an oath is not setled vpon the creatures: but God alone is called to witnes, they being brought forth as seales of his glory. The scripture also calleth heauen, the seat of God, not that he is included therein, but that men might learne to lift their mindes on high, so oft as they thinke on him, and that they should not imagine any earthly or base thing of him. Yea, the earth also is therefore called his foot-stoole, that we might know that he being euery where, could not be contained in any certaine place. The holinesse of Hierusalem did depend of the promise: therefore it was holy, because the Lord had chosen it for the seate and pallace of his Empyre. When men swear by their head, they lay their life as pledge of their good meaning, which is their singular gift of God.

37. *But let your communication be.* Secondly, Christe prescribeth a remedy: namely, that menne shoulde deale truly and faithfully amongst themselves: for then playne speech shall be of more value, then an oath is amongst them, that knowe no other but corrupt and false dealing. And truly this is the best way to reprove & correct vices by, to note the fountaines from whence they spring. From whence cometh this rash readinesse of swearing, but that in so much vanitie, in so many deceites, vnconstancy and ficklenesse, nothing almost is beleued? Therefore Christe requireth truth and constancie in our wordes, that we should not neede to swear any more. For, the repetition aswell of the affirmation, as of the denyall, is for this purpose, that wee shoulde keepe our promises, that all vpriht dealing may appeare. And because that this is the true and lawfull kind of bargayning, where men speake no otherwise with their tongue, then they thinke in their heart, Christ sayth that whatloeuere is more, proceedeth of euill.

And I allow not their iudgement, that attribute the fault of swearing to him, that doth not beleue the speaker. But in my iudgement Christe teacheth, that it proceedeth of the vices of men, that they are enforced to swear: for if there were vpriht dealing amongst them, if they were not diuerse nor inconstant of their worde, but maintained that simplicitie, which nature teacheth: yet it followeth not but that it is lawfull to swear, so oft as need requireth: for many thinges may be well vsed, which rise of an ill beginning.

Matth. 5.

Marke.

Luke. 6.

38. Yee haue heard that it hath bene sayde, An eye for an eye, and a tooth for a tooth.

39. But I say vnto you, resist not euill: but whosoever shall smite

29. And to him that smyteth thee on the one cheeke, offer also the other: and him that taketh away thy cloake, forbid not to take

smite thee on thy right cheeke, turne to him the other also.

40. And if any one will sue thee at the lawe, and take away thy coate, let him haue thy cloake also.

41. And whofoeuer will compell thee to goe a mile, goe with him twaine.

take thy coate also.

30. Giue to euery manne that asketh of thee: and of him that taketh away thy goodes ask them not againe.

38. *An eye for an eye.* Here is another fault reproofed, that whereas God had by his lawe commaunded the iudges and magistrates to reuenge iniuries with like punishment, euery man vnder that pretence woulde reuenge themselves. Therefore they thought they did not offend, so that they did not first prouoke any: but being iniured, did recompence like for like.

But Christe teacheth vs otherwise, though the Iudges are commaunded to defend all menne, and are ordayned reuengers to bridle the wicked, and to restrayne their violence: yet euery one ought patiently to suffer the iniuries done vnto them.

39. *Resist not euill.* There is two wayes of resisting: the one, when as without daunger we driue away iniuries: the other, when wee recompence like for like: But though Christe permitteth not his, to repell violence with violence: yet he forbiddeth not them to withstand vniust violence. And Paule can interpret vs this place best, when hee commaundeth vs to ouercome euill with good, rather then to strue with euill doing, Ro. 12:17. For the Antithesis is to be noted betwene an offence and the correction of a fault. Here he speaketh of reuengement: & Christe, that he might take that liberty from his disciples forbiddeth them to resist euill with euill. And also he stretcheth the lawe of patience further, that we should not receiue iniuries without grudging, but rather prepare our selues to beare new iniuries. In sum, this is the purpose of this admonition, that the faithful should learne to forget what mischiefes soeuer are don vnto the, least that when they are hurt, they breake into hatred or enuy, or desire to hurt againe: but that they should frame themselves to a greater patience, if that mischiefes & iniuries should increase and stirre vp more and more.

*Whofoeuer shall strike thee.* Iulianus and such like did wickedly cauille at the doctrine of Christe, as if it did vtterly ouerthrow all lawes and iudgements. For as Augustine sayd very aptly and wisely in his first Epistle, The counsell of our Sauiour was for no other purpose, then to frame the mindes of the faythfull to a moderation and equitie, that for one or two iniuries they should not faynte nor waxe weary. And it is true that Augustine sayth, the law is not giuen for outward workes, if thou vnderstand them rightly.

I graunt that Christe restrayneth our handes as well as our mindes: but where as a manne cannot defend himselfe and his, from iniuries, without reuenge, the woordes of Christe let not, but that lawfully, and without offence he may avoide the daunger comming. Certainly Christe would not teach his disciples to whet the mallice of the wicked, which burnt too hotte before with a delight to injury them.

And



And to turne the other cheeke, what were it else, but a prouocation to further mischeife? Therefore it is not meete nor conuenient for an interpreter to stand vpon the syllables, but to mark the purpose of him that speaketh. And there is nothing more vncomely for Christs disciples then to play and cauill with the wordes, whereas the meaning of their maister is plaine. And it is not hard to vnderstand what Christs purpose is: namely that the end of one trouble is the beginning of an other: and so the faithfull must through the whole course of their life, with continuall steppes passe through many iniuries. Therefore when they are once hurt, he would by that instruction frame them to bearing, that by suffering they might learne to be patient.

40. *And if any will sue thee.* Christe toucheth the other faulte, which is when the wicked disturbe vs with suites. And in this behalfe he also commandeth vs to haue our mindes so armed to patience, that our coate being taken away, wee should be readie to giue our cloake also. It shall be but folly for any man to stande vpon wordes. First, to giue vnto the enemies whatsoever they desire, rather then to goe to lawe with them: For such a facilitie were as a fan, to kindle the mindes of the wicked to theftes and robberies, from the which wee knowe Christ his minde was farre. Then what meaneth this, that thou shouldest giue cloake to him that vnder colour of the lawe, would take away thy coate? That is, if any man oppressed with wrongfull iudgement looseth that which is his, and yet is ready to leaue the rest, if neede be, deserueth no lesse prayse of patience, then he that suffereth himselfe to be twise spoyled, before he will goe to law.

Therefore the meaning is, that Christians, when any attempt to spoyle them of parte of their goods should be readie to be wholly spoyled. Hereby we gather, that they are not altogether secluded from iudgements, if they at any time haue place giuen them of iust defence: for though they lay not forth their goods to the spoyle: yet they goe not from this doctrine of Christ, which perswadeth them to beare oppression with patience. Truly it is a rare example, that any man should come to sue in the court with quiet and patient affection. But because it may be that one may defend a good cause not in respect of his owne priuate commoditie, but for the common wealth, it is not lawfull simply to condemn the thing it selfe, vntil the corrupt affection doth appeare. The diuerse phrases in Mattheue and Luke, doe not alter the sense. A cloake is commonly of greater value then a coate: therefore when Mathew sayth that thou must giue thy cloake to him that taketh away thy coate, he meaneth, that when we haue a small losse, we should be willing and ready to beare a greater losse. But the wordes of Luke doe agree with the olde prouerbe, my coate is nearer then my cloake.

L V K E. 30. *To every one that asketh, giue.* Mattheue hath the same wordes, as wee shall see shortly after. For it may easily bee gathered by the text, that Luke doeth not speake heere of them, that by entreatie and prayers doe seeke for helpe: but of the contentions and violence, which the wicked vse in taking away other mennes goodes. Aske not againe, sayeth hee, of him, that taketh away thy goodes. Yet, if any man hadde rather reade these two sentences asunder, there is no difference in this matter, and so it is

an exhortation to bee ready and willing to giue . As concerning the seconde clause, where Christ forbiddeth to demaund againe those things, which were vniustly taken away, is vndoubtedly an exposition of the former doctrine: that is, that we should not take greiuously the losse of our goods. But that must not be forgotten, which I spake of euen now, that the wordes are not to be vrged sophistically, as though it were not lawfull for a godly man, to recouer againe that, which is his, if at any time God shall giue him a iust remedie: but onely prescribeth to vs a law of patience, but that wee should patiently waite, vntill the Lord himselfe shall take an account of those spoyling theeues.

Mathew. 5.

Marke.

: Luke. 6.

42. Give vnto him that asketh, and from him that would borrow of thee, turne not away.

34. And if yee lend to them, of whom yee hope to receiue, what thanke shall yee haue? for euen the sinners lend to sinners, to receiue the like.

35. Lend, looking for nothing againe and your reward shall bee great.

42. *To him that asketh.* Though the wordes of Christ, reported by Mathew, do sound, as if he commaunded to giue to all, without respect or choyse: yet wee may gather an other meaning out of Luke, who setteth out the whole matter more fully. First, it is certaine that the purpose of Christ was to frame his disciples to be liberall rather then prodigall. But it were fond prodigalitie rashly to consume those things, which the Lord hath giuen. Further, wee see what a rule of charitie the holy Ghost hath deliuered other where. Therefore let vs hold this, that Christ doth exhort his disciples heere: first, that they bee liberall and charitable. Further this is the maner that he prescribeth them, that they shoulde not thinke that they had done their dutie, when they had holpen some few, but that they should endeouour to helpe all with their liberalitie, and that they should neuer be wearie, while that the Lord doth giue them abilitye. Further, that no man caull at the wordes of Mathew, let vs conferre them with Lukes wordes. Christ sayth that we doe no dutie to God, while that in lending or doing other duties wee looke for any reward againe: and so hee maketh a distinction betweene charitie and carnall friendship. For prothane men do loue together not frackly, but with an affection of reward and gaine: and so it cometh to passe, that euery man, in that he loueth others, doth seeke to be beloued himselfe, euen as Plato also doth wisely weigh the same. But Christ requirereth of his Disciples charitie, without hope of gaine, that they should endeouour to helpe the poore, from whom there is no hope to haue ought againe. Now wee see what it is to beare an open hand for them that aske: namely, to bee liberally minded towards all that neede our helpe, & which cannot recompence the benefit they receiue.

L. V. K. E. 35. *Lend.* This sentence was corruptly restrained, as if that in this place Christ did not onely forbidde his to commit vsury: But this hath

hath a further meaning, as it appeareth out of the former sentence. For after that Christ had declared what the wicked are woont to doe: that is, that they doe loue their friends, and helpe them, of whome they hope for some recompence, and they lend to them that are like themselues, that they may receive the like againe. He addeth, what he requireth of his disciples more then this: namely, that they should loue their enemies, that they should freely do good & freely lend. Nowe wee see that this clause, *looking for nothing*, is corruptly vnderstood of vsury to be so perticularly applyed: when as Christe onely exhorteth his to mutuall offices of charitie, and sayth, that the hyrelings shall haue no fauour before God: not that hee simply condemneth those benefites, which are done with hope of recompence: but he teacheth that it maketh nothing to testifie their charitie: because that he only is accounted liberal towards his neighbours, which helpeth them without any respect of his owne commodity, but hath onely regard of the neede of them that he helpeth, But whether it be lawfull for Christians sometime to take some gayne of that which is lente, I will not dispute heere at large, least of a corrupte sense, I should moue a question out of time (which I nowe confuted:) for I shewed euen now, that Christe ment nothing else, then that the saythfull should exceede the prophane men in lending: that is, that they should maintaine free liberality.

Matth. 5.

43. Yee haue heard that it hath been said, Thou shalt loue thy neighbour and hate thine enemy.

44. But I saye vnto you, loue your enemies: blesse them that curse you: doe good to them, that hate you, and praye for them, that hurte you, and persecute you.

44. That yee may bee the children of your father, which is in heauen: for he maketh his sunne to arise on the euil and the good, and sendeth raine to the iust and vniust.

45. For if yee loue them, which loue you, what reward shall ye haue? Doe not the Publycans euen the same?

47. And if yee bee friendly to youre brethren onely, what singular thing doe you? do not euen the Publycans likewise.

48. Yee shall therefore bee perfect, as your father which is in heauen is perfect.

Marke.

27. But I saye to you which heare. Loue your enemies, do well to them, which hate you.

28. Blesse them, which curse you, and praye for them, which hurte you.

And a little after.

32. For if yee loue them, which loue you, what thank shall you haue? for euen the sinners loue those, that loue them.

33. And if yee doe good for them, which doe good for you, what thanke shall yee haue: for euen the sinners doe the same.

And a little after.

35. Wherefore loue you your enemies, and ye shall be the children of the most high: for he is kind vnto the vnkind, and to the euill.

36. Bee yee therefore mercifull, as your father is mercifull.

43. *Thou shalt loue thy neighbour.* It is wonderfull that the Scribes were fallen to that absurditie, that they restrayned the name of neighbour to their welwillers, when as nothing is more manifest nor more certaine, thē that God meaneth all mankind, when he speaketh of our neighbours. For becaute that euery man is addicted to himselfe, so oft as some priuate commodities doe seperate some men from others, that mutuall communication is left, which nature it selfe doth teach. Therefore God, that he might keepe vs within the band of brotherly loue, he testifieth, that all they that are men, are our neighbours, for that common nature doth tie them to vs. For so oft as I looke vpo man, it is necessary that I should behold my selfe as in a glas: because that he is my bone and my flesh. And though the greater part most commonly doth seperate it selfe from that holy society: yet the order of nature is not violated through their wickednes: because that God is to be considered the authour of the fellowship. Whereby wee gather that the commaundement of the lawe is generall, which commaundeth vs to loue our neighbour. But the Scribes esteeming neighbourhood according to euery mans minde, will haue none to be accounted neighbours, but they that through their desertes were worthy to be beloued, or at the least, they that would deale friendly with them againe. And this did common sense teach them: and therefore the children of the world were neuer ashamed to professie their hatredes, wherefore they could yeelde any account. But charity, which God commendeth in his law, regardeth not what euery manne deserueth, but stretcheth out it selfe to the vnworthy, to the peruerse and to the vnthankfull. But Christ restoreth this to the naturall sense, & deliuereth it from corruption: whereby that also appeareth that I sayd before, that Christ did not make new lawes: but only reprove the corrupt comments of the Scribes, where with the puritie of the law of God had beene corrupted.

44. *Loue your enemies.* This one point containeth in it all the former doctrine, For whosoeuer can frame his mind to loue his enemies, will easily temper himselfe from all reuenge, & wil be patient in affliction: but much more ready to help those that be in misery. Further christ in a few words sheweth the way & maner of fulfilling this comandement. Loue thy neighbour as thy self. For he shall neuer satisfie this comandement that banisheth not the loue of himselfe, or rather deny himselfe, & so make much of those men, which God hath ioyned to him, that he goeth on to loue euen those, of whom he is hated. And by these wordes we learne, how far the faithfull ought to be from reuenge, wherein they are not onely forbidden to aske of God, but so to remitte and wholly to put out of their minds, so that they shall wish well to their enemies, yet in the meane while they cease not to commit their cause to God, vntill he take vengeance of the reprobate. For they desire as much as lyeth in them, that the wicked should returne to a perfect mind, & so they seeke for their saluation, that they should not perish. Yet with this comfort, they ease all their troubles, that they doubt not, but that God will be a reuenger of that obstinate malice, that he might declare that hee hadde a care of the innocent. This is a very hard thing, & altogether against the nature of flethe, to recompence good for euill: but wee must not seeke any excuse out of our faultes or infirmities, but wee must rather simply seeke what the lawe of charitie requireth, that wee vsing the power of the heavenly spirit,

and

and that by struing we might ouercome what affections in vs were contrary to the same. This was the cause why the Monkes and such like rables imagined that these were counselles and not preceptes, because that they measured what was due to GOD and to his lawe, by the ballance of mannes strength. And yet the monkes were not ashamed to challenge to themselues a perfecti- on, because they did voluntarily bind themselues to obserue his counselles, and howe faythfully they performe the same which they doe onely vsurpe in woordes, I doe now omit to saye. And howe preposterous and sond a de- uice it is of counselles, doeth hereof appeare. First, because it cannot be sayd without injury to Christ, that hee counselled his disciples, and did not accord- ing to his authority commaund that which was right. Then it is more then folly to set the duties of charity at such liberty, which depend vppon the lawe. Thirdly, that woord, *I say to you*, signifieth in this place as much as to denounce or to commaunde, which they haue corruptly expounded to counsell. Lastly, that he expressly establisheth it as a thing necessarily to be done, is easily proued by Christes woordes, while he presently addeth,

45. *That you may be the children of your father.* When he expressly sayth that no manne can bee otherwise the child of God, except hee loue them that hate him, who now dareth say that we are not bouñd to obserue this doctrine? For it is as much as if he should haue sayd: who soeuer will bee accounted a Christian, let him loue his enemies: surely it is a horrible monster that the world in three or foure ages should be so ouerwhelmed with thicke darkenesse, that it could not see that to bee expressly commaunded, which who soeuer neglecteth, hee is wiped out from among the number of the children of God. Further it is to be noted that he proposeth not the exáple of God to be followed, as though that what soeuer he did, became vs. For he punisheth the vnthankfull, and of- ten driueth the wicked out of the world, in which respect he proposeth not him selfe for vs to follow: for the iudgement of the world belongeth not to vs, but is proper to him: but he woulde that wee should bee followers of his fatherly goodnesse and liberality. And not onely the prophane philosophers did see that, but some of the most wicked contemners of godlinesse could make this confession, we are in nothing more like to God then in being liberall. In summe, Christe witnesseth that this is a note of our adoption, if we doe good to the euill and to them that are vnworthy. Yet thou must not vnderstande that we by this liberality are made the children of God, but because the same spirit (which is the witness, earnest, and scale of our free adoption) doeth reforme the wicked affections of the flesh, which strue against charitie. Christ prooueth of the effecte that none else are the children of God, but they which shew it in gentlenesse and clemency. And for that phrase Luke sayth, *Ye shall bee the children of the most high*: Not that any manne getteth this honour to himselfe, or that he then beginneth to be the sonne of God, when that he lo- ueth his enemies: but because it is the accustomed manner of speaking in the scripture, to propose the benefites of the free grace of God in stead of reward, while that he would encourage vs to do well. And this is the reason, because he had regard to what end wee are called: namely, that the image of God be- ing repayred in vs, we should liue holily and godly.

He maketh his sunne to rise. Hee rehearseth two testimonies of the goodnes of God towards vs, which are not only most known vnto men, but cōmon to all, when that rather societie it selfe should prouoke vs to performe the same one to another, though by the figure Sinecdoche it comprehendeth many other like.

46. *And do not the Publicans?* Luke vseth in the same sense this word sinners: that is, mighty and wicked men: not that the office of it selfe was to be condemned: (for the Publicanes were gatherers of tolle, and as it is lawfull for Princes to set the taske, so is it lawfull to demaund & gather the same:) but because this maner of men was wont to be couetous and snatching, yea faythlesse and cruell: then because they were accounted amongst the Iewes as ministers of vniust tyrannie. Therefore if any man shall gather out of the words of Christ, that the Publicans were the worst of all men, he shall argue amisse, for he speaketh after the cōmon maner of speech: as if he should say, they that are almost without all humanity haue yet some kind of mutuall loue, while they seeke their owne commoditie.

48. *Be yee therefore perfect.* This perfection requireth not an equalitie, but is only referred to a likenesse. Therefore though we be far from God, we are accounted to be perfect as he is, while we bende to that marke, which he proposeth to vs in himselfe. If any interpret it otherwise, let there be made no comparison here between God and vs, but the perfection of God is called, first the free & mere liberality, which is done without accōt of gaine, then, the singular goodnes which striueth with the malice & vnthankfulnes of men: The which appeareth by the wordes of Luke, *Be you mercifull as your heauenly father.* For mercie is opposed to bought loue, which is tied to a priuate comodity.

Matthew.

1. *Take heede yee giue not your almes before men, to bee seene of them, or else yee shall haue no rewarde of your father which is in heauen.*

2. *Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blowne before thee, as the hypocrites do in the Synagogues & in the streetes, to be prayesed of men. Verily I say vnto you they haue their rewarde.*

3. *But when thou doest thine almes, let not thy left hand know what thy right hand doeth.*

4. *That thine almes may be in secrete, & thy father thst seeth in secrete, he will rewarde thee openly.*

Marke.

Luke.

1. *Take heede.* Chuste doeth in this place exhorte his disciples to a sincere studie of good woorkes: that is, that they shoulde studie simply to doe well before G O D, and that they shoulde not boast themselues before menne. It is a most necessary admonition: because that in vertues ambition is alwayes to be feared, and there is no worke so laudable, that is not thereby often corrupted and defiled. But by the figure Sinecdoche vnder this one kinde is there a generall doctrine deliuered: For he speaketh of almes no more then

then hee speaketh a little after of prayers. Yet in many copies the word *Righteousnes* is vsed for almes, as the olde interpreter also translated it. But that is of no waight, for both wayes it sufficiently appeareth, that hee correcteth this disease of ambition, whilest that in doing well, it seeketh glory of men.

2. *When thou giuest thine almes.* Here hee reprooueth by name, the faulte which was commonly vsed and in custome, wherein the desire of vaine glory may not onely bee seene, but almost felt with the handes. For they emptied their baskets amongst the poore in the corners of the streetes, and in publike places where they vsed their publike meetings. In that they sought the publike places that they might haue many witnesses, shewed and appeared manifest, and vaine-glorious boasting: and not satisfied with that, they also vsed the sound of trumpets. They fained that they called the poore vnto them (as they neuer want pretences): yet nothing was more euident, then that they sought commendation and prayse. Further, when wee serue the eyes of men, wee then make not God the iudge and examiner of our life. Therefore Christ sayth not without cause, that they that boast themselues after this sort, haue their reward now alreadie: for they cannot haue regard to God, that haue their eyes possessed with such vanitie. By the same reason all hypocrites are called couetous of vaine glory. For when hypocrites were called by prophane gesters which played counterfeyte persons vpon the stage and in playes the scripture giueth this name to men of a double and dissembling heart. Although there are diuers kindes of hypocrites. For some though they be most guiltie to themselues, yet most impudently they chaleng to be accounted for good men before the world and they endeouour to couer those faults whereof they are conuict in their own conscience. Others doe securely nourish vppemselues, that they dare also challenge vnto themselues a perfect righteouines before God. Others do well, not for a desire of righteounesse, nor for the glory of God, but onely that they may get themselues a fame and opinion of holinesse. Christ now noteth this latter kinde, and rightly calleth them hypocrites, which while in their good workes they propose themselues no good ende, they put the persons of others vpon them, that they might seeme holy and good worshippers of God.

3. *Let not thy left hand know.* The meaning of this speach is, that wee ought to be content that God alone is witnessse of our doings, and so to bend our selues in obedience to him, that wee bee not caried about with vanitie. For it falleth often out that men doe not sacrifice so much to G. O. D. as to themselues. Therefore Christes meaning is that we should not be caried away with contrary thoughts, but wholly bende our selues to this, that wee may worhippe with a pure conscience.

4. *That thine almes may be in secret.* This sentence seemeth contrary to many places of scripture, where wee are commanded to edifie our brethren with good examples. But if wee consider the purpose of our Saviour, wee may not stretch the wordes any further. He commandeth his disciples, freely, and with out all ambition to apply themselues to good workes. That this may be done, he willet them not to looke for the beholding of men that they may thinke it sufficient that God alone approue their deedes. But this simplicitie taketh not away the care and diligence of profiting others by our example.

And

And a little afore he doth not precisely forbid to do good deedes before men, but condemneth the vaine ostentation: *Thy father which seeth in secret.* Hee covertly condemneth the folly which raigneth euery wher amongst men, that they thinke their labour to be lost, if they haue not many witnesses of their good deedes. Therefore he sayth that God needeth not a great light to see & know their good deedes by: for hee knoweth euen those that seeme to bee buried in darkenesse. Therefore there is no cause why wee shoulde thinke those thinges lost which men see not, nor can beare witness of, because that God hath his seate euen in the darkeſt denes. And he: ministreth the aptest remedie for curing this disease of ambition, while hee calleth vs to the beholding of G O D, who maketh to vanish, and vtterly blotteth, all vaine glory out of our mindes. In the second clause which followeth next, Christ warneth vs in seeking for a reward of our good works, patiently to waite to the last day of the resurrection. Thy father, sayth he, shall rewarde thee openly: When? euen then when the morning of the last day shall arise, those thinges which are now hidden in darknesse, shall be layd open.

Matthew. 6

Marke.

Luke

5. *And when thou prayest, be not as the hypocrites: for they loue to stand, and pray in the Synagogues, & in the corners of the streetes, because they would be seene of men: verily I say vnto you, they haue their rewarde.*

6. *But when thou prayest, enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secreete, and thy father which seeth in secreete, shall rewarde thee openly.*

7. *Also when ye pray, vse no vaine repetitions as the heathē: for they think to be heard for their much babling.*

8. *Bee yee not like them therefore: for your father knoweth whereof ye haue neede, before ye aske of him.*

5. *When thou prayest.* Hee teacheth nowe the same of prayers, which hee taught before of almes. And this is too grosse and shamefull prophaning of the name of G O D, that hypocrites pray or rather faine themselues to pray openly, that they may haue glory of men. But sith that hypocrisie is alwaies ambitious, it is no wonder that it is so blinde: therefore he commaundeth his Disciples, if they will pray rightly, to enter into their chamber. And though some, because it seemeth at the first to be absurde, doe expound it alledgorically of the inward part of the heart, yet there is no neede of this subtiltie. Wee are commaunded in very many places of the scripture, to pray to G O D or praise him in the publike assembly or companie of men, and before all the people, to testify our faith or thankfulness, that also wee might stirre others by our example to doe the like. And Christ doeth not forbidde vs this, but onely admonisheth vs to haue G O D before our eyes so oft as wee prepare our selues to prayer. Therefore these wordes are to be vrged, *Enter into thy chamber.* As though he commanded vs to flee from the company of men, and should affirme that wee could not pray rightly if any were by, For hee speaketh by comparison



parison, signifying that wee shoulde rather seeke a secrete place, then desire the company of men which should see vs praying. And it is conuenient for the faythfull, to draw themselues from the company of menne, that they may the more freely poure out their desires and sighes before God. A secrete place is also profitable for an other cause, that their mindes may be the rather sequestred and free from all allurementes: therefore Christe himselfe did very often hide himselfe in some secret place that he might pray: but this is not the matter that is intreated of in this place, for he onely reprobeth the desire of vaine glory. But this is the sum, whether a man pray alone, or whether he pray before others, yet he must haue his affection, as if he were secret in his chamber, & had no other witnessse but onely God. When Christ sayth that we shall haue a reward for our prayers, hee declareth sufficiently that what reward soeuer the scripture in diuers places doth promise vs, is not paid as of debt, but is a free gift.

7. *Use not much babling.* He reprehendeth an other fault in prayer: namely much babling. And hee vseth two woordes, but in the same sense. For *Batologia* signifieth a superfluous and vsauory repetition: but *Polologia* is a vaine babling. Christ reprooueth also their foolishnesse, which, that they might perswade and entreate God, do poure out many woordes. And that diligence in praying which is so often commended in the scripture, is not contrary to this doctrine. For where the prayer is conceiued with earnest affection, the tongue doth not runne before the minde. Also the fauour of God is not obtained with a vaine heape of words: but the godly heart doth rather send out his affections, which as arrowes shall peirce the heauens: yet their superstition is here condemned, which thinke they pleasure God and do him seruice with their long murmured prayers, with which error we see Popery so infected, that the greatest force of their prayer is supposed to consist in many wordes. For the more wordes any man hath muttered, the more effectually hee is accounted to haue prayed. Also they doe daily resounde out in their Churches long and tedious songs, as though they would allure Gods cares.

8. *For your father knoweth.* This one reason is sufficient to purge and take away this superstition which is here condemned. For from whence commeth this foolishnesse, that menne should thinke that they haue profited much, where as they weary GOD with their much babling, but because they imagine him to bee like a mortall man, which hath neede to be taught and admonished. But who soeuer is perswaded that God hath not only a care of vs, but knoweth also our necessities, and noteth our desires and cares before hee is admonished, hee vseth not many woordes, but thinketh it sufficient to make his prayers, as is expedient for the exercise of his fayth. And he acknowledgeth it to be a thing absurde and to bee laughed at, to deale with God rethorically, as if that he were bowed with copie of wordes. But if God, before we aske doth know what we haue neede of, it seemeth to be in vaine to pray. For if of his own accord hee be ready to helpe vs, to what purpose is it for vs to adde our prayers, which breake as it were the willing course of his prouidence? The answer is easie by considering the ende of prayer: for the faythfull doe not praye as if they admonished God of things that hee knewe not, or exhorted him to doe his dutie, or stirred him vpe as one negligent or slowe: but rather  
that

that they might stirre vp themselves to seeke him and exercise their sayth in meditating of his promises, and that they might ease themselves by discharging their cares into his bosome, and lastly, that they might testifie as well to themselves as to others, that of him alone they hope and aske what soeuer is good. And that which he freely and vnasked determined to giue vs, he yet doth promise to giue at our requestes. Wherefore both is to be holden, he of his owne will preuenteth our prayers, and yet by prayers we obtaine that which we aske. But why he some time delayeth vs to a longer time, and also sometime granteth not our requestes, shall be shewed in an other place.

## Matthew 6.

9. After this maner therefore pray ye: Our father which art in heauen, hallowed be thy name.

10. Thy kingdome come. Thy will be done in earth as it is in heauen.

11. Giue vs this daye our dailye bread.

12. And forgie vs our debtes, as we also for giue our debtors.

13. And lead vs not into temptation, but deliuer vs from euill: for thine is the kingdome, & the power, and the glory for euer. Amen.

## Marke.

## Luke 11.

1. And so it was, as he was praying in a certaine place, whē he praied, one of his disciples sayd vnto him: master teach vs to pray, as Iohn also taught his disciples.

2. And he said vnto them, when ye pray, say: our father, which art in heauen, hallowed bee thy name, thy kingdom come. Let thy will be done euen in earth, as it is in heauen:

3. Our daily bread giue vs this daye:

4. And forgie vs our sins: for euen we forgie euery man that is indebted to vs: and lead vs not into temptation, but deliuer vs from euill.

It is vncertaine whether Christ deliuered this forme of prayer to his disciples once or twise. This latter seemeth more probable to some: because Luke sayth that he was asked. But Math. bringeth him in teaching of his owne accord. Yet because that Matthew, as we sayd, gathereth together all the chiefe pointes of doctrine, that by the continued course the readers may the better perceiue the sum & meaning: And so it may be that Matthew omitteth the occasion which Luke reporteth, yet I will not contend with any man about this matter.

L V K E. 1. As Iohn also taught. That Iohn taught his disciples a priuate maner or forme of prayer, which I iudge he did as the time required. It is certaine that all things amongst the Iewes were then very corrupt, & the whole religion was then so decayed, that it is no maruell that there were but fewe which held the right order of prayer. Againe, when as the promised redemption was at hand, it was necessary that the minds of the faithfull should bee stirred vp to the hope & desire of the same. Iohn therefore might out of diuers places of the scripture gather some prayer which might be agreeable to the time, and most according to the spirital kingdom of Christ which he began now to reuale.

M A T H. 9. After this maner therefore praye you. For the which Luke sayeth, When you pray, say yee. Yet Christe commaundeth not his disciples to pray in these conceiued woordes, but onely sheweth to what purpose they shoulde resorte all their requests and prayers. Therefore in these 6. petitions

ons is comprehended whatsoever is lawfull for vs to aske of God. And there is nothing more profitable for vs then this doctrine: for when as this is a principall exercise of godlines, yet in making prayers and conceiuing our requests all our senses doe fayle. So no man shall pray rightly, but he whose mouth & heart the heauenly maister guideth. For this cause was this rule giuen, according to the which it is necessary to frame all our prayers, if wee couet to haue them accounted lawfull and approued of God.

It was not the will of the sonne of God (as was sayd euen now) to prescribe vnto vs what wordes wee should vse, as if it were not lawfull to decline from that forme which he set downe: but yet he would that our prayers should bee so directed and ordered, least they should wander beyond these bounds. Whereby we gather that the law of prayer which he set down, consisteth not in words but in the matters of things themselues. Further, in that I sayd that this prayer consisteth of sixe petitions, it is to be knowne that the first three, not hauing regarde of vs, haue onely respect to the glory of God. And the last three are framed for those things which are profitable for our saluation. For as the lawe is deuided into two tables, whereof the first containeth the duties of godlines, and the other of charitie: so in prayer Christ commandeth vs partly to looke & seeke for the glory of God, and partly he permiteth vs to prouide for our selues. Therefore let vs know that we are then well prepared to prayer, if wee be not onely carefull of our selues and our owne commoditie, but doe first seeke the glory of God: for it were too preposterous, onely to haue care of our own matters, and to neglect the kingdome of God, which is to be preferred farre before all things.

*Our father which art in heauen.* So oft as wee prepare our selues to prayer, wee must especially consider two thinges, partly that we may haue entrance to God, partly that with full and perfect trust we may repose our selues vpon him, that is, his fatherly loue towards vs, and his great power. Wherefore let vs not doubt but that God will willingly embrace vs, but that he is ready to heare our prayers, and also that he is willing of his owne accord to helpe vs. He is called by the name of father. Therefore Christ in this epithite doth minister vnto vs much matter for the stay of our faith: but because that we rest on the goodnes of God onely in part, in the next clause he commendeth to vs his power. For when the scripture sayth that God is in heauen, it declareth that all thinges are vnder his power, and that the worlde and whatsoever is in it, is containd in his hand, that his power is spread in euery place, and all thinges are ordained by his prouidence. Dauid sayth in the Psalme 2.4. The dweller in the heauens shall laugh them to scorne. Also in the Psalme 115. 3. Our GOD in heauen hath done whatsoever he would. But God is not so placed in heauen, as if he were shut vp therein: for that rather is to be considered, which is sayd in the seconde booke of the Chronicles, second chapter, and sixt verse. The heauen of heauens cannot contayne him. But this maner of speech exempting him out of the order of his creatures, warneth vs that there ought no base or earthly thing enter into our mindes, when as he is considered of, because that he is greater then all the world.

Now we conceiue the purpose of Christ: namely, that in the beginning of prayer he would establish the faith of his disciples in the goodnes and power of God, for prayers shall want their fruite, except they be grounded vpon faith. Now sith it is fond, yea made arrogancie, to cal God father, but as grafted in to the body of Christ, we are acknowledged for sonnes: Hereby we gather that there is no other manner of prayer to come to God with, but in the person of the mediatur.

*Hallowed be thy name.* Here doth more evidently appeare that I sayd, that in the first three petitions, the care of our selues being not regarded, the glory of God is sought, not that it is seperate from our saluation, but that the maiestie of God deserueth to be preferred far aboue all other cares. It is for our good that God doth raigne, & that his glory be giuen vnto him: but no man is zealous inough for Gods glory, but he that after a sort forgetteth himselfe, and aduanceth forth himselfe to seeke the height of the same. Also there is great similitude and likeness betweene these three petitions. For the hallowing of the name of God is alwayes ioyned with his kingdome, and the principall part of his kingdome is established in this, that his will may be done. But who soeuer doth consider how great our coldnes is, and how sluggish we are in seeking the cheifest things of all, whereof we are here in these petitions admonished, he will grant that there is in this nothing superfluous or in vaine: but it is that these three things heere required, should be thus distinguished. To sanctifie the name of God is nothing else then to giue to God his honour, whereof he is worthy, that men should neuer speake nor thinke of him without great reuerence. This is hindered by prophaning of his name: that is, when either his maiestie is diminished, or that we do with lesse reuerence and honour vse it, then he doth deserue. Also the glory wheteby he is sanctified, riseth & dependeth of this, when as men do acknowledge his wisdom, mercy, iustice, power, and all goodnes that is in him. For God hath his holines alwayes remaining perfect to himselfe. but men do partly obscure the same through their owne malice and wickednesse, and partly defile and pollute it through their sacrilegious contempt. Therefore the summe of this petition is that the glory of God may shine in the worlde, and bee celebrated amongst men as it ought. And then doth religion flourish best, when men account that which proceedeth from God, to be right laudable, and full of righteousnesse and wisdom. For hereof it commeth to passe that they embrace his word in obedience of faith, and are satisfied and rest in all his desires and workes. For that faith which wee yeelde to the word of God (as Iohn sayth 3. 33.) is as a subscription, wherewith wee testifie that God is true: euen to incredulitie, and contempt of his word striketh him with most grieuous contumely. Now wee see for the most parte howe maliciously wee account of Gods works, and how great a libertie of reprovng, euery man taketh to himselfe. If he chaltice any of vs, they keepe a stirre, complaine and murmure, and some also doe breake out into open blasphemies, and except hee satisfie our affections, we do not thinke him liberal inough towards vs. Many do ouerthwartly or scornefully bable of his vnspokeable prouidence & secret iudgméts. Also his holy name is oft taken to grosse iestings: to bee short, the greatest parte of the worlde doeth prophane his holinesse as much as in them lieth. Therefore

It is no maruaile if we require first that he may haue in the world that reuerence that he deserueth. But this is no small account that God doth make of vs, when he comendeth to vs the care to seeke his glory.

10. *Thy kingdome come.* Though the Greeke verbe bee a simple, yet the sence shall remaine perfect if we reade it as a compound, as the old interpreter doth translate it. But first the definition of the kingdome of God is to be considered: for he is sayd to raigne amongst men when as their flesh is brought vnder the yoake, and that they haue bidden their affections farwell, and doe willingly and freely giue themselues to be ruled by him. For in this corruption of nature all our affections are so many souldiours of Sathan, which striue against the righteousnesse of God, and so doe hinder or disturbe his kingdome. Wherefore in this petition we desire that all lets being taken away, he would bring all mortall men vnder his gouernement, and lead them to the meditation of the heauenly life, and this is brought to passe partly by the preaching of the worde, and partely by the secret power of his spirite. His will is to gouerne men with his worde: but because his naked voyce, without the inward working of his spirite bee added, cannot pearce into the hearts, it is necessary that they both bee ioyned together to the establishing of the kingdome of God. Therefore we pray that God would exercise his power as well in word as in spirite, that the whole worlde may willingly submit it selfe vnto him. All disorder and confusion hindereth the kingdome of GOD: neyther is there any thing ordayned in the worlde, but when hee with his hand gouerneth their counsels and affctions. Heereby wee gather that the beginning of the kingdome of God in vs, is the destruction of the olde man, and the denyall of our selues, that we might be renewed into an other life. But God also raigneth after an other sorte, while that hee ouerthroweth his enemies, and bringeth them with Sathan their head perforce vnder his power, vntill they are all made his footestoolle. Wherefore the summe of this petition that GOD should lighten the worlde with the light of his worde, and with the breath of his spirite fiance the hearts in obedience to his righteousnesse, and that he would through his forces bring into order what soeuer is disordered vpon earth: and that he begin his kingdome at pulling vnder the lustes of our flesh. But now because the kingdome of GOD encreaseih continually vnto the end of the world, it is necessarie dayly to pray for his comming. For as much iniquitie as remaineth in the world, so farre is the kingdome of God from that full perfection it requireth.

*Thy will be done.* Although the will of God be one and simple, in respect of it selfe: yet it is proposed vnto vs in the scriptures after two sorts. For it is sayd to be done that pleased God, when hee performeth the secreete decrees of his prouidence, though men do obstinately bend themselues against it. But we are commanded to pray heere that his will may bee done after an other manner: that is, that all creatures may quietly and without resistance obey him. The which doth the better appeare by comparison: for as hee hath the Angels ready at all commaundementes (whereof they are called his ministers alwayes ready to obey him) so wee desire to haue all mens mindes framed to that consent to the righteousnesse of GOD, that they may willingly bend, which

way soeuer he becke. And this is a godly will wherein wee submit our selues to the will of God, and subscribe to all his decrees: but this petition comprehendeth somewhat more: that is, that God abolishing all resistance of menne which ceaseth not to stirre against him, would make them apt to bee taught and humble to him, that they will not, nor desire any thinge except it please him and bee approued by him. Yet a question may bee moued .whether wee ought to pray to God, for that which he sayth shall neuer bee to the ende of the worlde. I answere it is no neede to siste euery man while we pray that the earth may bee framed to obedience. For it sufficeth vs to testifie in this petition, that what soeuer wee see against the will of God, we hate and sorrow & with the same extinguished: that he should not be onely a gouernour of all our affections, but that wee might offer vp our selues wholly to fulfill that wil, with that readinesse that becommeth vs.

11. *Give vs this day our dayly bread.* This is, as I sayd, the second table or parte, of the order of prayer which Christ taught vs: for that I might the more aptly teach, I did so at the first distinguish them. As of the 2. tables of the law the first giueth in charge for the right worship of God, and the other of the dutie of charitie. So in this prayer the first part instructeth vs to seeke the glory of God, then in the other part he sheweth what is conuenient for vs to aske for our selues. Yet it is also to be noted that those prayers which wee conceiue for our owne saluation or profit, ought to be referred to the last ende: for it is not lawfull for vs to be so occupied with the care of our owne profite, but that the glory of God should alwayes haue the first place. Therefore so oft as we pray, we must neuer turne our eyes from the marke or line. There is yet this difference betweene the two sorts or parts of prayer which I set downe: that while we speake of the kingdome of God, and of the hallowing of his name, it behooueth vs to lift vp our senses on high, that hauing no regard of our selues, they should attend vpon God alone. And then, that we should descend to our selues, and ioyne the care of our saluation with those former petitions, which belong to God alone. And although forgiuenes of sinnes is to bee preferred before foode, euen as much as the soule excelleth the body, yet Christ beginneth at bread, and the sustentation of this earthly life, that from such a beginning he might leade them higher. Therefore we do not desire to haue our dayly bread before reconciliation to God, as though that we should esteeme more of the corrupt foode of the belly, then of the eternall saluation of the soule: but our minds do ascend from the earth into heauen, as it were by steps. For when as God vouchsafeth to imploy himselfe to nourish the bodies, it is not to be doubted but that he is much more carefull of the spirituall foode. Therefore his so louing kindnes doth raise vp our faith higher. That many do take the Greeke word signifying bread, for more then substantiall or supernaturall, is altogether absurde. And the reason which Erasmus bringeth is not onely friuolous, but also contrary to godlinesse, it seemeth not probable to him, that while we appeare in the sight of God, Christ should command vs to speake of nourishmets. As though the like is not to be found out of diuers places of the scripture, that by the taste of these present goodes, wee may be led into the hope of heauenly thinges: nay, but this is a iust tryall of our faith, when as we aske nothing  
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from any other then from God, and we doe not onely acknowledge him to be the onely fountaine of all good thinges, but wee also feele his fatherly goodnes stretched out euen to the least thinges, so that hee refuseth not to take care euen of our flesh.

And that Christ speaketh here of corporall foode, may first be gathered here of, that otherwise it should be maimed, and no full or perfect prayer. For we are commanded in many places to cast all our cares into the bosome of God, and he promiseth liberally, that he will sayle vs in nothing. Therefore in an exact rule of right prayer, it is necessary that somewhat should be commanded for the innumerable necessities of this present life. Also this word *this day*, signifieth that we aske here of God, that we need not care but for a day. For it is not to be doubted, but that his meaning was to restraints and moderate the couetousnes of earthly foode whereunto we are all immoderately caried. Also it is sufficiently knowne that the figure Synecdoche is vsed in this woorde breade, for vnder it the Hebrewes doe comprehend all kinde of nourishment. But it is vsed here more largely: for we doe not onely desire to haue foode giuen vs by the hande of God, but also that hee woulde giue vs what soeuer is necessary for to passe this life through with. Nowe the sense is cleare: wee are first commaunded to pray, that God woulde defende and nourish in this world the life which hee hath giuen vs: and because it needeth many helpes, that he woulde giue vs what soeuer he knoweth necessary. Now because that the loue of God floweth continually to feede vs, the breade which hee giueth, is called daily or continually comming, for so it may be interpreted.

Therefore this woorde signifieth as muche as if hee hadde sayde. Lorde sith our life hath daily neede of newe nourishment, be thou neuer weary in bestowing the same daily vpon vs. That Aduerbe *This day*, is vsed as I sayde before, to bridle our greedy couetousnesse, that wee might learne continually to depend vpon the goodnesse of GOD, and to be content with that measure which hee bestoweth vpon vs day by day (as they say.) But a question is moued: Sith it is certaine that Christe gaue vs this as a generall rule of prayer to all the godly: and of that number there are some rich men which haue much layed vpe in store, how hee commandeth them to aske that which they haue at home, and to aske for a day which haue a boundaunce to serue them a yeare. The answere is easie: for wee are warned by these woordes, that there is not any heape of store and prouision ought worth, except that God doe daily feede vs: though wheate, wine, and all other thinges doe abounde, except they be watered with the secretablessing of GOD, they shall presently vanishe away, or the vse of them shall be taken away, or that power which is ingrafted in them to feed vs, shall fall away, that in our abouundance we shall be hunger starued.

Wherefore it is no maruaile if Christe doeth generally call rich, and poore to this heauenly nourishment: but no man shall pray so heartily, as hee that hath learned by the example to hunger, and to abounde, so that hee canne beare his neede and want patiently, and not become drunke with the deceitfull hope of his abouundance?

If any manne demaunde, why wee aske to haue this breade giuen vs which nowe wee doe call and account our owne: I answere, it is called ours, not because that it is due to vs by righte, but because that it is appointed for our vse by the fatherly goodnesse of God. And so after that sorte it is made ours, for that the heauenly father doeth giue it vs greely, least our wante bee not supplied. Wee must till the fieldes, endeouour to gather in the fruites of the earth, euery manne must apply himselfe and beare the labour of his calling, that hee may gette his liuing, yet this letteth not, but that we are fedde by the free goodnes of God, without the which menne should wast away themselves in labour in vayne. Therefore we are taught to acknowledge as received from thence, whatsoeuer seemeth to be gotte by our industry. Yet by this worde it is also to be gathered, if wee desire to bee fedde of God, we must abstaine from that which is none of ours. For all the children of God, so oft as they vse this manner of prayer, doe testifie that they desire nothing but that which they may rightly call their owne.

11. *Forgiue vs our debtes.* Heere it behooueth vs to remember that which I sayde euen nowe, that Christe in placing the requesttes of his, regarded not what was first or last in order. For sith it is written in the foure and forty chapter of I say, and the two and twenty verse, and the fiftie, and nine, the second verse, and Lam. 3. 44. that our sinnes are as a wall which hinder vs from coming to God, and as a cloude whereby his eyes are hindered from beholding vs, it is necessary that our prayers shoulde alwayes beginne at the forgiuenesse of sinnes, because that wee are hereby first emboldned to pray to G O D while that hee is mercifull vnto vs, because that hee cannot bee otherwise appealed towards vs, then by forgiuing sinnes freely. But Christe comprehendeth in two petitions those things which appertaine to the eternall saluation and spirituall life of the soule: as these two are the principall partes of the couenant of God, in which our whole saluation consisteth: that hee offereth free reconciliation, not imputing sinnes vnto vs, and promiseth the spirite which engraueth the rightcoufnesse of the lawe in our heartes. Therefore we are commaunded to aske both, and first we make request for the obtaining of forgiuenesse of sinnes.

Matthew calleth sinnes debtes, because that in guiltines they binde vs to the iudgement seate of God, and make vs debtors: Nay, they do wholly estraunge vs from God, so that there is no hope of obtaining peace & fauour, but by forgiuenesse. So is that fulfilled which Paule teacheth, Romans 3. 23. All are guiltye and are deprived of the glory of God: for though the rightcoufnesse of God doth partly shine in his Saintes, yet so long as they are cloathed with flesh, they remaine laden with sinnes. So there can none be found so pure, which needeth not the mercy of God, whereof if we desire to be partakers, it is necessary that we should feele our owne miserie. And they that imagine that they haue such a perfection in this world, that they are free from all sinne and faulte, they doe so much forsake sinne, as they doe Christ himselfe, from whose Church they exclude themselves. For whereas he commaundeth all his disciples to flee daily to forgiuenesse of sinnes, he wipeth himselfe out of the number of his disciples, that thinketh this remedy to be superfluous.

Now



Now this remission which we desire to haue bestowed vpon vs, ouerthroweth those satisfactions which the world endeoureth to redeeme it selfe withal. For that creditour is not sayde to forgiue, which hauing receiued his payment doth require no more: but hee that willingly and freely leauing his owne right acquiteth his debtour. Neyther hath that common distinction of the fault and of the punishment, any place heere. For it is not to be doubted but that debtes doe signifie the deseruing of the punishment.

If it be forgiven vs freely, all recompences must needs vanish away. Neyther is Luke his meaning any other, though he nameth sinnes, because that God doeth not otherwise pardon, then by taking away the guiltinesse. *As we forgiue.* This clause is therefore added, least any man should presume to come to God to aske forgiveness, except he be free and voyd from all hatred, yet this pardon which we desire to be giuen vs, doth not depend of that which wee performe to others: but it was the will of Christ after this maner to forgiue all offences, and also the better to confirme the hope of our forgiveness as with a seale. Neyther is that clause which Luke hath, which signifieth *As* or *For*, any thing contrary: because that it was not the purpose of Christ to note the cause, but onely to admonish vs what minde we ought to beare towards the brethren, whiles wee desire to be reconciled to God. And certainly if the spirite of G O D doth raigne in our hearts, all euill will and desire of reuenge must cease. And sith the spirite is a witness of our adoption, wee see that here is simply set down a note whereby the children of God may be discerned from strangers. They are heere called debtors, not of money, or of some dutie, but they that are endangered to vs through iniuries offered vs.

13. *And lead vs not into temptation.* This petition hath bene corruptly deuided by some into two, when as by the matter it selfe it appeareth to be one and the same, and the conioyning of the woordes doeth shewe the same. For that coniuñction aduersatiue, which is placed in the middest, ioyneth two clauses together, which Augustine doeth also wisely consider. Therefore the sentence ought thus to bee taken, least wee bee caried into temptation, deliuer vs from euill. And the summe is, that wee acknowledging our own weaknesse, doe desire to bee defended by the power of G O D, that wee may stand strongly against all the attempts of Sathan. As out of the former petition wee haue shewed that no man can bee accounted a Christian, except hee acknowledge himselfe to bee a sinner, so by this wee gather, that wee haue no power of our selues to liue well, but as God doth giue the same vnto vs. For who soeuer for the vanquishing of temptations doth require the help of G O D, hee granteth himselfe to haue such neede of him to bee his deliuerer, that hee should otherwise be ouerthrowne. But this word *Temptation* is often taken generally for euery tryall: in which sense it is sayd that Abraham was tempted of G O D when his faith was tryed. So we are tried as with aduersities, so also with prosperities: because that by this occasion the affections which before lay hid doe come to light. But heere is noted the inward temptation which may be aptly called the scourge of the deuill to stirre vp our concupiscence, For it were absurd to aske of God, that he should deliuer

deliuer vs from all instructions of our faith. Therefore all wicked motions which stirre vs vppe to sinne, are comprehended vnder this worde temptation. And though it cannot be, but that we shall feele such prickes in our mindes, because that through the whole course of life wee haue continuall warre with the flesh: yet we aske of the Lord that he make vs not subiect to temptations, or suffer vs to be ouerwhelmed. And that Christ might the better declare howe apt wee are to slide into these dayly falles and ruines, except God sustaine vs with his hand, he vsed this maner of speech, leade vs not into temptation: or as other translate it, Carie vs not. It is certaine that euery man is tempted of his owne concupiscence, as Iames teacheth in the first chapter, and fourteene verse. But because God doth not onely deliuer vs to the pleasure of Sathan, that he might kindle the fire of concupiscence, but vseth him as the minister of wrath, so oft as hee will driue men headlong to destruction, he also after his maner leadeth men to destruction. In the which sence it is sayde that the euill spirit of God came vpon Saule, and diuers places of the scripture tende to the same purpose, yet we may not call God the authour of euill: because that in deliuering men into a reprobate sence, hee doeth not exercise an vniust tyrannie, but executeth his iust iudgements though they bee secret. *Deliuier vs from euill.* Euill in this place may as well bee taken in the neuter gender as in the masculine.

Chrysostome referreth it to the deuill, who is the framer of all euils, and as a deadlyemie of our saluation, doeth dayly assault vs, yet it may as conueniently be taken for sinne, but there neede no strife about that matter: Because the sence remaineth almost all one: that is, that we are cast forth to the deuill and sinne, except the Lord doth defend and deliuer vs.

*For thine is the kingdome.* It is maruaile that the Latines did omit this conclusion of prayer. For it is not only added to stirre vp our heartes to require the glory of God, and to admonish vs what ought to be the end of our prayers: but also that it may teach vs, that our prayers which are heere taught vs, ought to be grounded no other where then vpon God alone, least we should stay vpon our owne merites.

## Mathew 6.

14. For if you doe forgiue men their trespasses, your heauenly father will also forgiue you.

15. But if yee doe not forgiue menne their trespasses, no more will your father forgiue you your trespasses.

## Marke 11.

25. But when yee shall stand, and pray, forgiue if ye haue any thing against any man, that your father also which is in heauen, may forgiue you your trespasses:

26. For if you will not forgiue, your father which is in heauen, will not pardon you your trespasses.

## Luke.

**Christe** doeth heere onely set downe, for what purpose that clause

was

was added, forgive vs, as wee forgive: that is to say, that God will not be otherwise entreated of vs, then wee doe shew our selues ready to forgive, if any shall hurt vs. And certainly, except we were harder then yron, this exhortatiō should mollifie vs, that we might be ready to forgive offences. Except God doe daily forgive vs diuers offences, we know that we should perish many wayes. But hee promise th vs forgiueneſſe of no other condition, except we pardon our brethren whatſocuer they haue faulted againſt vs. Therefore they do willingly and with ſer purpose & mindes addicte themſelues to deſtruction, and they doe their diligence to prouoke Gods anger, which will not forget the iniuries offered and done vnto them.

Matthew 6.

Marke.

Luke.

16. *Moreouer when yee faſt, looke not ſowre as the hypocrites: for they diſfigure their faces, that they might ſeeme vnto men to faſt. Verily I ſay vnto you, that they haue their rewarde.*

17. *But when thou faſteſt, annoynt thy heade and waſh thy face.*

18. *That thou ſeeme not vnto men to faſt, but vnto thy father which is in ſecrete: and thy father which ſeeth in ſecret, will reward thee openly.*

He retourneth againe to the former doctrine. For when hee had begunne to reprehend the vaine oſtentation in almes and prayers, hee ſet down a lawfull rule of praying. Now as concerning faſting, he giueth the ſame commandement to his diſciples, that he gaue before of prayers and almes, leaſt they with greater diligence ſeek to pleaſe the world, then to haue God a witness of their workes. Also that hee commaundeth to annoynt the head and waſhe the face, is hyperbolically: for Chriſt doeth not ſo draw vs from one kinde of hypocriſie, that he might leade vs into an other.

Therefore hee doeth not commaunde vs to fayne daintineſſe, neither doeth hee ſo exhorte vs to a temperate diet, that he might nourish a delicacy in oyntmentes and apparelling: but hee doth ſimply exhorte vs to keepe a moderation, wherein there ſhould bee nothing eyther ſtraunge or aſſeſtate: as if he ſhould haue ſayd, we muſt ſo apply our ſelues to faſtinges, that we change nothing in the accuſtomed maner of our life. That he promiſeth from God a reward to faſtinges, is an improper manner of ſpeech, as it is ſayd a litle before of prayers, though there is a great difference betweene prayers and faſtinges. For prayers and almes are chiefe amongſt the duties of charitie: but faſting is of it ſelfe a woike indifferent, & not of that ſort which God requireth and approoueth, as almes are. But it pleaſeth him onely as it is referred to an other ende: that is, that it may exerciſe vs to abſtinencie, that it may tame the wantonneſſe of the fleſhe, that it may ſtirre vs vp and inflame vs to prayer, that it may be a teſtimony of our repentance, ſo oft as we are vrged with the iudgement of God. Therefore the meaning of Chriſtes words is, that God wil ſo ſometime declare openly that

that those good works doe please him, which seemed to bee lost, because that men saw them not.

## Matthew. 6.

19. Laye not vppre treasures for your selues vppon the earth, where the moth and canker corrupte, and where theeeues digge through and steale.

20. But laye vppre treasures for your selues in heauen, where neyther the moth nor canker corrupteth, and where theeeues neither digge through nor steale.

21. For where your treasure is, there will your heart be also.

19. Lay not vppre. This deadly plague raigneth euery where in the world, so that menne become madde through an insatiable desire of hauing. But christ reprooueth them of foolishnesse, that their felicitie beeing sette in riches, gathered with great care, is made subiect to woormes and the canker, and is layd forth to the spoyle of theeeues. And what is more contrary to reason, then to lay vp their goodes there, where as eyther they may perish of themselues, or be stolen away by men. But the couetous menne thinke not thus, for they shutte vppre their riches into chestes wel locked: yet they cannot auoide, but that their riches shall bee subiecte to theeeues or to the mothes. Therefore they are blind, and lacke their right sense, which bestowe so much labour and paine in gathering riches, which are subiecte eyther to rotnenesse, or stealthes, or to a thousand other such casualties: especially sith God doeth allow vs a place in heauen to lay vp treasure in, and doth louingly call vs to possessie those riches which doe neuer perishe. And they are sayde to lay vppre their treasure in heauen, which being loosed out of the snares of this worlde doe employ their cares and studies in meditation of the heauenly life.

Luke setteth not downe the Antithesis, but noteth the other occasion why Christe commaunded them to prepare sakes that doe not waxe olde. For hee had sayde: sell those things which you possessie, that you may giue alms. Now because it is hard and sharpe to men to spoyle themselues of their own goodes, to ease them of this trouble hee proposeth a large and a liberall hope of recompence: that is, that they which helpe the neede of their brethren vpon earth, doe lay vppre treasure for themselues in heauen, according to that saying of Salomon: Hee that giueth to the poore, lendeth to the Lorde. But that commaundement which hee giueth of selling the possessions, is not precisely to be vrged, as though it were not lawfull for a Christian to keepe any thing for him selfe. His will was onely to teach, that wee must not giue to the poore after that sort, as that if any thing bee superfluous, that should be bestowed of them: But our landes may not bee spared if the reuenues which wee haue at hande suffice not the necessitie of the poore. As if hee shoulde haue sayd let your liberality extend it selfe euen to the diminishing of the patrimonie & the alienation of landes.

## Marke.

Luke, 12.  
33. Sell that you haue, and giue almes: make you bagges which waxe not olde, a treasure that canne neuer fayle in heauen, where no theefe commeth, neither moth corrupteth.

34. For where your treasure is, there will your heart be also.

21. *Where your treasure is.* In this sentence Christ conuinceth & proueth them to be miserable men, which haue their treasures layde vp vpon earth: because that their felicitie is corrupt & vanishing. But couetous men say, that they are nothing the lesse hindered, but that they may haue their heart in heauen. But Christ opposeth this generall rule, that whersoever men doe faine their chiefe felicity to be, they are thither bound and tied. It followeth hereof that they renounce heauen, which desire to be happy in this world. We know how diligently the Phylosophers disputed of the chiefe felicitie, yea & they traueiled most about this point, & not without a cause, sith that thereupon dependeth the whole course of framing of mans life, and all the senses haue regard to this.

If honour be adiudged to be the chiefe felicitie, it is necessary that ambition should wholly possess the mindes of men: if mony, then conetousnesse (that presently obtaine the kingdom: if pleasure, it cannot bee but that men should degenerate into a beastly wantonnesse: for naturally we are all enclined to desire the chiefe good, so it cometh to passe, that false imaginations do carry vs hither & thither. If that we were rightly & certainly perswaded that our felicitie is in heauen, it were easie to ascend & clime into heauen, treading the world vnder feete, and despying all earthly goodes, whose deceitfull baytes doe bewitch the most part of them. After this maner Paule, while hee would lift the faythfull vp on high, and exhort them to the studie of the heauenly life, proposeth Christ vnto them, in whom only the perfecte felicitie is to be sought: as if hee should haue sayde, that it were an absurde and an vnworthy thing, that their mindes should be settled vpon the earth, whose treasure is in heauen.

Matth. 6.

22. *The light of the bodye is the eye: if that thine eye be single, thy whole bodye shall be light.*

23. *But if thine eye be wicked, then all thy bodye shall be darke, Wherefore, if the light that is in thee, be darkne: how great is the darknes?*

24. *No manne can serue two masters: for either hee shall hate the one, and loue the other: or else hee shall leane to the one, & despise the other, yee cannot serue God and riches.*

Marke.

Luke 11.  
34. *The light of the bodye is the eye: therefore when thine eye is single, then is thy whole bodye light: but if thine eye be euill, then thy bodye is darke.*

35. *Take heede therefore, that the light, which is in thee, bee not darknesse.*

36. *If therefore thy whole bodye shall bee light, hauing no parte darke, then shall all bee light, euen as when a candle doth light thee with his brightnesse.*

Luke 16.

13. *No seruante canne serue two maisters: for eyther hee shall hate the one, and loue the other, or els hee shall leane to the one, and despise the other, yee cannot serue God and riches.*

22. *The light of the bodye is the eye.* This is to bee remembred, which I did firste giue warning of, that heere are short sentences gathered together,

and not a continuall sermon. Also the summe and meaning of this sentence is, that menne through slouth do goe astray : because they bend not themselves, as it becommeth them, to the right purpose. For whereof commeth it to passe that men so filthily doe wander, slide, or fall: but because that through their corrupt iudgement, while that they had rather satisfie their owne pleasures, then the iustice of God, they do not onely choake the light of reason, which ought to gouerne their life, but they doe wholly turne it into darkenesse? And Christ vseth a similitude, calling the eye the light of the whole body : as if hee shoulde haue sayd, when men walke, neither the handes, nor the feete, nor the belly can direct nor gouerne the way, but only the eye sufficeth to guide the other members. Therefore if the hands and the feete are rashly caried whether it is not meeete, the fault is to be imputed to the eyes, which did not their dutie.

Now the similitude is to bee applyed to the minde : all the affections are as certaine members of the same, but they haue neede of direction , because they are blinde of themselves . Nowe God vseth a reason, which may bring them into order, and excell a candle for shewing the way . But what vse they to doe for the most part? namely, that vprightnesse of mind that was giuē them, they do willingly corrupt and peruert , so that there remaineth not one sparke of light. He calleth that a simple eye, that is not couered with any webbe, nor blemished with beardnes, nor troubled with any other fault. He taketh *poneron* for faulty. The light body, which is lightened, so that his deeds are rightly ordered . And that is called darke, which is confusedly caried into diuers errors. Therefore we see as wee haue sayde before, that the slouth of those men is reproued in these words, which neglect the opening of the eies of their minds, to the gouernemente of their affections . And it is friuolous that the Papistes doe hereof gather, that men doe excell in reason and wisedome, so that they haue free election of good and euill. For Christ doth not declare in this place what power we haue : but howe it becommeth vs to walke : that is, that we may bee directed to some certaine purpose. And he teacheth that the course of mans life is therefore darke, because that no manne proposeth to himselfe a right ende, but all menne doe nourish themselves to follow that which is euill, greedily. I graunt that by nature there is reason grafted into menne, whereby they might discern betweene vices and vertues : but I saye that it was so corrupted through sinne, that it fayleth at euery stepp. Yet it followeth not, but that menne doe willingly thrust themselves into darkenesse, as if with cloased eyes they fledde the proffered light : because that witting and willing they follow after their owne lustes.

23. *If the light that is in thee.* He calleth reason light, how litle souer was lefte remaining in men after the fall of Adam : and he calleth darkenesse grosse and beastly affections. The meaning thereof is, that it is no maruaile if that men do so filthily and beastly wallow themselves in the myre of sinnes: seeing that there is no reason, which might gouerne the blind and darke pleasures of the fleshe. But he sayth, that the light is turned into darkenesse, not only when menne do suffer the iudgement of their minde to be ouerwhelmed with the wicked lustes of the fleshe : but yeelding their witte to peruerse thoughtes, doe degenerate as it were into beastes . For wee see howe maliciously menne doe turne  
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that wisdome, that was giuen them to craft or subtiltie, that they might seeke deepe thoughtes, as sayeth the Prophet Esay 29. 15. that through their subtilt shiftes they might proudly rise vp against God: to bee short, they doe diuerse wayes attempt to be wise, to their owne destruction. Wherefore Christ doth not without cause pronounce, that it cannot bee, but that horrible and thicke darkenesse shall raigne in the life, when men of set purpose do make themselues blinde. The same is the meaning of those words in Luke, but that Christ doth there ioyne this sentence with that, which was expounded before in the fift chapter of Mathew, no man lighteth a candle, & setteth it in a secret place, &c. Also in stead of this clause, if the light that is in thee, are darkenesse, &c. he setteth downe an exhortation, Take heede that the light that is in thee be not darknesse: as if he should haue sayd, take heede, least thy minde, which should shine as a light, for the direction of all thy actions, doe not darken and peruert thy whole life. After hee addeth, when the body is lightened by the eye, all the members of the same shalbe the better governed, euen as a light lighted shineth and pearleth into all the parts of the chamber.

24. *No man can serue.* Christ returneth to his former doctrine, which is, that hee may withdraw his disciples from couetousnesse. He had sayd before that the heart of man is bound and tyed to his treasure. Now hee telleth them that their hearts are alienated from the Lord, which addict themselues to riches. For the greater part of men doe spoile themselues vnder a false pretence, while that they doe imagine that they can deuide themselues betwene God & their couetous desires. But Christ denieth it to be possible, that any man can at one time obey God and his owne flesh. And without doubt that prouerbe was then commonly vsed: no man can serue two maisters at once. Therefore that which was receiued by the opinion of all, hee taketh for granted, and so doeth apply it to the present cause, where riches doe raigne, there is the government taken from God. It is not impossible for them that are rich men to serue God: but whosocuer deliuereth himselfe to serue his riches, it is necessary that he should set himselfe free from the seruice of God: because that couetousnesse doeth alwayes make vs bondslaues of the deuill. I haue ioyned that to this text, which L V K E setteth downe in an other place: because when the Euangelistes doe here and there, as occasion serueth, set downe out of the doctrine of Christ sentences in diuerse places, we neede not thinke much to apply them together. But that which is heere especially sayd of riches, may bee well extended to all other kinde of vices.

When as God doth euery where commend so much sinceritie, and doeth abhorre the double heart, they are all deceiued, that thinke that hee will bee content with one halfe of their heart. They all confesse in word, that GOD cannot be truly worshipped, but with an entyre and whole affection: but in deede they denie it, while they endeouour to reconcile things contrary between themselues. The ambitious man sayth, I will not cease to serue God though I apply a good part of my wit to hunt after honors. The couetous, the voluptuous, the glutenous, the leacherous, the cruell, & euery one do boast the same for themselves, as though it were possible, for them to serue God in part, which are openly seene of purpose to fight against him. It is true that the faithfull themselues

are neuer so wholly ad dicted to obey God, but that they are ofte withdrawne with sinfull lustes of the flesh. But because they sigh vnder this miserable sla-uerie, and are displeas'd with themselues, & doe not otherwise serue the flesh, but vnwillingly, and with resistance: they are not accounted to serue two mai-sters: because that their studies and endeuours are so approued to the Lord, as if they had yeelded perfect obedience vnto him. And heere is their hypocritie re- proued, which flatter themselues in their sinnes, as if they could ioyne light and darkenesse together.

Mathew 6.

25. Therefore I say vnto you, be not carefull for your life, what ye shall eate, or what ye shall drink nor yet for your bodie what you shall put on: Is not the life more worthy then meat, and the body then rayment?

26. Beholde the fowles of the heauen: for they sowe not, neither reape, nor cary into the barnes: yet your heavenly father feedeth the. Are ye not much better then they?

27 Which of you by taking care, is able to adde one cubite to his stature?

28. And why care ye for rayment? Learne how the lilies of the field doe growe, they labour not, neither spinne.

29. Yet I say vnto you, that euen Salomon in all his glory was not arayed like one of these.

30. Wherefore, if GOD so cloath the grasse of the fielde, which is to day, and to morowe is cast into the ouen: shall hee not doe much more vnto you, O ye of little faith.

Marke.

22. And he spake vnto his disci- ples: Therefore I say vnto you, Take no thought for your life, what ye shall eate: neither for your body, what you shall put on.

23. The life is more then meate, and the body more then the raiment.

24. Consider the Ravens: for they neither sow, nor reape: which neyther haue store-house, nor barne, and yet God feedeth them: how much more are yee better then fowles?

25. And which of you by taking thought can ad one cubit to his stature

26. If ye then be not able to doe the least thinges, why take ye thought for the remnant?

27. Consider the Lilies how they grow, they labour not, neither spinne they: yet I say vnto you, that Salomon himselfe in all his royaltie was not cloathed like one of these.

28: If then God so cloath the grasse, which is to day in the fielde, and to morow is cast into the ouen: how much more will he cloath you, O yee of little faith?

Luke. 12.

In this Sermon Christ doth reprehend the excessiue care of meat & cloathing, wherewith men doe vexe and torment themselues, and he giueth also a reme- die to heale this disease. That he forbiddeth them to be carefull, ought not to be taken so precisely, as if he would haue his to be carelesse. For we know that men are borne of that condition, that they should sustaine some care: yea, this is not the least portiõ of the miseries, which the Lord hath ioyned to vs, as a punishment, that he might humble vs. But he condēneth the immoderate care for two causes: that is, because men do waste & torment themselues there with

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in vaine, by taking more then is meete, or their calling will beare: then, that they take more vpon themselves, then is meete for them, and vsing their own industry, they neglecte to call vpon God. That promise is to bee holden, Psal. 127. 2. When the vnfaithfull doe lie downe late, and shall rise early, they shall eat the bread of sorrowe, the faythfull shall through the grace of GOD, enjoy rest and sleepe. Therefore the sonnes of God, though they bee not free from labour and care, yet it cannot bee properly sayde, that they are carefull for the life: because that they reposing themselves in the prouidence of God, doe quietly take their rest. Hereby it may be easily gathered, howe much euery man ought to care for their liuing: namely, that euery one of vs shoulde labour as much as his calling doth beare, and that the Lord doth further appoynte, that their necessitie shoulde prouoke euery man to call vpon God. Such a care is a meane betweene slouthfull securitie and excessiue tormentes, where with the vnfaithfull doe waste themselves. If that wee doe weigh the woordes of Christ well, he doth not forbid vs euery care, but that which groweth of distrust. Be not carefull saith he, what yee eat or drinke, for that is the property of them that tremble for feare of pouerty and want, as if that they should want prouision euery moment.

25. *Is not the life more worth?* He reasoneth from the more to the lesse. He had forbidden them to care too much how the life may be mayntained, now he addeth a reason: The Lorde, which gaue the life it selfe, will not suffer that those things should be wanting, which appertayne to the sustaining of the same. And certainly we do God no small iniury, so oft as wee distrust that God will not giue vs foode and cloathing, as though that he hadde cast vs out vpon the earth by fortune. For whosoeuer is certainly perswaded, that hee knoweth what the estate and condition of our life is, let not the same man doubt, but that he will very well provide for his necessities. Therefore as oft as any feare or carefulnesse for prouision shall assault vs, let vs remember that God hath a care of our life which he hath giuen vs.

26. *Beholde the fowles.* This is the remedy which I spake of: that is, that wee might learne to rest vpon the prouidence of God: for infidelitie is the mother of all these excessiue cares. therefore the onely meanes to amend this couetousnesse is, if wee embrace the promises of God, wherein hee witnesseth that he himselfe hath a care of vs. After this manner the Apottle minding to draw the faythfull from couetousnesse, confirmeth this doctrine, Heb. 13. 5. because it is written, I will not fayle thee, neither forsake thee. Therefore the summe is, that he exhorteth vs to truit in God, who neglecteth none of his creatures, though they be the meanest.

It is diligently to be noted, that hee sayth the heauenly father nourisheth the fowles. For although it is to be wondred at, how they sustaine their life, yet how many of vs do thinke that their life doth depend of that, that God doth vouchsafe to extend his prouidence euen to them? It that it be thoroughly fixed in our minds, that God doth with his had minister nourishment to the fowles, our hope may be the easier, which are created after his image, & which are accounted amongst his childré. When he saith that the fowles do not sow, nor mow, he doth not in these woordes perswade vs to slouth and idlenesse, but only meaneth:

neth that though all helpes should cease, yet the onely prouidence of God shall be sufficient, which abundantly bestoweth vpon the beastes, whatsoeuer is needfull.

Luke for the fowles, nameth Rauens, alluding peradventure to that place of the psal. 147. 9. who giueth foode to the young Rauens, that call vpon him. And some thinke that Dauid did especially speake of the Rauens: because that when at the first the olde ones haue forsaken them, it is of necessitie that they shoulde be fed of God. Hereby it appeareth, that Christes will was none other, then that he might teach his to cast their care vpon God.

27. *Which of you by taking thought.* Christ here condemneth an other fault, which is almost alwayes ioyned with the immoderate care of prouision: that is, that a mortall man taking vpon him more then is lawfull for him, doubteth not through sacrilegious boldnesse to passe his boundes. I know (sayth Ieremy, 10. 23. that the way of manne is not in himselfe, neither is it in man to walke and to direct his steps. And there is scarce the hundred man found, which dareth not promise himselfe any thing of his owne industry and power. Hereby it cometh to passe, that God being not regarded, they doe not doubt to attempt any thing, which challenge to themselues the prosperous successe of things. Christ that he might bridle his madde boldnesse, dooth say, that whatsoeuer pertayneth to the sustentation of our life, dependeth of the onely blessing of GOD. For it is as much as if he should haue sayd, menne do fondly weary themselues, when all their labours are superfluous and vaine, and all their cares doe come to no effecte, but as God blessing them: the which is more plainely expressed by Luke, when Christ addeth: If you cannot doe that which is least, why are ye carefull for the remnant? For by those woordes it sufficiently appeareth that he reprooueth not onely the distruste, but the pride that men do challenge to their witte more then is meete.

*Not Salomon in all his glory.* The sense is, the goodnesse of God which shineth in hearbes and flowers, doeth excell whatsoeuer men can doe with their riches, power, or by any other meanes: so that the faythfull may account that they shall want nothing of perfect plenty, although all outward meanes be wanting, so that the onely blessing of God may flourish.

*O yee of little fayth.* Christ dooth not without a cause in this behalfe blame the want and weaknesse of fayth: for the more care we haue according to the grosenesse of our witte: so much more doth our infidelity bewray it selfe, except that all things fall out after our desire: therefore very many, which in great matters seeme to bee endued at least with an indifferent fayth, yet doe faint at the daunger of pouerty.

Matth. 6.

31. *Therefore take no thought, saying, what shall we eate? or what shall we drinke? or wherewith shall wee be clothed?*

32. *For*

Marke.

Luke. 12

29. *Therefore aske not what yee shall eate, or what yee shall drinke, neither stand in doubt.*

30. *For all such thinges, the people of the worlde seeke for: and your father*

32. For after all these things seeke the Gentiles: for your heavenly father knoweth that yee have need of all these things.

33. But seeke yee first the kingdome of GOD, and his righteousnesse, and all these things shall bee ministred vnto you.

34. Care not then for the morow: for the morow shall care for it selfe: the day hath inough with his owne greife.

ther knoweth that yee haue neede of these things.

31. But rather seeke yee after the kingdome of GOD, and all these things shall be ministred vnto you.

32. Feare not litle flocke for it is your fathers pleasure to giue you a kingdome.

He hath the same purpose here, that he had in the former doctrine: that the faithfull trusting in the fatherly care of God, and hoping to haue from him what things soeuer they thinke to be necessary for them, shoulde not torment themselues with extreame carefulnes. He forbiddeth them to be carefull, or to seeke, as Luke reporteth: that is, after their maner, which seeke heere and there, without respect of God, to whom onely they ought to bend themselues. Neither doe they rest at any time, but where they see abundance of increase: and they which doe not attribute to God the government of the worlde, doe swaite and vex themselves with continuall inquietnes. When hee sayth that Gentiles doe seeke after all these things, hee vpbraideth them with their too grosse folly, from whence all such cares doe spring. For whereof commeth it to passe, that the vnbeleeuers do neuer rest in quiet state: but because they imagine that God is idle, and sleepeth in heaven, or at the least that hee looketh not vpon those things which appertaine vnto men, as vpon them, whome hee hath taken into his charge, and feedeth as his household? So by this comparison, he declareth that they haue profited ill, and doe not as yet vnderstande the first rudiments of godlines: which doe not looke with the eyes of their faith to the hand of God, secretly filled with aboundance of al good things, that they might patiently, and with quiet mindes from thence looke for their sustentation. Your heavenly father, sayth he, knoweth that you neede these things: as if he should haue sayd, all they that are so carefull for their foode, do giue no more honour to the fatherly goodnes of God and his secret prouidence, then the vnfaithfull do.

L.V. 29. *Stand not in doubt.* This clause answereth to the last sentence which is set downe in Mathevv, Be not carefull for the morow. For Christ reproveth an other fault, that men bending their will to prouide for themselues, would gladly imbrace fise worlds. The word which Luke vseth doth properly signifie to looke aloft, as we doe commonly say, to make long discourses, for the intemperature of our flesh hath neuer enough, but that it would turne ouer the heauen and the earth a hundred times.

Heereof it commeth to passe, that they giue no place to GOD his prouidence. Therefore vnder this title is reprehended too much curiositie or carefulnesse: because that through the same we procure our selues troubles without profite, and doe so become willingly wretches before the time. That Matthevve sayeth, *That the day hath inough with his owne greife*, appertayneth to this purpose, that the faithfull shoulde temper their cares,

least

least they desire to prouide beyond the bounds of their vocation. For as it is sayd, euery care is not condemned: but that which wandereth through ouerthwart and vnameasurable compasses, beyond boundes.

**M A T. 33.** *First seeke the kingdome of God.* He bridleth that too great care for foode by an other argument. For he reproveth that grosse & slouthfull neglect, which the soule hath of the heavenly life. Therefore Christ teacheth vs, that it is preposterous, that men being borne to a better life, doe wholly occupie themselues in earthly things: And whosoever shall esteeme of the kingdome of God as the best will not exercise himselfe in prouiding for his liuing, but moderately: neyther is there any thing fitter to bridle the wantonnesse of the flesh, that it triumph not in the course of this present life, then the meditation of the heavenly life.

The word *righteousnesse* may as well be referred to God, as to his kingdome: for we know that the kingdome of God consisteth in righteousness, that is, in spirituall newnesse of life. When he sayth, that other things shall be ministred, he meaneth those things, which belong to this present life, are to be placed in the second place and ought to be set after, or vnder the kingdome of God

**L V. 32.** *Fear not my little flocke.* With this sentence Christ confirmeth that hope, whereunto he exhorteth his disciples: for howe can God deny vile and corrupt meate to his, whom he hath adopted to be heires of his kingdome? And purposely he calleth his by the name of a little flocke, least they shoulde therfore think themselues to be of lesse account with God: because that through their fewnesse, they are nothing accounted of before the world. The word which he vseth, signifieth, that eternall life doth flow vnto vs out of the fountain of his free mercy. To this purpose also appertayneth the word of *giuing*. And when Christ witnesseth openly, that God hath giuen vs a kingdome, and that for no other cause, but for that it so pleased him: it is heereby more then manifest, that it is obtayned by no desertes of workes. Therefore so ofte as the Lord sayeth vs vp to the hope of eternall life, we must remember that we may not feare the want of dayly foode.

Mathew. 7

Marke 4.

Luke. 6.

1. Iudge not, that ye be not iudged

2. For with what iudgements yee iudge, yee shall be iudged, and with what measure yee mete, it shalbe measured to you againe

3. And why seeest thou the moate, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4. Or how sayest thou to thy brother, suffer mee to cast out the moate out of thine eye, and behold a beame is in thine owne eye?

5. Hypo-

24. With what measure yee mete, it shall be measured vnto you.

37. Iudge not, and ye shall not be iudged: condemne not, and yee shall not be condemned: forgiue, and yee shall be forgiven.

38. Giue, and it shall be giuen vnto you: a good measure, pressed downe, shaken together, & running ouer shall men giue into your bosome: for with what measure ye mete, with the same shall men mete to you againe.

41. And why seeest thou a moate in thy brothers eye: and considerest not the beame, that is in thine owne eye.

42. Either

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

42. Eytther how canst thou say to thy brother: brother, let mee pull out the moate, that is in thine eye, when thou seeest not the beame that is in thine owne eye? Hypocrite, cast out the beame that is in thine owne eye first, and then shalt thou see perfectly to pull out the moate that is in thy brothers eye.

1. *Judge not.* Christ doeth not in these wordes precisely reſtraine from iudging: but his will was to heale that diſeaſe, which is ſettled almoſt in all. For wee ſee how all men doe flatter and ſpare themſelues, and euery man is a ſeuere cenſor againſt others. And there is a certaine ſweetnes in this ſinne, ſo that there is almoſt no man that ytcheth not with a deſire to enquire out other mens faultes. All men doe confeſſe that it is a miſcheife intolerable, that they which ſpare themſelues in their own ſinnes ſhould be ſo malicious againſt their brethren. And in times paſt prophane men did alſo condemne it by many prouerbes: yet it continueth in all ages, and alſo remaineth at this day: nay, there is added to it an other plague worſe then that, that the moſt parte by condemning others, ſeeke to get themſelues further libertie of ſinning. This wicked delight in biting: carping, and ſlaundering doth Chriſt refrayne; when hee ſayth, *Judge not.* Neyther ought the faithfull to be ſo blind, that they ſhould diſcerne nothing: but onely that they ſhould bridle themſelues, that they bee no more deſirous to iudge then is meete. For it cannot be otherwiſe but that who ſoeuer deſireth to be iudge of his brethren, ſhould be too extreame and rigorous. There is the like ſentence in Iames, bee not many maſters. Yet he doth not reſtraine nor withdraw the faithfull from executing the office of teaching: but hee forbiddeth them to deſire honour ambitiouſly. Therefore to iudge, doth ſignifie as much as to enquire curiouſly into other mens deedes. But firſt this diſeaſe doeth alwayes drawe with it this ſinne, that wee condemne euery light offence, as though it were a moſt greinous faulte: then it breaketh out into a peruerſe boldnes: ſo that we doe proudly iudge ill of euery matter, although it may be taken in good part.

Now wee ſee to what purpoſe Chriſtes counſell tendeth: that is, that we bee not to deſirous, or ouerthwart, or malicious, or els curious in iudging our neighbours. But he that iudgeth by the word and law of the Lord, & directeth his iudgement according to the rule of charitie, doth alwayes begin his iudgement at himſelfe, he doth obſerue the right maner and order of iudging, where by it appeareth howe wickedly they abuſe this teſtimonie of this moderation, which Chriſt ſetteth downe, vnder which pretence they deſire to take away all diſference of good and euill. For it is not onely lawfull for vs to condemne and reprove all ſinnes, but alſo neceſſary: except we will wrangle with GOD himſelfe, and abrogate his lawes, cut downe his iudgementes, and ouerthrow his throno of iudgement. For his will is that we ſhould declare his iudgement which he pronounceth of the deedes of men, we muſt onely retayne that modeſty, that he may remayne the onely lawgiuer and iudge.

*Least you be iudged.* He de nounceth a punishment against those rigorous censors, which so much desire to sift out the faults of others: that is, it shal come to passe, that they shall be nothing gentler entreated of others, but they shall finde the same extremitie exercised against themselues, which they haue executed against others. As there is nothing more deare or precious to vs then our name: so there is nothing more sharpe and bitter, then to be condemned and subiect to the reproches and infamie of men: and through our owne faulte wee procure our selues that, which we of our owne nature doe so much abhorre. For which is hee amongst many, which doeth not search more narrowly into other mens deedes then is conuenient? which dealeth not hardlyer with light offences? which doth not more ouerthwartly improoue that which is of it selfe indifferent? And what is this else but to doe our diligence, to prouoke GOD to be a reuenger against vs, that hee againe may repay the like to vs. And though this be done by the iust vengeance of God, that they shulde againe be punished, which haue iudged others: yet the Lorde doeth execute this punishment by men. For the iudgement of Chrysofome and others, which referre it to the life to come is wrested. For as Esayas 33. 1. threatneth that they shall bee spoyled, which haue spoyled others: so CHRISTE meaneth that there shall not want reuengers, which shall puniſhe the wicked and slanderous men with the like poyson or rigor. If that men cease, so that they escape punishment in the worlde, which haue bene too desirously bent to condemne their brethren, yet they shall not escape the iudgement of God.

In Luke there is set downe a promise. Forgiue, and yee shall bee forgiven: giue, and it shall be giuen vnto you, the meaning whereof is, that the Lord will bring to passe, that hee that sheweth himselfe louing, gentle, and right towards his brethren, shall feele the same gentlenes of others towards himselfe, so that hee shall bee handeled gently and friendly of others. But that which often falleth out to the children of God, to be recompenced with a most vniust reward, so that they are oppressed with many vniust slaunders, when as they haue hurt no mans name, but haue spared the faultes of their brethren doeth not disagree with the sentence of Christ. For wee knowe that those promises which appertayne to this present life, are not perpetuall, nor without exception.

Also though the Lord suffereth the innocency of his children to be oppressed, and almost ouerwhelmed: yet withall hee fulfilleth that which he speaketh in another place, that their vprightnesse shal shine as the morning. So his blessing alwayes exceedeth all their vniust slaunders. For so hee maketh the faithfull subiect to vniust reproches, that at the length hee may shew forth the goodnes of their cause.

Furthermore, the faithfull ones, how soeuer they desire to execute that, which is right towards their brethren: yet because they are sometime caryed with extreame rigour against their brethren, which eyther are innocent, or are not so much to bee blamed, they prouoke through their owne faulte the like iudgement against themselues. And though it may bee imputed to the vnthankfulnessse of the worlde, that they

they doe not receiue measure pressed downe and running ouer: yet certainly they must in parte impure it vnto themselves: because there is no manne that hath so liberally nourished his brethren, as he ought.

3. *why seekest thou a moate.* Hee doth expressly reprocue that faulte, which the hypocrites doe commonly committe. For when they are too quicke sighted in discerning other mennes faultes, and they doe not onely amplify them seuerely, but almost tragically, they cast their owne offences behind them: or els they are so wise in making them to seeme lesse, that euen in the most grosse offences they desire to seeme excusable. Therefore Christ reprocueth both the offences, too curious searching, which groweth of the want of charity, while wee wil too scrupulously search out the finnes of the brethren, and the sparing flattery, wherewith we couer and nourish our owne finnes.

**M A T. 7. 6.** *Giue yee not that which is holy to dogges, neyther cast yee your pearles before swine: least they treade them vnder their feete, and turning againe all to rente you.* There is no cause why I should often rehearse, that Matthew sceth downe many shorte sentences, which are not to bee read: as in owne text depending vpon an other. For this doctrine doth not depend vpon that which went before, but is altogether of an other matter. For Christe admonisheth his Apostles, and in their person all the preachers of the Gospell, that they shoulde preferue and keepe the treasure of the heauenly wisdom only for the sonnes of God, and that they shoulde not throw it foorth to the vnworthy and prophane contemners of God. But here ariseth a question: for afterward he commaundeth them to preach the Gospell to euery creature.

And Paule sayth, 2. Corinthians, 2. 16. that this preaching is to the reprobate a sauour of death. And there is nothing more certaine, then that God commaundeth it daily to bee proposed as a testimonie to the vnsaythfull, that they might bee thereby made the more inexcusable: I answere, because the ministers of the Gospell, and they that are called to the office of teaching cannot discerne betweene the children of GOD and swine, it is their parts to offer the doctrine of saluation generally to all. For although at the firste they shall see many stubborne and vnapt to bee taught: yet charitie doth not suffer vs presently to account of them, as castawayes and lost: for this is to be considered, that Christe calleth dogges and hogges, not all menne, that are wicked or voyde of the feare of God, and without true godlinesse: but them which by certaine tokens doe shewe a stubborne contempt of God, so that the disease may appeare incurable.

In an other place Christe opposeth dogges against the electe people of God, & them of the household of faith, when he sayth, it is not good to take the childrens bread, and to giue it vnto dogs: & here he vnderstandeth dogges and swine, which being too corrupted with a wicked contépt of God, wil not admit nor abide any medicine. Hereby it appeareth how wickedly they do wrest the words of christ, which thinke that he restraineth the doctrine of the gospel, to those only, which are apt to be taught, & wel prepared. For what shuld be done, if  $\text{¶}$  godly teachers should cal no man, but him that now by his obediéce prouétieth

the grace of God? but by nature wee all are rather wicked, and bente to stubbornesse. Wherefore the remedy of saluation is to be denyed to none but them that do sithily refuse the same offered vnto them, that it may appeare that they are reprobate, and damned of themselues: as Paul speakeith of Heretikes, Tit. 3. 11. But there are two causes, why Christe forbade that his Gospell shoulde be proposed to the desperate contemners. For it is a manifest profanation of the ministers of God, if we submit them to the reproachfull skornes of the wicked. Christ also minded to comfort his disciples, that they shoulde not cease to bestow their labour in teaching the Gospell to the electe of God, though they should see the same ouerthwartly refused by the wicked and prophane men: as if he should haue sayd, least this incomparable treasure should waxe vile, and be of no account, the swine and dogges are to be driuen from it. But these titles are to be noted, wherewith he adorneth the doctrine of saluation. Christe calleth it a holy thing, and compareth it to pearles. And hereby wee gather howe much wee ought to esteeme of it. *Least they treade it vnder their secte*, Christe seemeth to make a difference betweene swine and dogges: attributing a beattly dulnesse to the swine, and madnes to dogges. And certainly experience teacheth, that there are two such sortes of contemners of God. For example sake: whatsoeuer is spoken in the scripture of the corruption of mans nature, of the free iustification, of eternall election, many turne it eyther to carelesnesse, or to the wantonnesse of the flesh, such are aptly & worthily accounted swine. And others doe rend the doctrine & the ministers of the same, with sacreligious raylings: as though it should ouerthrow the desire of well doing, the feare of God, and all care of saluation. Therefore though Christ doth by both the names signifye the vncurable enemies of the word of God, yet by these two similitudes he briefly sheweth what some of them do differ from others.

## Matth. 7.

7. *Aske, and it shall be giuen you: seeke, and yee shall finde: knocke, and it shall bee opened vnto you.*

8. *For Whosoever seeketh, receiueth: & he that seeketh, findeth: and to him that knocketh, it shall be opened.*

9. *For what man is there among you, which if his sonne aske him breade, would giue him a stone?*

10. *Or if hee aske fish, will hee giue him a serpent?*

11. *If*

## Marke.

5. *And hee sayde vnto them which of you shall haue a friend, and shall goe to him at midnight, & say to him friend, lend me three loaves?*

6. *For a friende of mine is come out of the way to me, and I haue nothing to set before him.*

7. *And hee within should answer and say, trouble me not, the dore is nowe shut, and my children are with me in bedde: I cannot rise to giue them thee.*

8. *I say vnto you, though hee would not arise and giue him, because hee is his friend, yet doubtles because of his importunitie, he woulde rise, and giue him as many as hee needed.*



11. If yee then which are euill can giue to your children good giftes, how much more shall your father which is in heauen, giue good thinges to them that aske him.

9. And I say vnto you, Aske, and it shall be giuen you: seeke and yee shall finde: knocke and it shall be opened to you.

10. For euery one that asketh, receiveth: and hee that seeketh, findeth: and to him that knocketh, it shall be opened.

11. If a sonne shall aske bread of any of you, that is a father, will hee giue him a stone? or if he aske a fish, will he giue him a serpent?

12. Or if hee aske an egge, will hee giue him a scorpion?

13. If yee then which are euill can giue good giftes vnto your children, how much more shall your heauenly father giue the holy Ghost to them that desire him?

7. *Aske.* This is an exhortation to prayer: and because that in this exercise of godlinesse, which we should haue an especiall care of, wee are so slowe and slouthfull, Christ vrgeth this matter by speaking it three maner of wayes. For his speach is not in vaine, when he sayth *aske, seeke, knocke*: but hee applyeth himselfe to stirre vp our slouthfulness, least the doctrine should waxe cold. To the same purpose also belong the promises which are added, *ye shall finde, it shall be giuen you, and it shall be opened to you.* For nothing shall better incourage vs to pray, then a certaine assurance of obtayning. For it can not be that they should pray diligently, that doubt: yea prayer without fayth, is but a vaine and sporting ceremonie. Christ therefore that hee might effectually stirre vs vp to this part of our dutie, hee doeth not onely commaund vs what wee ought to doe: but promifeth that our prayers should not be in vaine. And this is diligently to bee noted: first, that wee might know that this lawe of prayer is appointed and prescribed vnto vs, that wee might bee certainly perswaded, that God is so mercifull to vs, that hee will heare our desires. Then, so oft as wee prepare our selues to prayer, or as oft as wee feele that wee are not earnest inough in this desire to pray, that we should remember this so louing a bidding, wherein Christ testifieth vnto vs, God his fatherly affection. So it shall come to passe, that euery of vs inioying the grace of Christ, may boldly pray, and freely call vpon God, as Paule teacheth Ephes. 3. 12. And because wee are more readie to distrust then is meete, Christ repeateth the promise in diuerse words, that hee might also reprove this fault. But hee vseth the Metaphor of seeking, because that wee thinke those thinges which wee haue neede of to bee farre from vs. and of knocking, because that the fancies of our fleshe doe imagine, that those thinges are shut vp from vs, which we haue not ready at hand.

8 For who soeuer asketh receiveth. Some thinke it is a prouerbe gathered of the common trade of life: yet I doe more willingly encline to the con-

trary parte: for that Christe offereth the fauour of the Father to them that pray: as if hee should haue sayde, God is willing and readie to heare vs, if that we pray, and that there are great riches layd vp for vs, if that we doe aske them. By which wordes hee declareth that they doe suffer iust punishmentes for their slouthfulnesse, which wanting things necessary, doe not seeke this remedie for their want.

It is certayne, that often when the faithfull doe sleepe, God waketh for their saluation, that he may preuent their requestes. For there is nothing more wretched then wee are, if in so great a weakenes, or rather a slouthfulnesse, he should waite for our prayers, if he should not looke vpon vs in so much carelessnesse of vs. Nay, he is not perswaded by any other then by himselfe, to giue vs fayth, which should preuent our praier both in order and in time. But because Christ speaketh heere to his Disciples, he doth onely teach how the heauenly Father would make vs partakers of his giftes. Therefore, although hee doth giue vs all thinges freely, yet that he might exercise our faith, hee commaundeth vs to pray, that he might grant to our requestes, those thinges, which come of his owne goodnes.

9. *What man is there among you.* This is a comparison from the lesse to the greater. First Christ opposeth the malice of men to the great goodnes of God. And selfe loue maketh vs malicious: for while euery man is too much addicted to himselfe, hee despiseth and neglecteth others. But fatherly loue ouercometh this fault, so that men forgetting themselues, doe more liberally bestow vpon their children. And from whence proceedeth this, but because that God from whom all fatherlinesse descendeth, Ephe. 3. 15. poureth this portion of his goodnesse into their heartes? If that a fewe droppes of ioue in man doe so much preuaile to doe well, what is to bee hoped for out of the sea it selfe, which canne neuer bee drawne drie? Can GOD himselfe bee straight, which doeth so open the heartes of men? yet heere must bee considered that saying of Esayas 49. 15. Although a mother should forget her children, yet the Lord will be like himselfe, so that he will alwayes shew himselfe to be a father.

11. *Good giftes.* Christ did of purpose vse these words, least that the faithfull in prayer should loose the raine too much to fond and euill desires. Wee know how intemperate and presumptuous our flesh is in this behalfe for there is nothing that we doe not aske of God: & except that he yeeld to our folly, wee fret and fume against him. Christ therefore maketh our requestes subiect to the will of God, that he should not giue vnto vs any thing, but that which he knoweth profitable for vs. Wherefore let vs not thinke that he hath no care of vs; so oft as hee granteth not our requests: because it is in him to iudge what is convenient for vs,

But now, because all our affections are blinde, the rule of our prayer must be taken out of the word of God, neyther are we meete to iudge of so weighty a matter. Therefore, whosoever desireth to come to God with faithfull prayer, let him learne to bridle his hearte, that hee aske not any thinge, but according to his will, as Iames teacheth, 4. 3. of his Epistle.

Luke in the last clause for good giftes, placeth the holy Ghost, not excluding other benefites, but shewing what is especially to bee desired. For that ought alwayes to be in our minde, seeke first the kingdome of God, and other things shall then be ministred vnto you. Wherefore it behoueth the children of God, to that ende that they might prepare themselves rightly to prayer, to put off earthly affections, and to ascend to the meditation of spirituall life. And so it shal come to passe, that they shall make lesse account of meat and cloath, then of the seale and pledge of their adoption: But when God shall giue so precious a treasure, he will not deny others that are lesse.

L V. 5. *Which of you shall haue a friende.* Luke addeth this similitude, where of Matthew maketh no mention, and the meaning is, there is no cause why the faythfull should faint in their heartes, if they do not presently obtaine their desires, or if that seeme hard to be obtained, which they doe desire. For if importunitie of demanding doth wrest out of men that, which they would not willingly doe, there is no cause why wee should doubt, but that God will bee entreated of vs, if wee constantly continue in prayer, and that our mindes cyther through delay or difficultie waxe not weary.

Matthew 7.

12. *Therefore whatsoever yee woulde that men should doe vnto you, euen so do yee to them: for this is the law and the prophets.*

13. *Enter in at the streight gate: for it is the wide gate and broade waye that leadeth to destruction: & many there be, which go in thereat.*

14. *Because the gate is streight, and the way narrow, that leadeth vnto life, and fewe there be that finde it.*

Marke.

Luke. 6.

31. *And as yee woulde that men should doe to you, so do yee to them.*

It is in vaine to shew howe this dependeth of the former, sith that often in such shorthe sentences, these clauses doe abounde. I sayde before, that Matthew doth not reporte one only Sermon of Christes: but out of diuers sermons hee gathereth the summe of the doctrine. Therefore this sentence is to bee read by it selfe, wherein Christe instructeth his disciples to equity, & setteth downe a shorthe and an easie definition of the same: that wee might knowe that so many contentions doe raigne in the worlde, and that men doe hurt one another so many wayes, for no other cause, but because that wittingly and willingly they treade equitie vnder their fecte: and yett enery one would haue the same streightly obserued to wardes himselfe. Where it standeth vpon our owne profit, there is none of vs that cannot distinctly & subtilly declare what is right. Therefore sith all men doe shew themselves ready teachers of righteousnesse for their owne commodity: how commeth it to passe, that the same knowledge is not ready, when either the profit or the losse of other men commeth in question: but because wee are onely wise for our selues, & no man prouideth for his neighbours. And not so onely, but maliciously, and of set purpose, we close our eyes at the rule of equity, which shineth in our hearts.

Therefore Christ teacheth that euery man may bee a rule vnto himselfe of iust and vpright dealing towards his neighbours. if he would perforce that to others, which he requireth to be done vnto himselfe. So he confuteth all vaine pretenses, which menne imagine to couer, or to counterfeit their owne vnrighteousnesse. For without doubt perfecte equity shoulde raigne amongst vs, if wee were as faythfull working (that I may so speake) disciples of charitie, as wee are ready teachers to haue others to doe to vs.

*For this is the lawe and the Prophetes.* Christe doeth not meane that this one poyn of doctrine is onely deliuered in the lawe and the Prophetes: but whatsoever is there commaunded concerning charitie, and what lawes and exhortations are there set down for the maintenaunce of righteousnesse, are all referred to this purpose. The meaning thereof is, that hee satisfieth the second table, if hee shew himselfe in that sort to others, as hee desireth others shoulde shew themselves to him: as if hee shoulde haue sayd, there should be no need of long and tedious disputations, if this simplicitie were maintained, and men should not with a preposterous loue of themselves blot out that equitie, which is engrauen in their heartes.

13. *Enter in at the strait gate.* Because there is nothing more against the flesh, then the doctrine of Christ, no man shall at any time well profite in the same: but hee that learneth to gather his owne senses and all his affections as into a narrow strait, that they may keepe themselves with in those straites, in which the heauenly maister brideleth our wantonnesse. Because men do willingly flatter themselves, leape and runne out of order. therefore Christ doeth here admonish his disciples, that they should prepare themselves, as to a strait & thorny journey. But because it is hard to restraine our lustes frō this vnbrideled & wandering folly, hee mitigateth this bitterness with a comfortable reward, when he sayeth, by the narrow gate and way we enter into life.

Againe, least being caught with the baights of a lycentious and a dissolute life, we should wander whether the pleasure of the flesh doth draw vs: he saith, that they doe runne headlong to death, which hadde rather goe through the wide way and broad gate, then to goe through the straites, which lead to life. But hee sayth expressly, that many doe run through the wide way: because that menne do ouerthrow one an other, by peruerse and euill examples. For whereof cometh it to passe, that all menne doe wittingly and willingly without all care, call themselves headlong: but because they doe not thinke that they shall perishe while they perishe with a great company? And on the other side, the small number of the faythfull doth make many carelesse: for wee are hardly brought to renounce the worlde, and to frame our selues and our liues after the maners of a fewe. For we thinke it an absurde thing to pull vs from the multitude, as if wee were not a parte of mankinde.

But though the doctrine of Christe dooth holde vs as bondmenne, bringeth our life into a streight way, seperateth vs from the multiude, and ioyneth vs to a fewe companions: yet this straightnesse ought to be no hinderance vnto vs, that wee shoulde any whitt the lesse striue after life.

But

But it doeth sufficiently appeare by Luke, that Christe sayde this at an other time, and not then when he vttered those paradoxes of the blessed life (which we haue seene before,) and deliuered to them an order of prayer. And that is it which I haue touched so oft. These things which are set downe by the other Euangelistes, according to the order of the history, are gathered together by Matthew into one summe, that so it might the better appeare, how Christe instructed his disciples. Therefore I thought it meete to adde all the place of Luke which agreeth to this matter. For when I shall diligently admonish the readers of the course of time which Luke obserueth, I hope they will graunt me pardon if in gathering the doctrine I be not more curious then Matthew.

Matthew c.

Marke.

Luke. 13.

23. Then sayde one vnto him, Lord are there fewe that shall be saued? And he sayd vnto them.

24. Striue to enter in at the straight gate, for many I say vnto you, will seeke to enter in, and shall not be able.

23. Then sayd. Although Matthew rehearseth this answer of Christ in one texte, with ether sentences spoken to the people, yet I thinke that he had occasion giuen him to speake this, by this present question. Furthermore, the occasion that moued that this question shoulde bee asked seemeth to bee, because that Christe who professed himselfe to be the authour of life, coulde scarce gather him a fewe disciples. And he might seeme to cōtemne the whole Church, a small company of menne onely excepted. But outwardly the whole people which regarded not the doctrine of Christ, but refused him altogether, seemed to be adopted of God as heires of life. And we oftentimes do doubt the same, so oft as wee behold the ouerthwart estate of the world. What meaneth this, that the greater part followeth a way contrary and disagreeing to the Gospell? Therefore Christe speaking to all, exhorteth them to striue to enter in at the straight gate. By which wordes Christ meant to drawe his dilciples from foolish curiosity, which hindereth and stayeth many, which looke about whether any other doe ioyne themselues to them, as though they woulde not bee saued but with a great company. In that he commaundeth to striue or to endeouour, he meaneth that they cannot come to euerlasting life without great and many difficulties. therefore let the faythfull rather bestowe their studie vpon this, then be too curious about the multitude that go astray.

24. For many will seeke to enter. This is therefore added, least we should bee deceiued with a vaine hope, as if many companions should helpe vs. I or as flesh is glad to flatter it selfe, many do promise themselues an easie way to life, which in the meane season do please themselues with euery thing. So others doe againe deceiue others, that they sleepe in a wicked securitie. Christ that he might shake off such delights from his disciples, affirmeth that they shall be excluded, which promise now vnto theselues a certaine possession of life.

Matthew.

Marke.

Luke. 13.

25. When the good man of the house is risen vp,

and hath shutte to the doore, and begin to stande without, and to knocke at the doore, saying: Lord, Lorde, open to vs, and he shall answere, and say vnto you, I know you not whence you are.

26. Then shall ye beginne to say, wee haue eaten and drunke in thy presence, and thou hast taught in our streetes.

27. But he shall say, I tell you, I know; ou not whence you are: depart from mee all ye workers of iniquitie.

28. There shall bee weeping and gnashing of teeth, when ye shall see Abraham & Isaac, & Iacob, and all the Prophets in the kingdome of God, and your selues thrust out at doores.

29. Then shall come many fro the East, & from the West, & from the North, and from the South, and shall sit at the table in the kingdome of God.

30. And beholde there are laste, which shall be first, and there are first which shall be last.

25. When the goodman of the house is risen. Although these thinges were spoken after another time, as I sayd euen nowe, yet I had rather to haue respect of the doctrine then of the time. For this is no small helpe to the vnderstanding, if those may be read together in one text, which do agree together in one sence. Because that Christ hadde affirmed that the gate is not opened to many which desired to enter into heauen. Now he sayth that they shall profit nothing, although they occupy a place in the Church: because that God shall at length rise in iudgement, that he may exclude out of his kingdome, all them that vsurpe a place amongst them of his housholde. And he vsith the similitude of a housholder: who if hee vnderstoode that some of his wicked and wanton seruantes should steale out by night, and leaue the house open to theeues: hee himselfe ariseth and locketh the gate: and will not let in those wandring and night straying menne, which doe out off season wander by the high wayes. Further, in these woordes hee admonisheth vs to take occasion while it is offered. For so long as the Lord calleth vs vnto him, wee as it were haue a gate sitte open for vs into heauen: but the greater part doth not vouchsafe to stirre a foote. Therefore Christe pronounceth that the gate shall at the length bee shut, and so they shall bee in daunger to be shut out which waite for company.

26. Thou hast taught in our streetes. Christe expressly excepteth, that it shall profit the Iewes nothing, that he came neare vnto them, and that he familiarly offereth himselfe that they should enioy him, except they answere at the day when they are called. But he doth not prosecute that similitude. For, speaking of a housholder, hee doeth plainly with out a figure declare himselfe to be the iudge: and this doeth not agree to any other then vnto him selfe. Thou hast taught in our streetes: that is, that the Iewes shoulde not through their negligence loose that saluation which they might now obtaine.

28. When ye shall see Abraham. When as the Iewes hadde nothing like vnto

vnto the holy fathers, yet they would vainely brag of that stocke neyther was ther any thing so vsuall amongst the, as to abuse the title of the Church: Christ testifieth that this degenerate people, which departed from the faith and godlines of the fathers, are estranged from the kingdome of God. And heerein is contayned a secreteproofe, because that they which desire to haue companions in seeking saluation, did not rather endeouour to adioyne themselues to Abraham the Prophets, and the holy fathers, then seeke about for their equals, which by their examples were fallen farre out into innumerable corruptions. As if hee should haue sayd, if you doe now neglect to enter in at the straight gate, because the multitude of them which goe astray doth come behinde you, doe you not see how you are seperated from the companie of the faithfull, while you doe linke your selues to the companie of the vnfaithfull? If that the sight of the world doth now blind your eyes, this slouthfulnesse shall bee taken from you at the last day, but too late. For then you shall know that you and your like are strangers from the kingdome of God, and that you haue not any thing commo with Abraham.

29. *They shall come from the East.* It is an amplification gathered hereof, that the Iewes being reiecte (which thought themselues onely to bee the lawfull heires of God) the Gentiles should be set in their place, that they may receiue the life promised to Abraham and his stocke. And hee opposeth the Gentiles against them, that he might prickethem forward as with a godly ieaousie to faith. Euen as Paul Romanes 11. 14. writeth that it should be an ornament of his ministerie, if he might prouoke them of his owne countrie and flesh to such an emulation. And so it was necessarie that the Iewes should be pricked when as they pleasing themselues too much, did proudly contemne God and all his giftes. But because that Mathew hath this sentence againe a litle after, I doe now touch the same the more sparingly.

30. *Behold there are last.* Christ vseth these words oftentimes, as wee shall see other where, but in a diuerse sense. In this place hee meaneth nothing else but to ouerthrow the vaine confidence of the Iewes: which when all the world was forsaken, were chosen of God, being placed in this dignitie, imagined that God was bound to them: For this cause Christ telleth them that their lot shall bee shortly altered, so that the Gentiles which were then as outcastes shoulde haue the cheife roome: And the Iewes being put from their honour, should not hold the lowest corner in the Church.

Mathew. 7.

Marke.

Luke. 6.

15. Beware of false Prophets, which come to you in sheepes clothing, but inwardly they are ravening wolues.

16. Yee shall know them by their fruite, doe men gather grapes of thornes? or figges of thistles?

17. So euery good tree bringeth forth good fruit, & a corrupt tree bringeth forth euill fruite.

18. A

43. For it is not a good tree that bringeth fourth euill fruite: neyther an euill tree, that bringeth forth good fruite.

44. For euery tree is knowne by his owne fruite: for neyther of thornes gather men figges, nor of bushes gather they grapes.

45. A

18. A good tree cannot bring forth euill fruite: neyther can a corrupte tree bring forth good fruite.

19. Euery tree that bringeth not forth good fruite, is hewen downe and cast into the fire.

20. Therefore by their fruites yee shall know them.

15. Beware. Christ teacheth in these wordes that his Church shoulde bee subiect to diuers deceits, and therefore it would be dangerous least many should fall from the faith, except they bend themselues to take heede. Wee know how ready men are to vanitie, and so they doe not onely of nature desire to be deceiued, but all men seeme to be wise to deceiue themselues. And Sathan also a wonderfull craftes man in deceiuing, ceaseth not to lay snares wherein hee may entangle the simple and vnwarie. But the Iewes did hope that they should haue a pleasant estate vnder the kingdome of Christ, free from all trouble and vexation. Therefore he admonisheth his disciples, if they desire to stande fast, that they should prepare themselues to auoide the subtil sleights of Sathan. For it is the will of the Lord (as I haue already sayd) to exercise his Church with continuall warfare in this worlde. Wherefore, that we may continue his disciples vnto the ende, it sufficeth not onely that wee bee taught, and that we submit our selues to be governed by his word: but because that wee shall be daily assaulted by Sathan, it is necessary that our faith be armed to resist. And it is the cheifst thing, if wee suffer our selues to be governed of the good and faithfull ministers of Christ: but because that on the contrary side there doe arise false teachers, except wee doe watch diligently, and bee armed with constancie, wee shall be easily led from the flocke. To this purpose also pertaineth that saying of Christe, Iohn 10. 3. The sheepe doe heare the voyce of the shepheard. and they will not heare a stranger; but flee from him. Whereby wee also gather that there is no cause why the faithfull shoulde bee discouraged in their mindes, or troubled, while the wolues do breake into the fold of Christ: while the false Prophets doe endeuour with talte doctrines to ouerthrowe the pure faith of Christ, but they ought rather to be stirred vp to set diligent watch. For Christ doth not in vaine bidde vs beware, wherefore if our owne sloughfulness doth not circumuent vs, we shall easily escape all his deceits. And certainly without this hope we should not be bold nor couragious to take heed. When we know how that the Lord would not haue deceiued vs by the inuasions of Sathan, let vs goe forwarde without feare, asking of him the spirite of discretion, by whom as he sealeth the beleefe of his truth in our hearts, so, that he would reueale the deceits and subtilties of Sathan, least wee bee deceiued. When Christ sayth they come in sheepes clothing, which are inwardly wolues he meaneth that they want not faire pretences, if wee doe not with wisdom sift them throughly.

16. By their fruites. If this note of difference had not bene added, the authoritie of all teachers might without exception haue come in question. For if a deadly daunger were to be feared in the teachers, and that there were no meanes to auoyde it, then all of necessitie shoulde bee suspected.

45. A good man out of the good treasure of his heart bringeth forth good, and an euill man out of the euill treasure of his heart, bringeth forth euill, for of the aboundance of the heart his mouth speaketh.



sted, and there shoulde not bee a better remedy, then for all men to shut their eares. And we see prophane menne pretend this daunger, that they might without punishment reiecte all kinde of doctrine, the weake also and the rude doe stand in doubt. Christ therefore least that his Gospel and the syncre & faithfull ministers of the same should loose the reuerence due, commaundeth that they should iudge of false Prophets by their frutes. Wherefore the Papistes are too foolish & corrupt, which that they might stirre vppe enuy against vs, do precisely cast forth this sentence of Christ: beware of false Prophets: and with their outcries they make the simple, not knowing any cause why, rashly to abhorre vs. But it is necessary that whosoever desireth to obey the counsell of christ, should iudge wisely and discreetly: for we do not onely willingly confesse, that false Prophets should bee taken heed off, but we do also diligently and earnestly exhort the simple that they should beware of them. Onely wee admonish them, that according to the rule of Christ they doe first certainly know then, least the simple doe beare the punishment of their rashnesse in refusing the pure worde of God: for there is great difference betweene carefull heede taking, & preposterous loathing. But the Papists do too wickedly abrogate the commaundement of Christe, which by casting forth a false feare, do drue the miserable soules from searching. Therefore let this bee first considered, that they which through feare do refuse or flee the doctrine which they know not, doe therein wickedly, and make small accounte of this commaundement of Christe. Now remaineth to be scene, what frutes Christ noteth, and in my iudgement they are deceiued which restrayne it to the life. For this triall were very vncertaine, when as the most wicked deceiuers doe imitate a most fained holinesse, and also pretende I knowe not what shoves of most straight life. I grant that their hypocritic shall be at the length reuealed, because there is nothing more harde then to counterfeit vertue. But Christe woulde not submitte his doctrine to so vntighteous and base iudgement, that it shoulde bee measured by the life of menne. Therefore vnder their frutes he comprehendeth the maner of teaching, and that is the chiefe. For thereby Christ proueth that hee was sent of God; because hee seeketh not his owne glory, but his fathers which sent him. Iohn 7. 18. If any doe obiekt that fewe haue that capacitie giuen them to iudge good frutes fro euil, I answer as I sayd euen now, that the faithfull when need is, shall neuer want the spirite of discretion, so that they distrust in themselues, and bid their owne vnderstanding farewell, and giue themselues wholly to bee governed of him. In the meane while let vs remember that all doctrines are to be brought to be tryed by the worde of God, and therefore to bee ruled by the analogie of fayth in iudging false Prophets. Then must bee considered what God enioyneth to his Prophets and ministers of his word, for thereby may their faythfulnesse be easily discerned. As for example sake, if wee propose vnto vs those things which Paule requireth in bishops, that onely discription shall suffice to condemne the whole dunghil of popery: for the Popish sacrificers seeme to doe their diligence to set vppe a contrary shew. Wherefore it is no miracle if they forbid men to iudge of false Prophets. But this place doeth evidently shewe that titles are nothing to bee accounted off, no, nor the calling it selfe is of any estimation, except they be called pastours, and being called to the of-  
fice

sice of teaching, do faithfully follow their calling. *Doemen gather.* By those pro-  
 uerbes which were then commonly vsed, & received by the consent of all men,  
 doth Christ proue that no man can be deceiued by false Prophets, but he which  
 wil willingly be blinde. Because the frutes doe openly make triall which are the  
 faithfull seruants of God, and the false labourers, euen as the frutes doe shewe  
 the tree. The sentence in Luke seemeth to be generall, whereby Christ teach-  
 eth that euery man may be iudged by his frutes, as a tree is known by his fruit.  
 For after hee had set downe a reproofe against hypocrites, which see a moat in  
 the eye of an other, not seeing a beame in their owne, he presently addeth. *For  
 an euill tree cannot bring foorth,* and that causall word (*For*) seemeth to ioyne two  
 sentences together. But because it is certaine that Luke in that sixth chapter, re-  
 hearseth diuers sermons of Christe, it may bee also that he doeth briefly touch  
 that which Matthew setteth downe more fully. Neither doe I rest vpon that  
 causall aduerbe, which is oftentimes in other places superfluous, which may al-  
 so appeare by that clause: for Luke so concludeth this speach, *A good man out of  
 the good treasure of his heart.* Neither doe I doubt, but that Christ doth plainly  
 set downe what maner of iudgement this should be, which he commandeth to  
 be had by the frutes: that is, that the faythfull should diligently examine what  
 fruite they bring foorth into the worlde, which professe themselues to bee the  
 seruants of God: as if he should haue sayd, titles doe smally auaille, vntill he that  
 speaketh shall proue indeed that he is sent from God: yet I do not deny but that  
 this place may be applyed to the generall doctrine. And certainly the last clause,  
 namely: *that of the aboundance of the heart the mouth speaketh,* doeth reach further  
 then to the false prophetes, seeing that it is so common a prouerbe. If any doe  
 object that mens tongues do often lie, so that they speake best which are worst  
 affectionate: I answere, Christ doth here teach simply, that which is most com-  
 monly vsed. For although hypocrites do pretende one thing in wordes, which  
 they doe neuer thinke in their heart: yet that letteth not but that the tongue  
 may be aptly and very well called the figure or shew of the minde.

## Matthew. 7.

21. Not euery one that sayeth vnto me Lord, Lord,  
 shall enter into the kingdome of heauen, but hee that  
 doeth my fathers will which is in heauen.

22. Many will say to me in that day, Lorde, Lorde,  
 haue we not by thy name prophesied? and by thy name  
 cast out deuilles? and by thy name done many greate  
 workes?

23. And then will I professe to them, I neuer knewe  
 you, departe from me, yee that worke iniquitie.

## Marke.

## Luke. 6.

46. But why  
 calye me master,  
 master, & do not  
 thinges that I  
 speake.

21. Not euery one that sayeth. Christe stretcheth his speach further.  
 Neyther spake hee onely of false Prophetes, which breake in amongst the  
 flocke, to strale and to deuoure: but of hirelinges, which vnder the  
 countenance of shepherdes doe deceitfully thruste in themselues, and yet  
 haue

haue no affection of godlines. And although this doctrine comprehendeth a l  
hypocrites what degree or place soeuer they are in: yet he doth properly touch  
false teachers which seeme to excell about others. Neyther doth he direct his  
speech to them alone, that he might waken them out of their securitie, wherein  
they lie as drunken men, but hee also admoniseth the faithfull, that they giue  
not to such disguised people, more then is meete. In summe, hee foretelleth  
that as soone as the doctrine of the Gospell shall begin to bring forth fruite, so  
that it shall haue many disciples, there shall be many not onely of the common  
sort which shall falsly and hypocritically giue their name to the Gospell, but  
also amongst the pastours, there shall bee the same falshoode, so that they shall  
denie in deedes and life that which they professe with mouth, Therefore who  
soeuer desireth to be accounted amongst his disciples, he must doe his diligence  
that he may sincerely and from his heart addict himselfe to meditate newnesse  
of life. In Luke there is a generall reproofe, *But why call ye me maister, maister.*  
But because this corruption doth for the most part spring from dissembling tea-  
chers. and doth the more easly spread from them to the whole body: therefore  
in Mathew Christ doth namely inueigh against them. To doe the will of the  
father, doth not onely signifie philosophically to frame their life and maners to  
a rule of vertues, but also to beleue in Christ, as it is sayd in Iohn 6 40. There-  
fore in these wordes faith is not excluded, but is established as the spring from  
whence the rest doe flow.

22. *Many shall say vnto mee.* Christ citeth againe the hypocrites before his  
iudgement seate, as we sayd euen now out of Luke: for so long as they occupie  
a place in the Church, they doe partly flatter themselves, and also they do part-  
ly deceiue others. Therefore he sayth that there shall be a day wherein he will  
purge his floore, and the weedes and chaffe shalbe seperate from the pure wheate  
To prophesie in Christes name, is by his authoritie, and as it were by his go-  
uernement to execute the office of teaching. For prophesie in my iudgement is  
taken in this place generally, as in 1. Corinthians 14. hee might haue simply  
vsed the worde of preaching: but purposely hee vsed that which was of greater  
estimation, that he might the better declare that the outward profelsion is no-  
thing worth, how excellently soeuer men do account of it. So to work miracles  
in the name of Christ, is nothing els then to do miracles by his power, ayd, go-  
uernement and leading. For although the name of works is sometime restrai-  
ned to one sorte or kinde of miracles, yet in this place and in many others, hee  
noteth all miracles.

23. *I will professe to them.* By this speech Christ seemeth to allude to the  
vaine boasting wherein hypocrites doe now at this day vaunt themselves, as if  
hee should haue sayd, while they confessed me with their tongue, they thought  
that they had discharged their dutie well: and now a holow confession of my  
name with their tongue is heard. But I in like sorte confesse against them, that  
what soeuer they professe, is vaine and lying.

But what meaneth this confession of Christ, that he neuer accounted them  
amongst the number of his disciples: no not euen when they gloried that they  
were the pillars of the Church?

Therefore hee commaundeth them to cease, which vnder a deceitfull title haue for a time stolne an vniust possession to their house. It seemeth that Paule tooke out this sermon of Christ that which he sayth. 2. Tim. 2. 19. The Lord knoweth who are his, let euery one that calleth on the name of the Lord depart from iniquitie. For the first clause tendeth to this purpose, that the weak should not faint nor be troubled at the falling away of some, whose name was greate and famous. For he sayth that they were neuer knowne of the Lorde, though they dazeled the eyes of menne with a vaine shewe. Then hee exhorteth all them which would bee accounted amongst the Disciples of Christ, that they should speedely withdraw themselues from iniquitie, leait that Christ do driue them away out of his sight, when he shall seperate the lambes from the goates.

## Mathew. 7

24. *Who soeuer then heareth of me these wordes, and doth the same, I will liken him to a wise manne which hath built his house on a rocke.*

25. *And the raine fell, and the flouds came, and the windes blew, and beat vpon that house, and it fell not, for it was grounded on a rocke.*

26. *But who soeuer heareth these my wordes, and doth them not, shall be likened to a foolish manne which hath builded his house vpon the sand.*

27. *And the raine fell, and the floudes came, and the winds blew, and beate vpon that house, and it fell, and the fall thereof was great.*

28. *And it came to passe when Iesus had ended these wordes, the people were astonished at his doctrine.*

29. *For he taught them as one hauing authoritie, and not as the Scribes.*

## Marke

47 *Who soeuer commeth to me, and beareth my wordes, and doth the same, I wil shew you to whom he is like.*

48. *He is like a man which built a house, & digged deep and laid the foundation on a rocke, and when the waters arose, the floud beate vpon that house, and coulde not shake it for it was grounded vpon a rocke.*

49. *But hee that heareth and doeth not, is like a man that built a house vpon the earth, without foundation, against which the floud did beate and it fell by and by, and the fall of that house was great.*

## Luke. 6.

24. *Who soeuer then.* Because for the most part it is hard to discerne the true professors of the gospell from the counterfeite, Christ by an apt similitude sheweth wherein they differ most. For he proposeth two houses, whereof the one was built without a foundation, and the other had a good foundation. For when ther was the shew the same outward appearance in them both, the first being beaten with wind and stormes, or shaken with floudes, doth presently fall, but the latter shall stand fast vpon his sure foundation against all violence. Christ therefore compareth the vaine and windie profersion of the Gospell, to a beautiful, but no sound building, which though it were set vp to the shewe, yet it was readie to fall at euery moment, because it lacked a foundation. Therefore Paul commandeth vs to be well & thoroughly grounded in Christ, and to haue

deepe

deepe rootes least we be caried a way at euery blast. In summe, this is the purpose, true godlines cannot be discerned from counterfeite holines, vntill an examination and triall doe come: for temptations wherewith we are tried, are like to floudes and stormes, which doe easily beate downe vnsable mindes, whose lightnes is not perceiued in a calme and quiet time. *Heareth these wordes.* The relatiue *These*, doth not note one kinde of doctrine, but the whole summe of doctrine. For the Gospell, except it be deeply fixed in our minds (he sayth) is like vnto a wall which is built high, and is strengthened with no foundation. Therefore it is as much as if he should haue sayd, that is in deede the true faith which taketh deepe rootes in the heart, and resteth vpon an earnest and a constant zeale as vpon a foundation, so that it yeeldeth not to temptations. But such is the vanitie of mans vnderstanding, they which dig and pearce not inwardly euen to the deniall of themselves, doe builde vpon the sande.

28. *When Iesus had ended these wordes.* I vnderstand as well that sermon which hee hadde when he descended out of the mountaine, as the rest of his doctrine which hee had now vttered to the people. Therefore the meaning is, when as he had in diuerse places giuen a taste of his doctrine to the people, they were all amased, because that a certaine new & vnwonted maicstie did draw the minds of men vnto him. What it is to teach with authoritie and otherwise then the Scribes were accustomed, I haue before declared.

Mathew 8.

Marke 1.

Luke. 5.

1. Now when he was come downe from the mountaine, great multitudes followed him.

2. And lo there came a Leper, and worshipped him, saying: master: If thou wilt, thou canst make me cleane.

3. And Iesus putting forth his hand touched him, saying: I will, be thou cleane: and immediately his Leprosie was cleansed.

4. Then Iesus sayde vnto him: See thou tel no man, but goe and shew thy selfe to the priest, and offer the gift which Moses commanded, for a witness to them.

40. And there came a Leper to him, beseeching him, & kneeled downe vnto him, & said vnto him: If thou wilt, thou canst make me cleane.

41. And Iesus had compassion, and put forth his hand, & touched him, & said to him, I wil: be thou cleane.

42. And as soone as he had spoken, immediately the Leprosie departed from him, and he was made cleane.

43. And after he had giuen him a straight commaundement, hee sent him away forthwith.

44. And said vnto him, see thou say nothing to any man, but get thee hence, & shew thy selfe to the priest and offer for thy cleansing those thinges which Moses commanded, for a testimoniall vnto them.

45. And by and by hee arose, and tooke vpp his bed, and went forth before them all, in so much that they were all amased, and glorified God, saying: wee neuer saw such a thing.

12. Now it came to passe as he was in a certain city behold there was a man full of Leprosie, & when he saw Iesus, he fel on his face, & besought him saying, Lord: if thou wilt thou canst make me cleane.

13. So he stretched forth his hand, & touched him, saying, I will: be thou cleane, & immediately the leprosie departed fro him.

14. And hee commaunded him that he shuld tel it no man: but go, saith he, & shew thy selfe to the priest, & offer for thy cleansing, as Moses hath commaunded for a witness vnto thee. 15. But so much were went ther a fame abroad of him: and great multitudes came together to hear & to be healed of him of their infirmities. 16. But he left himself apart in the wilderness & praied.

1. *When hee was come downe from the mountaine.* Now Mathew returneth to the historie. He sayd before that Christ ascended into the mountaine: Then he gathered as into one heape many poynts of the doctrine of Christ. and now he addeth, that when as he preached in the mounte, hee healed a certaine Leper. Marke and Luke doe report the same hystorie, though they doe not set downe the time. Also the Godhead of Christ was shewed in the same, in so much as with his onely word, and touching with his hand, hee presently cured the man of his leprosie. But though this leprosie had bin an other kinde of disease, then that which is called *elephantiasis*: yet it appeareth plainly that it was hard to be cured. And if it had continued any long time, it was a rare example to haue any man healed of the same. But if wee grant that Physicians could by the knowledg of their Art haue holpe the same, yet it appeared in this miracle, that there was no help o. man in it.

2. *Hee came and worshipped.* What the Verbe doeth signifie, which they translate *to worship*, may easily be gathered out of this place. For the other two Euangelistes doe helpe vs well in the interpretation of it: of which Marke saith hee kneeled downe, and Luke sayth he fell vpon his face. Therefore in his gesture, that is in his kneeling, the Leper shewed a signe of reuerence. And we know that the Iewes did commonly vse worshipping, as the people of the East are much bent to such ceremonies. Wherefore many thinke that this Leper thought not to worship Christ with anie diuine worship, but onely to salute him honorably as some excellēt prophet of the Lord. But I do not dispute with what affection he worshipped Christ: but what he attributed to him I see, that is, that hee could make him cleane if hee would. By which words he witnesseth that he acknowledged a diuine power in Christ. And when Christ answereth that he will, he sheweth that he hath more attributed to him by man, then is proper to man. For it is necessary that hee should bee of great power, that should restore men to health: for whether the Leper beleued Christ to bee the Sonne of God, or that he had this power giuen him as Moses and the Prophets: Yet he doubteth not but that he hath in his hand and power the gift of healing. And that he speaketh vnder condition: If thou wilt thou canst, is not contrary to that assurance of faith, which God requireth in our prayers: neither ought men to hope after more then God promiseth. And the Leper was not assured either by Oracle or by any promise of God, what Christ would doe to him, therefore he should haue done rashly if hee had passed beyond these boundes: for where as we reade that some did sometimes pray simply, it is to be vnderstood that they had some singular motions, which cannot be holden as a rule. Yet I know not whether one speaking properly, may say that the Leper conceiued this as a prayer: For hee onely sayth that he is so perswaded of the power of Christ, so that he doubteth not but that he could heale his Leprosie. When he offereth himselfe to be healed by him, being yet vncertaine of the successe: because the will of Christ was not as yet knowne vnto him.

3. *Putting forth his hande he touched him.* The touching of a Leper in the time of the Lawe was contagious: but because there was that puritie in Christe, which swalloweth vpp all vncleannesse and pollutions, he doth neyther defile himselfe by touching the Leper, neyther doth he transgresse the

the lawe. Hee taking vpon him our fleshe, doeth not onely vouchsafe vs the touchinge of his hande, but tooke vpon him one, and the same body with vs, that wee might be flesh of his fleshe: Neyther doth he onely reach his arme to vs, but descended from heauen euen to the very helles: yet not withstanding, hee was not any thing blotted thereby, but remayning perfect, hee tooke away all our filthinesse, and hath washed vs with his holinesse. But when with his word alone, he was able to heale a Leper, he also touched him with his hand, to witnesse his mercifull affection, and no marueile, seeing that he would take vpon him our fleshe, that hee might purge vs from all our sins, wherefore reaching out of his hand, was a signe & a token of his great fauour & goodnes. And certainly, that which wee doe carelesly passe by through our cold reading, cannot bee well considered without great wonder, that the Sonne of God was so far from abhorring to speake with the Leaper, that hee reached out his hand also to touch his vnclenesse.

4. *Iesus sayde vnto him,* Some, that they might excuse the Leaper, doe not thinke that hee was earnestly forbidden by Christe, that hee should not publishe the myracle, but that it was rather vsed to pricke him forwarde: yet others are of a better iudgement which thinke that the cause of his forbidding was, for that the time appoynted was not yet come. I grant that this myracle ought not to haue bene suppressed: but there was some certaine reason why the Lord would not haue his fame spread so soone, or at the least not vttered by the Leaper, therefore I iudge that the Leaper by his preposterous zeale was so farre from deseruing any praye, that he was rather to bee condemned because hee did not obey the commaundement. If hee would haue bene thankfull to him that healed him, hee could not otherwise haue done it better then by obedience, which with God is preferred before all sacrifices, 1. Sam. 15. 22. and it is the beginning and chiefe of all lawfull worshippe.

Therefore by this example wee are taught, that they doe wickedly, which maintaine an vnaduised zeale: for the more they apply theselues in the seruice of God, the more they increase the nūber of rebelles against his cōmaundement

*Shewe thy selfe to the Priest.* Because the Ceremonies of the lawe were not as yet abrogated, Christ would not that they should bee contemned or pretermitted. Nowe God in his lawe hadde commaunded (as it is reported in the fourteenth Chapter of Leuiticus, and the seconde verse,) that if any man was censed from his Leprosie, that hee should offer himselfe to the Priest, with a sacrifice of thankesgiuinge. And the ende was, that the Priest by his iudgement should approoue the benefite of GOD, and also that hee that was healed, should shewe some testimonie of his thankfulness. Christe therefore sending the Leper to the Priest, doeth declare that hee hadde no other purpose, but that he might sette foorth the glory of God. For the shewing is referred to a triall, and the gift was a token of thankes giuing. His wil was that the Priestes should iudge, that the grace of God might be the more euident and vndoubted: and that the Leper should acknowledge that hee was healed of God. Yet (as I sayde euen nowe) hee commaunded to keepe the rites prescribed in the lawe vnto the time of the abrogation.

The Papistes are without all reason, in that out of this place they gather a lawe of their confession . Allegorically they call sinne a leprosie : and the sacrificers which the Pope consecrateth, to bee the iudges of the spirituall leprosie. But if wee shoulde graunt that this power was giuen to the Priestes in the lawe, that the people might knowe that all their cleanness and iudgement of the same did depende vpon the Priesthoode : Yet the Popish sacrificers did wickedly, to take that vnto themselues . For what honour soeuer was giuen to the Priestes of the lawe, the same doeth Christe nowe challenge to himselfe alone. Therefore hee onely knoweth and iudgeth of the spirituall leprosie, and hee is onely worthy to whom they that are cleansed, should offer the gift of their purgation. And therefore vnder the lawe was their cleansing sealed by the offering of a sacrifice, because that men are not otherwise cleansed then by the shedding of blood. Therefore to giue that right to any other, which God hath assigned to his owne sonne, is most haynous sacriledge. And that Christe commaunded the ministers of the Gospell to declare vnto sinners that they are made cleane, which the Papistes do imagine to appertaine to their fained iurisdiction , is not to bee wrested that they might discerne of the leprosie.

MARK E. 44. *For a witnesse vnto them.* Some doe take a testimony for a law or statute, as it is said in the hundredth two & twenty Psalm, & the fourth verse. God gaue this as a testimony to Israell. Yet this seemeth to mee to bee colde : for I doubt not but that the pronowne *Them*, hath relation to the priests. Therefore in my iudgement Christ had respect to the circumstance of this present matter, because that in this miracle there shoulde bee most euident prooffe to conuince them for their vnthankfulness. Neither is that any let that Christ commaunded the Leper to holde his peace: for his wil was not that the remembrance of this miracle should be buried for euer. Therefore, when as by the commandement of Christ the Leper came into the priestes sight: it was to witnesse vnto them that were inexcusable, if they would not embrace Christ for a minister of God, and also all occasion of speaking euill was taken away, when as Christ did not omitte any poynt of the law.

In summe, if they had not beene incurable, they might haue beene brought to Christe, but this so solemne a witnesse of God was effectuell enough for the condemning of the vnbeleeuers.

45. *So that Iesus coulde no more.* Hereby wee gather why Christe would not that this miracle shoulde so soone haue beene vttered, that hee might by that meanes haue the more liberty to teach, not that the enemies rose vppe against him which sought to stoppe his mouth : But because the importunity of the people was so great in desiring miracles, that hee hadde no time for doctrine : and his will was to haue all menne more bent to the worde then to signes.

Therefore Luke sayeth that hee dwelled in the desertes . For hee auoyded the sorte of menne, because hee saw hee coulde not satisfie the desires of the people, except hee shoulde ouerwhelme his doctrine with aboundance of signes.



Mathew. 8

Marke

Luke. 7.

5. When Iesus was entred into Capernaum, ther came vnto him a Centurion beseching him.

6. And said, maister, my seruant lieth sicke at home of the palse, and is grievously pained.

7. And Iesus sayd vnto him, I will come and heale him,

8. But the Centurion answered saying: Maister, I am not worthy that thou shouldest come vnder my rooffe: but speak the word on ly, and my seruant shall be healed

9. For I am a man also vnder the authoritie of another, and haue souldiers vnder me: and I say to one, Go: & he goeth, and to another, come, and he commeth, & to my seruant, do this, & he doth it

10. When Iesus heard that, hee maruailed and said to them that followed him: Verely I say vnto you, I haue not founde so great faith euen in Israell.

11. But I say vnto you that many shall come from the East and West, and shall sit downe with Abraham and Isaac, and Iacob in the kingdome of heauen.

12. And the children of the kingdome shall be cast out into vtter darkenes: there shall be weeping and gnashyng of teeth.

13. Then Iesus said vnto the Centurion: Goe thy way, & as thou hast beleueed, so be it vnto thee. And his seruant was healed the same houre.

5. When Iesus was entred. They which think that Mat. & Luke do set down two diuers hystories, do striue about a matter of nothing. This only diueritie is in the words. That Mathew sayth that a Centurion came to Christ, But Luke saith that he sent certain of the Iewes which should speake vnto him in his name. But Mathew doth not without cause attribute that vnto him, which was done at his request and in his name. But the two Euangelists do so agree in all circumstances that it were folly to imagine two miracles of one. Also I doubt not but the

1. When he had ended all his sayings, in the audience of the people, hee entred into Capernaum.

2. And a certaine Centurions seruant was sicke, and readie to die, which was deare vnto him.

3. And when he heard of Iesus, hee sent vnto him the Elders of the Iewes, beseching him that hee woulde come and heale his seruant.

4. So they came to Iesus, and besought him instantly: saying, that he was worthy that he should doe that for him.

5. For he loneth, sayd they, our nation, and hath built vs a Synagogue.

6. Then Iesus went with them: but when he was now not far frö the house, the Centurion sent freinds to him, saying to him, Lord, trouble not thy selfe: for I am not worthy that thou shouldst enter vnder my rooffe.

7. Wherefore I thought not my selfe woorthy to come vnto thee: but say the word, and my seruant shall be whole.

8. For I likewise am a man set vnder authoritie, and haue vnder me souldiours, and I say vnto one, Go, and he goeth, & to another, Come, and he cömeth and to my seruant, Doe this, and hee doth it.

9. When Iesus heard these thinges, hee maruailed at him, and turned him, and sayd to the people that followed him, I say vnto you, I haue not found so great fayth: no not in Israell.

10. And when they that were sent, turned back to the house, they found the seruant that was sicke, whole.

companie of souldiours, which the Centurion guided, had their standing in the Citie of Capernaum, as they were wont to distribute legions for the defence of the cities. When he perceiued the maners of the people to be very wicked and corrupt: (for we know that Capernaum being a citie neare to the sea side, was filled with moe superstitions then others,) yet that hindered not but that the countrie superstitions being condemned, he might haue a tast of true & sincere godlines: for he could not build a synagogue for the Iewes without some enuie and danger, neyther could he loue that nation, but because that he embraced the worship of God alone. Therefore before that Christ healed his seruant, he himselfe was healed of the Lorde. And that was wonderfull, that a warrour which had passed the seas with a band of souldiours, that hee might accustome the Iewes to beare the yoke of the Romanes tyrannie, should willingly submit himselfe and yeelde obedience to the God of Israell. That Luke sayth that this seruant was deare vnto him: he by this meanes preuenteth a doubt which might come into the readers minds. For wee know that the maisters had not the seruants in such estimation, except they were such as through singular industrie, faith, or some other vertue, had obtayned their fauour. Luke therefore declareth that he was no common or vile bondman, but a faithfull seruant endued with rare giftes, which was in great fauour with his maister: for this cause hee had so great a care of his life, and did so diligently commend him. But it appeareth by both the Euangelists, that it was a sodain palse which at the first did put him in despaire of his life, for the slow palties are without torments. And Matheue sayth that the young man was greiuously vexed. And Luke sayth he was neare vnto death. so both sayings preuayle to set forth the glory of the miracle, either the sorrow and paine, or the great daunger, so that I dare say the lesse, for the certaintie of the maner of the diseafe.

**L V K E. 5.** *For hee loueth our nation.* It is not to be doubted but that the Iewes comméd him for his godlines. For he could not for any other cause loue so detested a nation, then for loue of the lawe and worshipec of God. And by building of a Synagogue, he did evidently declare that he fauoured the doctrine of the lawe. Wherefore they say, and not without a cause, that he was worthie to haue Christ shew himselfe bountifull to him, as to a godly worhipper of God. Yet it is to be wondered at, that by their entreatie they shoulde obtayne the fauour of God for a Gentile, which they themselues contemptuously refused. For if Christ be a minister and a dispenser of the giftes of God for them, why doe not they enioy that grace themselues, beefore they get it for strangers. But such securitie doth alwayes raigne amongst hypocrites, that they thinke to make God after a sorte obedient vnto them, as if it were in their power to make the grace of God subiect to their power and will. Then being filled therewith, or rather because they doe not vouchsafe to taste thereof at all, they resigne it vnto others as a thing superfluous.

**M A T H E W. 8.** *I am not woorthy that hee shoulde come vnder my rouse.* Because Matheue is shorter, hee bringeth the man speaking thus himselfe. But Luke expressing it more fully, sayeth that hee gaue this in commaundment to his friendes, but the meaning of both is all one. But there are two

cipall poyntes of this sentence . The Centurion sparing Christe , for honour sake, requireth that Christe shoulde not weary himselfe, because he accounteth himselfe vnworthy of his comming . Then he attributeth so great power to him, that hee beleueth that by his onely will and worde, hee canne restore his seruauent to life. A wondertull humilitie : that hee shoulde extoll a man of a seruite and a captiue nation so much aboute himselfe. And it may bee that being accustomed to the pride of the Iewes, through his owne modeltie he did not take in ill parte to bee accounted a prophane manne, and so was a frayde to iniurie the Prophete of God, if hee should be compelled to come to a man that was a Gentile and vncleane. Whatsoever the matter is, it is certaine that hee speaketh from his heart, and that hee esteemeth so reuerently of Christe, that hee dareth not call him to him. Nay, as it followeth in the texte in Luke, he accounteth himselfe as vnworthy his speache. Yet it may bee demaunded by what reason hee was perswaded so highly to extoll Christe : and that which presently followeth, encreaseth the doubt the more. *Onely speake the worde and the childe shall bee healed.* For if he had not knowne Christe to be the sonne of God, it had bene superstition to haue giuen the glory of God to a man.

But it is scarce credible that hee coulde bee rightly instructed in the Godhead of Christe, which as yet was vnknowne almost to all. Also Christe imputeth not, nor chargeth his woordes with ignoraunce, but declareth that they proceede of fayth. And this reason enforced many interpreters to thinke that the Centurion celebrateth Christe as the true and onely God. But I thinke, that when the godly manne was fully assured of the diuine woorkes of Christ, hee simply apprehended the power of God in him . And without doubt hee hadde also hearde somewhat of the promised Redecmer . Therefore though hee vnderstoode not Christe to bee God manifested in the fleshe : yet hee was so perswaded, that the power of GOD was shewed in him, and that such a gift was giuen him, that in his myracles hee shewed the presence of God. So hee doeth not superstitiously ascribe that vnto man, which was proper to God : but considering what was committed of God to Christ, hee beleued that by his word alone, he could heale his seruant.

If any obiekt, that there is nothing more proper to God, then to do by his woorde what hee pleaseth, and that this mighty power cannot without sacriledge bee giuen to a mortall manne : that againe is easily answered. Although the Centurion did not so subtilly distinguish, yet hee did not attribute this power to the woorde of a mortall manne, but of God, whose minister he was certainly perswaded Christe was. This hee doubted not off. Therefore when as Christe hadde the power of healing, hee acknowledging it to be a heauenly power, doeth not tie it to his bodily presence, but is satisfied with his woorde, from whence he beleueth that such power proceedeth.

The similitude whiche the Centurion vseth, is not taken of the like, as they say : but compareth the lesse with the greater . For hee accounteth more of the Diuine power, which hee declareth to be in Christe, then of the power which hee himselfe hadde ouer his seruantes and souldiours.

10. *Iesus marueiled.* Although it cannot befall to God to maruaile, because that it ariseth of things that are newe and vnlooked for: yet may it befall to Christe, as hee hadde with our flesh taken vpon him mannes affections. Now that which Christ sayeth, *that he found not so great fayth euen in Israell*, was spoken in a certaine respecte, and not simply: for if we consider all the poyntes of fayth, the fayth of Mary did herein at the least excell, that she beleened that shee was with childe by the holy Ghost, and that she should beare the onely bogotten sonne of God. Then, that she acknowledged her sonne borne of her wombe, to be her creatour, and the maker and only redeemer of all the world. But Christ commended the fayth of this heathen manne before the fayth of all the Iewes for two especiall causes: Namely, that of so little and small a taste of doctrine, he brought forth so great fruite, and that so sodainly: for this was not common, so highly to extoll the power of God, which only beganne to shine as certaine sparkes, in Christe. Then, whereas the Iewes were bent to outward signes more then was meete, this heathen man requireth no visible signe: but sayth that the onely word shoulde satisfie him. Christe was a coming to him, not that he needed, but that he might proue this fayth of his. Wherefore for this cause especially he commendeth this fayth, because he rested vpon his word onely. What would euen one of the Apostles haue done? Come Lord, see and touche. This manne desireth neither his corporall coming nor his touching: but beleueth that there is so great power included in the word, that thereby he doth certainly looke for the health of his seruant. And hee giueth this honour not to the word of a man, but to the worde of God, which sheweth that Christ is not a priuate manne, but a Prophet sent from God. And hereby may a generall rule be gathered, although God woulde that our saluation shoulde bee wrought in the flesh of Christe, and doeth daily seale the same by his Sacramentes, yet the certaintie of the same is to be fetched out of the word. For except this authoritie be giuen to the worde, that we beleue that so soone as God speaketh by his ministers, our sinnes are forgiuen vs, and wee restored to life, all the hope of our saluation falleth away.

11. *Many shall come from the East.* As in the person of the seruant, Christ gaue a taste, and as it were the first frutes of his grace to the Gentiles: so hee teacheth that his maister was a token of the calling of the Gentiles which was to come, and of spreading the fayth throughout all the world. For he teacheth that they shoulde come, not only out of the next borders, but from the furthest coastes of the worlde. And though this was witnessed by many prophecies of the Prophetes, yet at the first this seemed to bee absurde and incredible to the Iewes, which imagined that God was bound to the stocke of Abraham. Wherefore this cannot be hearde without admiration, that those which were then straungers, shoulde bee of the houthoulde and heires of the kingdome of God. And not onely so, but the couenaunt of saluation shoulde presently be published, that all the world might be gathered into one body of the Church, while the Gentiles which shoulde come to the fayth, shoulde, as hee sayeth, bee made partakers of the saluation with Abraham, Isaac and Iacob. Hereby wee doe assuredly gather that the same saluation which is giuen vnto vs through Christe, was in times past promised also to the Fathers:

for

For otherwise inheritance could not be common, except the fayth were one, which is the meanes to obtaine the same.

In the worde *sitting downe* there is an allusion to tables. Yet because we know that the heavenly life needeth not meate and drinke, the speech signifieth as much as if it had beene sayd, they shall enjoy the same life.

12. *But the children of the kingdome.* Why calleth hee them the children of the kingdome, which were nothing lesse then the children of Abraham? For certainly it is not meete that they should bee accounted in the flocke of God, which are straungers from the fayth. I answer, although they were not rightly of the Church of God: yet because they did occupie a place in the Church, he graunteth them this title. Then it is to be noted, that the couenaunt of God was of such force, that so long as it continued in the flocke of Abraham, the inheritance of the heavenly kingdome shoulde properly belong to them. At the last, in respecte of God himselfe, they were then as yet holy braunches of a holy roote: and the forsaking which followed, sheweth sufficiently that they were then retained in the hould of God. Secondly, it is to be noted, that Christ speaketh not of perticuler menne, but of the whole nation. And this was much harder then the calling of the Gentiles. For it was somewhat tollerable that the Gentiles shoulde bee grafted by free adoption into the body of Abraham with his posterity: but that the Jewes themselves shoulde be thrust out, that the Gentiles might succede into their empty rounth, that was accounted wonderfull. Yet Christ sayth, that both these thinges should come to passe, that God woulde admitte straungers into the bosome of Abraham, and that he woulde driue out the children. In *outward darkenesse*, there is a secret Antithesis For God declareth that out of his kingdome, which is the kingdome of light, there raineth nothing but darkenes. And the scripture doth metaphorically by darknesse signifie a horrible griefe, which cannot be expressed by words, nor in this life can be comprehended in any sense.

13. *Goe, and as thou beleuest.* Hereby it appeareth howe louingly Christ powreth forth his grace, where hee obtayneth a vessell of fayth opened. For although hee speaketh of the Centurion in these woordes: yet it is not to bee doubted, but that by him hee calleth vs all to hope well. But wee are hereby also taught, why God for the most parte dealeth more strictly towardes vs: for our vnbeliefe restrayneth his liberality. Therefore if by fayth wee open a passage for him, he will heare our requestes and prayers.

Matth.

Marke.

Luke. 7

11. *And it came to passe the day after that he went into a citty called Naim, and many of his disciples went with him, and a great multitude.*

12. *Nowe, when he came neere to the gate of the citty: behold, there was a dead man carryed out, who was the onely sonne of his mother, which was a widow, and much people of the citty was with her.*

13. *And when the Lorde saw her, hee hadde*

cora

compassion on her, and sayde vnto her, weepe not.

14. And hee went and touched the coffin, and they that bare him stood still, and he sayd, young man I say vnto thee, arise.

15. And hee that was dead, sate vpp, and began to speake, and hee deliuered him to his mother.

16. Then there came a feare on them all, and they glorified GOD, sayinge, a greate Prophet is raised vpp amonge vs, and GOD hath visited his people.

17. And this rumor of him went forth throughout all Iudea, and throughout all the region round about.

11. *And it came to passe.* When as in all the myracles of Christ, that analogie is to be holden, which Matthew teacheth, let vs know that this young manne, which Christ rayfed from death, is a token of the spirituall life, which Christ restoreth to vs. The name of the citty maketh for the certaintie of the history. To the same purpose also appertaineth that which Luke sayth: that a great company followed them both: for both Christ had many companions with him, & many for dutie sake, were present with the woman, to perfourme the buriall. Therefore the resurrection of the young man was seene of so many witnesses, that the myracle might not be doubted of. Hyther also apperteineth the famousnesse of the place: for wee know that the assemblies were in the gates. And that the dead was carried out of the citty, was according to the old maner of all nations. Also Hierome writeth that the citty of Naim stood in his time, and it was scituated two myles beneath the mount Tabor towards the South.

12. *The onely begotten sonne of his mother.* This reason perswaded Christ to rayse the young manne: for hee seeing a widdowe depryued of her onely sonne, tooke pittie vppon her. Neyther did he deferre his fauour, vntill some shoulde require it, as hee did in other places: but hee preuenteth the prayers of all, and restoreth the young manne to his mother, which looked for no such thing. Wherein wee haue a notable spectacle of his free mercy, while that hee quicken vs, and rayse vs vpp from death. It may be, that by touching the coffin, his minde was to shew how little he feared death, and the graue, that hee might giue vs life. And certainly hee doeth not onely vouchsafe to touch vs with his hande, that hee might giue life to the dead: but that hee might carry vs in to heauen, he himselfe descended into the graue.

*Young man, I say to thee.* By this phrasе Christe declarerh how truly Paule teacheth, Rom. 4. 17 God calleth those things which are not, as if they were. He calleth the dead man, & maketh him to heare him, that death it selfe might sodēly be chaunged into life. And herein wee haue first a notable token of the resurrection to come, euen as he cōmandeth, Ezechiel 37. 4. to cōmand the dry bones to heare the word of God. Thē we are also taught, how Christ doth quicken vs, spirituallly, through fayth: namely, while hee addeth his secrete power to his woorde, so that it peirceth euen to the dead soules; euen as he sayth, Iohn 5. 25

The houre commeth, when the dead shal heare the voyce of the sonne of God: and they which heare it, shall liue.

16. *There came a feare on them all.* It is necessary that the feeling of the presence of God should bring a feare with it. But this difference there is between the feare of vnbeleeuers and the godly: the vnbeleeuers are eyther altonied through feare, or being afraid, they some against God. But the godly and the religious being touched with a reuerence, doe willingly humble themselues. Therefore this feare is taken in good part: because that they yeelding, honour to the power of God, which they behold, they doe not onely reuerence God: but also giue thanks to him. That they doe say, that God visiteth his people, I vnderstand it not of euery visitation, but such as should wholly restore thé. The Iewes were not onely fallen, but they lay in a miserable and a vile slauerie, as if God had not looked vpon them. This onely hope remaind that GOD had promised himselfe to bee their redeemer, after they were afflicted with extreme miseries. Therefore I thinke that by this miracle they were warned to hope for their restitution at hand. They are onely deceiued in the maner of the visitation. For though they acknowledge and commend the wonderfull grace of God in him, that a great Prophet was risen: yet this title is farre inferiour to the dignitie and glory of the promised Mefsias. Whereby it appeareth that the fayth of that people was then very confused, and ouerwhelmed with manie cloudes of fanfics.

Mathew. 8.

19. *Then came there a certain Scribe, and sayd vnto him Maister, I will follow thee, whither soeuer thou goest.*

20. *But Iesus said vnto him the Foxes haue holes, and the birdes of the ayre haue neastes: but the sonne of man hath not whereon to rest his head.*

21. *And another of his disciples sayd vnto him, Maister, suffer me to goe first to bury my father.*

22. *But Iesus sayde vnto him, follow me, and let the dead bury their dead.*

Marke.

57. *And it came to passe, that as they went in the way, a certaine man sayd vnto him, I will follow thee Lord, whither soeuer thou goest.*

58. *And Iesus said vnto him, the foxes haue holes, and the birdes of the heauen haue neastes: but the sonne of man hath not whereon to lay his head.*

59. *But he sayd to another, follow me, and the same sayd, Lord, suffer mee first to goe bury father.*

60. *And Iesus sayd vnto him, let the dead bury their dead: but goe thou and preach the kingdome of God,*

61. *Then another sayd, I will follow thee Lord: but let me first goe bid them farewell, which are at my house.*

62. *And Iesus sayd vnto him, no man that putteth his hand to the plough, and looketh back, is apt to the kingdome of God*

Luke. 9.

19. *Then came there a certaine.* Mattheuwe proposeth to vs two men, but L.V.K.E. three: which, when they were all readie to giue their name

20 Christ, yet as they were by their severall vices hindered from a right course, so accordingly they receiued diuerse answers. Yet at the first it might seeme absurde, that Christ should turne away, and not receiue him into his company, which offered presently and without delay to follow him: and retayneth the other with him, which was more slowe and not so readie, but asked a time of respite. But he had good reason for both. Whereof proceedeth such readines of the Scribe, that he should so readily prepare himselfe to waite vpon Christ: but because he did not account how hard and straight the condition was of his followers? It is to be noted that the Scribe, which was accustomed to a quiet & a profitable life, and had beene in honour, could not haue borne the reproches, poertie, persecutions, and the crosse. This man would follow Christ: but he dreameth of a soft and pleasant way, and of lodgings filled with all good things when as Christes Disciples should walke through thornes, and should through continuall sorrowes, goe forward to the crosse. Therefore the more hast he maketh, the vnreadier he is: for hee doth euen as hee would goe to waite vnder the shadow and in dalliance, without sweating, out of the dust, and without the reach of the darts. It is no maruaile to haue such refused by Christ: because that as they do rashly thrust in themselues, so being discouraged at the first brunt, and being tired at the first skirmish, they take them to their feete, and doe filthily forsake their place. Consider also that this Scribe might seeke to bee with CHRIST, that hee might bee fedde at his table freely, daintily, and in yalenesse. Wherefore let vs vnderstande that we are all admonished, that we should not rashly and carelesly intrude our selues to be the disciples of Christ, accounting nothing of the crosse & troubles: but let vs rather consider before hand what a condition remaineth for vs. For with this instruction he entertaineth vs into his schoole, that we denying our selues should take vp our crosse.

20. *The Foxes haue holes.* The Sonne of God declareth what the condition of his life should be, whilest he was conuersant vpon the earth: and he prescribeth to all his disciples what maner of life they ought to frame themselues: yet it is maruaile, that Christ sayth, that he hath not a foote of ground, where he might lay his head, when as there were many kinde and godly men, which would haue receiued him into their house. But it is to be noted, that hee sayde this for admonition sake, least that the Scribe should looke for a large & a fatte reward, as from a rich maister, when the Lord himselfe liued by intreatie in other mens houses.

21. *That I may bury my father.* Wee haue sayde that the Scribe was refused to be a companion of Christ: because that he rashly thrust in himselfe, imagining that he should haue a profitable kind of life. But this which Christe retayneth had a contrary fault: for this imperfection, that it was hard for him to forsake his father, hindered him, that he would not presently haue followed the calling of Christ. But it is to be supposed that he was an old man: because he sayth suffer me, that I may bury him. For this speach declareth that he had not much time left him. Luke declareth that he was commanded of Christ, that he should follow: For the which Mathew sayth, that it was one of his disciples. Also hee refuseth not the calling, but craueth that hee may haue libertie for a time to goe



goe to doe his dutie to his father. For his excuse signifieth as much, as if hee should saye, that hee were not free, vntill his father were dead. But by the answer of Christe wee vnderstand that children must so doe their duty to their parentes, that so oft as God calleth other where, they not regarding the other, should giue the chiefe place to his commaundement. s. For all duties to men ought to giue place, so oft as God commandeth that our diligence be employed vpon him.

Nowe every manne must see what GOD requireth of them, and what the calling asketh of them, to which they are tyed: least the earthly parentes should hinder them from yeelding the right, which is due to the chiefe & onely father of a'l men.

22. *Let the dead bury their dead.* Christ doth not in these words condemne the dutie of buriall. For it were filthy and beastly to cast out the bodies of the dead, without buriall. And wee knowe that the right of buriall was deliuered of God to men, and was vsed amongst the Saintes, for to confirme the hope of the last resurrection. His will was onely to teach, that whatsoeuer calleth vs backe, or hindereth vs from a right course, doeth sauour of nothing but death. As if hee should haue sayde: that they alone doe liue, which apply their endeouours and all the partes of their life to obey GOD: and they which sitte in the worlde, and doe passe by their dutie to God, that they might yeeld themselves obedient to menne, are like to dead men, which in vaine and vnprofitably employ themselves in caring for the dead.

L V. 60. *Goe and preach.* Matthewe sayeth onely, 'follow mee: But Luke doeth more plainly declare to what end he was called: namely, that he should bee a minister and preacher of the Gospell. For if hee should haue bene left in a priuate life, there had bene no necessitie of leauing his father: so that for fauour of his father, hee fainte not from the Gospell. But because the preaching of the Gospell suffered him not to sitte at home, Christ for good cause draweth him from his father. But as the wonderfull goodnesse of Christ appeareth in him, that hee would bestow so honourable an office vpon a man, as yet so weake: so it is worth the labour to note, that he with flattery doth not nourish, but correcteth the fault, which as yet stooke fast on him.

L V. 61. *And another sayth.* Matthewe maketh no mention of this third man. And it appeareth that he was more tyed to the world, then at liberty, and ready to follow Christ. He offereth himselfe to follow Christ, but with an exception, when he had bid them of his household farewell: that is, when he hath set his busines in order at home, as they vse, which prepare themselves to go forth or depart. This is the cause why Christ doth so sharply reprove him. For in word he professeth himselfe to be a follower of Christ yet he turneth his backe towards him, vntill he had done his earthly businette. Now when Christ saith, that they are not fitte for the Kingdome of God, which looke backe, wee must diligently seeke what he meaneth hereby. They are sayde to looke back, which being intangled with the cares of this worlde, doe suffer themselves to bee lead out of the right way: and especially they, which drowne themselves in those cares, which make them vnprofitable to follow Christ.

Matth. 9.

1. Then he entred into a ship, and passed ouer, and came into his owne cittie.

2. And lo they brought to him a man sick of the palse, lying on a bed, and Iesus seeing their faith, said to the sick of the palse, son, be of good cōfort, thy sins are forgiven thee.

3. And behold, certain of the Scribes said with themselves, this manne blasphemeth.

4. But when Iesus saw their thoughtes, he said wherfore thinke ye euill things in your heartes?

5. For whether is it easier to say, thy sinnes are forgiven thee, or to say, arise and walke.

6. And that yee maye knowe that the sonne of man hath authoritie in earth, to forgive sins, (then said he to the sick of the palse) arise, take vp thy bedde, and goe to thy house.

7. And he arose, and departed to his owne house,

8. So when the multitude sawe it, they merueiled, and Glorified God, which had giuen such authoritie to men.

Marke. 2.

1. After a fewe dayes he entred into Capernaï againe, & it was noysed that he was in the house.

2. And anon, many gathered together, in so much that the place about the dore could not receiue any more: & hee preached the word to them. 3. And ther came vnto hī, that brought one sick of the palse, borne of 4. men. 4. And because they could not come neere vnto him for the multitude, they vncouered the roose of the house where he was, & whē they had braken it open, they let downe the bed, wherein the sicke of the palse lay. 5. Now when Iesus sawe their faith, hee said to the sick of the palse, son, thy sins are forgivē thee. 6. And there were certaine of the Scribes, sitting there, and reasoning in their hearts. 7. Why doth this man speake such blasphemies? who can forgive sinnes but God onely? 8. And immediatly, w<sup>e</sup> Iesus perceiued in his spirit, that thus they thought with thēselues he sayd vnto thē, why reason ye these things in your heartes? 9. Whether is it easier to say to the sicke of the palse, thy sins are forgiven thee or to say, arise, take vp thy bed, & walke. 10. And that yee may knowe the sonne of man hath authoritie in earth to forgive sins, he said to the sicke of the palse, 11. I say to thee, arise, and take vp thy bed, & get thee hēce to thine own house. 12. And by et<sup>r</sup> by he arose, & tooke vp his bed, & went forth before thē al,

in so much that they were all amazed, and glorified, God saying: we neuer saw such a thing.

Luke 5.

17. And it came to passe, on a certaine day, as he was teaching that the priests & doctors of the law sat by, which were come out of euery towne of Galile, & Iudaea, & Ierusalē, the power of the lord was in hī, to heale them. 18. Then behold, men brought a man lying in a bed, which was taken with a palse: and they sought meanes to bring him, & to lay him before him.

19. And when they could not find what way they might bring him in, because of the prease, they went vpon the house, & let him downe through the tylinge beā & all, in the midst before Iesus. 20. And when hee sawe their sayth, hee sayd vnto him, man, thy sins are forgiven thee.

21. Then the Scribes, and pharises began to thinke, saying, who is this & speaketh blasphemies? who can forgive sinns, but God onely? 22. But when Iesus perceiued their thoughtes, he answered and sayde vnto them, what thinke ye in your heartes?

23. Whether is it easier to say, thy sinnes are forgiven thee, or to say, arise, and walke.

24. But that ye may knowe that the sonne of man hath authoritie in earth to forgive sinnes (he said to the sicke of the palse) I say to thee, arise, take vppe thy bed, & go to thine own house.

25. And immediatly he rose vp before them, & tooke vp his bed whereon he lay, & departed to his owne house: praying God.

26. And they were all amazed, & praised God, & were filled with feare saying: doubtes we haue seen strang things to day

**MAT. 1.** *And came into his owne citie.* This place declareth that the citie of Capernaum was commonly thought to haue been the place, where Christ was borne: because that hee did much frequent the same. It is not to bee doubted, but that the three doe set downe the same historie, although one doe more exactly set downe the circumstances then the other. Luke saith, that the Scribes came out of diuerse partes of Iudea, in whose sight Christ healed the man sicke of a palsie. Yet he declareth that othar were also healed by the grace of Christe. For before he come to speake of the man sicke of the palsie, speaking in the plural number, saith, that the power of God was shewed in healing their diseases. The glory of this miracle was wonderfull, that a man taken in all the partes of his body, whom they had let down in a bed by cordes, suddenly arose both sound & nimble. Yet there is an other especiall cause, why the Euangelistes doe stand more vpon this miracle, then vpon others: that is, because the Scribes doe take in scorn, that Christ should take vpō him the power and authoritie of forgiving of sins: but it was the will of Christ to confirme and seale the same with a visible signe.

**2.** *And when he had seene their faith.* God onely knoweth our faith, but in that their painefull trauaile they shewed a token of their faith: for they would neuer haue taken vpon them so troublesome a busines, neyther woulde they haue wrestled with such lets and hinderances, if their mindes hadde not bene assured with hope of certaine successie: so the fruit of their faith appeared in this that they were not wearie, though they could enter in no way. For that opinion seemeth hard to me, that some thinke Christ, as hee was God, knewe their sayth, which lay hid within. Now because that Christ granted to their faith that benefite, which hee was about to bestow vpon the man sicke of the palsie, it is accustomed to be demaunded in this place, how much men may bee holpen by the faith of other men. And first it is certaine, that the faith of Abraham profited his posteritie, while that he embraced the free couenant of saluation offered to him & to his seed. The same may also be taught of all the saythfull, that through their faith, they cause the grace of God to spred to their children, and that before they are borne. And that hath place in young infancies, which by reason of their age, are not capable of faith. But they which are of age and haue not faith of their owne (whether they be strangers or borne of Gods children) in respect of the eternall saluation of the soule, cannot be holp by the faith of others, but by meanes. For whereas our prayers are not without fruit, wherein we aske of God, that he would conuert the vnbeleeuers to repentance it appeareth that our faith doth profit them: yet so that they cannot bee saued, vntill that they haue faith themselues. And it is well known, that whereas there is a mutuall consent of faith, there the saluation of some is againe holp of others. This also is without controuersie, that the vnbeleeuers haue earthly benefices bestowed vpon them for the godlies sake. Concerning this present place though it is sayd, that Christ was moued by the faith of others: yet the sicke man could not haue his sinnes forgien, except he had faith of his owne. Christ doth often giue the health of body to the vnworthy, as God doth daily make his sunne to rise vpon the good and euill: but hee reconcileth vs vnto himselfe by no other meanes but by faith: wherefore that figure Sinecdoche is in that word *them* because that Christ did not so behold the faith of them that bore the sick man, but that he beheld also his owne faith.

*Thy finnes are forgiven thee.* Christ in these words seemeth to promise to the manne sicke of the pallsie more then hee sought for: but when hee would cure his bodie, he beginneth to take away the cause of his disease, and also hee teacheth the man sicke of the pallsie, how hee came by that sicknes, and howe hee ought to make his prayers. For because that commonly men do not think those paines, which they endure, to be Godswhips, they doe onely wish for release and ease in the flesh, and are carelesse for their finnes. Like as if a sicke manne neglecting his disease, should onely seeke remedie for his present greife. But the onely deliuerance from all troubles is, to haue **G O D** mercifull vnto vs. Sometime it falleth out, that the wicked escape out of their troubles, and yet haue God no lesse their enemiethen before. but while they thinke themselues discharged, they presently fall either into the same dangers againe, or into more, and those more greiuous, which do testifie that there is no measure or end, vntill the wrath of God be appealed. as he witnesseth by the Prophet **Amos 5. 19** If thou escape from a Lyon, a Beare shall meete thee: if thou shut thy selfe into a house, a serpent shall bite thee. So this phraze of speech is oft vsed in the scriptures, to promise forgiveness of finnes, when release of paine is sought for.

It behooueth vs also to vse this order in prayers, that being admonished of our finnes, by the feeling of our sorrowes, we might first be carefull to obtaine forgiveness, that God beeing reconciled vnto vs, might withdraw his handes from punishing.

3. *And behold, certaine of the Scribes.* They accuse Christ of blasphemy, and of sacriledge, because hee challengeth that vnto himselfe, which is proper to God. For the other two Euangelistes doe adde, who can forgie finnes, but God alone. Also it is not to be doubted, but that their desire to speake euill, caried them headlong to this wicked iudgement. If they thinke it worthy to be reprobued, why doe they not search it out? Then, sith the speech is ambiguous, and Christ speaketh no otherwise, then the Prophetes were woont, when they witnessed the grace of God, why doe they take it in the worse part, which might be more fauourably interpreted? Therefore it appeareth, that they were first infected with euill will and choler, which doe so gladly take an occasion to condemne Christ. Also they doe secretly imagine in their heartes, how in his absence they may diffame him amongst their companions. This is truly sayd of them, that God onely hath power and authoritie to forgie finnes, but they conclude euill, that it belongeth not to Christ, when as hee was God manifested in the flesh. It was their dutie to haue demanded by what right Christ tooke that authoritie vpon him. Now, without any inquirie, they imagine him to bee some of the common sort of men, they do rashly proceede to condemne him.

4. *When Iesus saw their thoughts.* Herein doth he make a manifest shew of his godhead, in that he vttereth their secret thoughts. For no man knoweth what is in man, saue his spirit, **1. Cor. 2. 11.** Therefore Marke addeth that he knew in his spirit, as if he should haue sayd, man could not discern that, which lay hid in their hearts: but Christ by his diuine spirit searched and pierced thither. And he saith, that they thought euill things. not that it grieved the to haue that attributed to a mortal mā, which God challengeth to himselfe alone: but because they did

did proudly and maliciously refuse GOD, offering himselfe openly vnto them.

5. *Whether is it easier.* The meaning is: Sith it is not easier by a worde to giue life to a dead body, then to forgiue sinnes, it ought not to be wondred at, that hee forgiueth sinnes, whereas he performeth the other. But Christ seemeth to reason very slenderly: For as much as the soule excelleth the body: so much doth forgiuenes of sinnes, exceede the curing of the body. But it is easily answered: for Christ applyeth his speech to their capacitie, which as they were men vnregenerate: so were they more moued with outward signes, then with all the spirittuall power of Christ, which auayled to euerlasting saluation. So in Iohn 5. 28. he proueth the effectuall power of the Gospell to giue life to men by this, that at the last day hee will raise vp with his voyce the dead out of their graues. Therefore this argument was forcible inough to confute them, which did moste esteeme of an outwarde miracle, that they could not rightly denie, but that hee had forgiuen the sicke mans sinnes, while that hee restored him strength and health: because that the forgiuenesse of sinnes appeared by this effect.

6. *Hath authoritie in earth.* This power was farre beyond that, which was committed to the Apostles, and which the Pastors of the Church do execute at this day. For they doe not forgiue, but testifie forgiuenes, while that they vtter the ambassage committed vnto them. But Christ in these words affirmeth, that he is not onely a minister and a witness of this grace, but also the authour of the same. But what meaneth that clause, *vppon earth*? For why should hee say, that we had our sinnes forgiuen vs here, except the same were confirmed in heauen? Namely, this was the will of Christ, to shew that they neede not to seeke farre for forgiuenesse of sinnes: because that in his person it was brought as it were into mens hands. For (such is our readinesse to distrust:) wee neuer dare account GOD to be mercifull towards vs, except hee comming neere, doe shewe himselfe familiarly vnto vs. Now, because that Christ for this cause came downe to the earth, that hee might offer to men the present grace of God, hee is sayd to forgiue sinnes vpon earth: because that in him, and through him the will of God was reuealed, which, to the capacitie of the fleshe, was hid before, about the cloudes.

8. *When the multitude saw it.* For this marueiling, whereof here is mention made, the other two doe say they were astonied or amased. Luke also addeth that they were afraide: but it is the purpose of them all to teach, that the power of God was not only simply known, but that they were al stricken into a marueiling: so that they were enforced to giue the glory to God. But the feare which followed this marueiling, preuayled thus farre, that they should not murmure against Christ, but that they should reuerently submit themselues vnto him, as to a Prophet of God.

Mathewe expressly sayth, that they glorified GOD, which had giuen such power vnto men: wherein they seeme to be farre wide. For though they see a man with their eyes, yet in their mind they ought to behold in him somewhat about manne. This was well done, that they as firme that the  
nature

nature of man in Christ was endued with so great power, for the good of all mankind: but their confession was somewhat erroneous, because they do not as yet vnderstand him to be God, manifested in the flesh. In summe this was true, that God had giuen such power to men, but these men, which knew not the maiestie of God ioyned with flesh, did not as yet vnderstand the maner & cause of the giuing.

## Mathew. 9.

9. And as Iesus passed forth from thence, he saw a man sitting at the receite of custome, named Mathew: and he said vnto him, follow me, and he arose, and followed him.

10. And it came to passe, as Iesus sate at meate in his house beeholde many Publicans and sinners, that came thither, sate downe at the table, with Iesus and his disciples.

11. And when the Pharises saw that, they sayde to his disciples, why eateth your maister with Publicans and sinners?

12. Now when Iesus heard it, hee sayd vnto them, the whole neede not the Phisition, but they that are sicke.

13. But go yee, and learne what this is, I will haue mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

## Marke. 2

13. Then hee went againe towards the sea, and all the people resorted vnto him, and he taught them.

14. And as Iesus passed by, he saw Lewi the son of Alphaeus sit at the receit of custome and said vnto him, follow me and he arose & followed him

15. And it came to passe, as Iesus sate at table in his house, many Publicans and sinners, sate at table also with Iesus and his disciples: for ther were many that followed him.

16. And when the Scribes & Pharises saw him eate with the Publicans and sinners, they sayd vnto his disciples, how is it, that hee eateth and drinketh with Publicans & sinners?

17. Now, when Iesus heard it, hee sayde vnto them: the whole haue no neede of the Phisition, but the sicke, I came not to call the righteous, but the sinners to repentance.

## Luke. 5.

27. And after that he went forth and saw a Publican, named Lewi, sitting at the receite of custome, and sayd vnto him, follow me.

28. And he left all, rose vp, and followed him.

29. Then Lewi made him a great feast in his owne house, where there was a great company of Publicans, and of other, which sate at table with them.

30. But they that were Scribes and Pharises among them, murmured againste his Disciples, saying, why eate yee, and drinke yee with Publicans and sinners?

31. Then Iesus answered, & sayd vnto them, they that are whole, neede not the Phisition, but they that are sicke.

32. I came not to call the righteous, but sinners to repentance.

9. sitting at the receit of custome. That Mathew is receiued frō the custome house (which place as it was wont to be giuen to spoyles & vniust exactions, so it was then become most infamous) not only into the fellowship of Christ, but is also called to the office of an Apostle: We haue herein a notable example of the fauour of God. And it was the will of Christ to chuse into that office not onely simple and vnlearned men, that he might ouerthrow the wisdom of the world but also this Publican, which had liued a life not to bee commended, full of diuers corruptions that he might be a spectacle of his gracious goodnes, and that hee:

he might teach in his person, that the calling of vs all doth not depende vpon the deseruing of our owne righteousnesse, but vpon his mee re liberalitie. Therefore *Matth.* was not only a witnessse & a preacher of the grace giuen in Christe, but also a testimony & a figure of the same. Now in this he declareth his thankfulnes, that hee is not ashamed to commit to perpetuall memory what manner of man he was, & from whence he was taken, that he might the more set forth the grace of Christ in his owne person. After the same maner speaketh Paul, *1. Tim. 1. 15.* This is a true saying, & by all meanes worthy to be received, that Christe Iesus came into the world to saue sinners, of whome I am chiefe. It appeareth that this was a gentile name, in that Marke & Luke do name him *Leuy*. but the cause why he tooke this forren name was because he was a Publican. *Follow me.* It is not to be doubted, but that Christ shewed in moe words to what purpose, & vpon what condition he called him: and that is more plainly gathered out of Luke, who sayth that he arose, & left all, that he might follow Christ. For it was not necessary, that he should haue left all things, except he had bin called to be a daily disciple of Christ, & in hope of an Apostleship. Further, we behold the diuine efficacie of the voyce of Christ, in this, that he is so quickly ready to obey: not that it inwardly pierceth alike into the hearts of al men, in to whose eares it soundeth: But it was the will of Christ to shew a singular example in this man, that we might know that he was not called by man.

**L V. 29.** *And he made him a feast.* This seemeth to differ from that which Luke had sayd, that hee left all thinges: But the answere is easie, *Matth.* reiecting all impedimentes, giueth himselfe wholly to Christ: yet so that hee did not cast away his substance belonging to his houshold. While Paul by the example of souldiers exhorteth the ministers of the word, that they being freede & deliuered from all impedimentes, shoulde imploy their endeuour vpo the church, saith, *2. Tim. 2. 4.* No man that warreth, entangleth himselfe with the affayres of this life: because he would please him, that hath chosen him to be a souldier: but he doth not meane that they which are chosen to be souldiers, doe diuorce their wiues from them, forsake their children, & renounce their houses for euer: but for a time to abstaine from their houses and from all cares. Nothing withheld *Matthew*, but that he followed whether Christ called him, & yet so farre as the estate of his calling did permitt, hee did freely vse his house and his goodes. But it behooued him to bid the custome house fare well: because that being occupied there, hee coulde not bee a companion of Christ. The greatnesse of the feast is not so much referred to the multitud of the guesstes, as to the plentie and daintiensse of the meates. For wee knowe that Christ vsed not that austeritie, but that hee suffered himselfe sometime to bee daintily entertayned of rich menne, yet so as all gluttony was secluded. And it is not to be doubted, but as hee was a singular example of temperaunce, so hee would exhort his hostes to a moderate and a meane diet, and would neuer suffer prodigall and excessiue daintyes. That *Matthew* sayeth that sinners came that is, menne of most wicked life, or noted with infamie: by this it came to passe, that the Publicans did not escheue the company of suche, because that they themselues were commonly hated and infamous. For as a litle correction doeth make them that sinne ashamed: so too much seueritie doeth driue

driue some to dispaire, so that they casting by all shame, doe throw themselves into all filthinesse. It was no offence to gather tribute or custome: but when as the Puplicans sawe themselves reiected as prophane and detestable menne, through the common reproach, they did not despise, but reioyced in the company of the infamous, and sometimes they thrust in themselves amongst the adulterers, the drunkards, and such like: whose wickednes they would haue condemned, and they would haue bene nothing like them, if they had not bene driuen to this necessitie by open hatred and reproches.

**M A T. 11.** *Why eateth your maister with Publicans.* The Scribes doe as fault the disciples of Christe, and that they may procure them to fall a way, they lay foorth that, which at the first sight is euill and shamefull. For, to what purpose became hee a peculyar maister to them, but that they should withdraw themselves from the common people, that they might leade a more holy life. But it seemeth that he leadeth them from an honest and tollerable estate of life to a prophane lycenciouse, that they might defile themselves with filthy guests. This reproach might haue driuen the disciples, which were as yet but rude and flexible, to forsake their maister. But they doe well in that they make their cōplaint to their maister: because they themselves were not sufficiently armed against this caul: for Christ answering for them, confirmeth them against the time to come.

**12.** *The whole need not.* By Christes answer it appeareth that the Scribes offended two wayes: that they made no account of the office of Christ: & in sparing their owne faultes, they doe proudly despise all others. Which thing must therefore be noted: because that this disease hath alwayes been too common. For hypocrites being full and drunken with a windie hope of their own righteousness, doe not account wherefore Christe was sent into the earth: they knowe not in howe great a laborinth of mischiefes mankinde is drowned, how horrible a wrath and curse of God doeth lie vpon all menne, and with howe confused a heape of sinnes they are pressed downe: and so it commeth to passe, that they being not moued with the miseries of menne, do neuer thinke vpon any remedy. And now they pleasing themselves, will not abide to bee brought into order, and they thinke themselves vnworthy to be accounted amongst sinners. Christ reprooueth this second error, by answering that the whole need not the Physitian. For by a figure he teacheth that they are therefore offended at the beholding of sinners: because they challenge themselves to be righteous. Because (sayeth he) you are whole, you despise the sicke, so that you loath them, and the sight of them is troublesome vnto you: but it behooueth a Physitian to bee sicke otherwise. After he sheweth that hee must take vpon him the parte of a Physitian, because that he was sent of the father to call sinners. And though Christe beginneth with reproouing them: yet if we desire to profit in his doctrine, that must be especially holden, which he setteth downe in the second place: namely, that his coming was, that hee might giue life to the dead, that he might iustifie the guiltie and condemned, that hee might cleanse the polluted, and them that are defiled with filthinesse: that hee might pull them that are lost euen from the helies: that hee might cloath them with his glory, which are couered with filthinesse: that he might renew the that are



corrupt with the filthinesse of finnes, and prepare them for a blessed immortallitie.

If wee consider that this is his dutie and the ende of his comming, if wee remember that for this cause hee put vpon him our flesh, shed his bloud, became a sacrifice of death, and descended euen to hell, it shall neuer seeme strange vnto vs, the vilest amongst men, eue those that are couered with a dunghill of sins, are gathered by him into saluation.

Hee seemeth to thee to be vnworthy of the grace of Christ, whome thou doest abhorre: why then became Christ a sacrifice for sinne, and accursed, but that hee might reach out his hande to accursed sinners? Nowe if wee begin to loath that both Baptisme, and also the holy Supper doth ioyne vs in companie with wicked men: so that their company shall seeme to defile vs with any blot, let vs presently enter into our selues to search our owne finnes without flattery. And this examination shall bring vs to this passe, that we will gladly suffer our selues to bee washed in the same fountaine with the most vncleane, so that wee will not refuse that righteousnesse, which hee commonly offereth to all the wicked, that life giuen to the dead, and saluation to them that were lost.

13. *Goeyee, and learne.* Hee sendeth them away, and commandeth them to departe: because they seemed to be stubborne, and such as would not learne. Or he sheweth that they contend with God and the Prophet, which through pride being become cruell, doe grudge that the wretched should be holpen, and that phisicke should be ministred to the sicke. This testimonie is taken out of the prophet *Ose. 6. 6.* where the Prophet preaching of the vengeance of God against the Iewes, least they shoulde take exception that they obserued the outward worship of God, as they were accustomed in securitie to brag of their ceremonies: hee affirmeth that God is not pleased with their sacrifices, where their mindes are voide of godlines, and their maners estranged from integritie and righteousnes. But that God sayth, that he will not haue sacrifices, appeareth by the second clause to bee spoken by comparison, that the knowledge of God is more to be desired then sacrifices. By which wordes hee doth not precisely reiect sacrifices: but hee maketh lesse account of them, then of godlines and faith. Yet wee must so account, that faith and spirituall worship do of them selues please God, that charitie and the duties of men towards their neighbours are required for themselves. The sacrifices are but accidents (as they say) which are of no estimation or account, whereas truth it selfe is wanting. Of the which thing, I haue entreated more at large vpon the tenth chapter to the Hebrewes. In that word *mercie* the figure *Synecdoche* is to bee noted: For vnder one part the Prophet comprehendeth what dutie soeuer wee owe vnto our brethren.

*For I came not.* Although this is spoken to ouerthrowe the pride and the hypocrisie of the Scribes: yet it generally containeth a very profitable doctrine. For wee are admonished that the grace of Christ shall no otherwise profit vs, then while wee beeing greiued with our finnes, and sighing vnder the burthen of them, doe humbly come vnto him. Againe,

weake consciences are here put in a certaine hope: for they need not feare least Christ should reiect sinners, because he descended from his heauenly glory to call them.

But that clause is also to be considered, *to repentance*: that wee might knowe that our forgiuenes is not such, as nourisheth finnes: but such as calleth vs to endeouour our selues to liue holy and godly. For he reconcileth vs to the father with this condition, that being redeemed with his blood, wee should offer our selues true sacrifices, as Paul teacheth, Titus 2. 12. Heerein appeareth the mercie and loue of God, that denying worldly lustes, we should liue soberly and righteously, &c.

## Mathew 9.

14. Then came the disciples of Iohn to him, saying: why doe wee and the Pharises fast oft, & thy disciples fast not?

15. And Iesus sayde vnto them, can the children of the marriage chamber mourn as long as the bridegroome is with them: but the daies will come, when the bridegroome shall be taken from them, & then shall they fast.

16. Moreover, no man peeceth an old garment with a peece of newe cloath: for that that should fill it vp, taketh away from the garment and the breach is worse.

17. Neither do they put new wine into olde vessels: for then the vessels would breake, and the wine would be spilted, and the vessels should perish: but they put new wine into new vessels. and so are both preserved.

## Marke 2.

18. And the disciples of Iohn, and the Pharises: did fast, and came and said vnto him, why do the disciples of Iohn and the pharises fast, & thy disciples fast not?

19. And Iesus said vnto them, can the childre of the marriage fast, whiles the bridegroome is with them? as long as they haue the bridegroom with them, they cannot fast.

20. But the dayes will come, when the bridegroome shall be taken from them, & then shall they fast in those dayes.

21. Also no man seweth a peece of new cloath in an old garment: for else the new peece taketh away the filling vp from the old, and the breach is worse.

22. Likewise no man putteth new wine into olde vessels: for else the new breaketh the vessels and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.

## Luke. 5

33. Then they sayd vnto him, why doe the disciples of Iohn fast often, & pray, and the disciples of the Pharises also, but thine eate and drinke?

34. And hee sayd vnto them, can yee make the children of the wedding chamber to fast, as long as the bridegroome is with them?

35. But the dayes will come, even when the bridegroome shall be taken from them: then shall they fast in those dayes.

36. Againe hee spake also to them in a parable: no man putteth a peece of a new garment into an olde vesture: for then the newe renteth it, and the peece taken outte of the newe, agreeth not with the olde.

37. Also no manne powreth newe wine into olde vesselles: for then the newe wine will breake the vesselles, and it will runne out, and the vesselles will perish.

38. But newe wine must be powdered into new vesselles: so both are preserved.

39. Also no manne that drinketh olde wine, straight way desireth newe: for hee sayeth, the old is better.

14. *Then came.* Luke bringeth in the Pharises speaking: Marke seemeth to ioyne them both together. And it is not to be doubted, but that the Pharises maliciously endeouored by this subtiltie to drawe the disciples of Iohn to their side, and to quarrell with the disciples of Christ. Their likenes in prayers and fastinges was a plausible baight to make them ioyne in fellowship: And the contrary behaviour of Christe was an occasion of discord & displeasure to the forwardes and them that were too much giuen to please themselves. By this example wee are admonished wisely to take heede, least wicked and crafty menne doe by any light pretence sowe discordes amongest vs. Truly Sathan is a marauelous workeman in forging such deceites: and it is an easie matter to disturbe vs about a matter of nothing. And we must especially beware, least for outward rites the consente of fayth be hindered, and the band of charitie be broken. All men almost are troubled with this disease, so that they attribute more then is meete to ceremonies and elementes of the world (as Paul calleth them, Colloft. 2. 8. Galla. 4. 3, 9.) So that they doubt not to preferre thole first rudimentes forre beyond the chiefe perfection.

Then followeth of frowardnesie and pride an other mischief: for that all menne would gladly driue the whole worlde to followe their example. If any thing please vs, wee doe presently desire that it shoulde passe for a law, that others shoulde liue according to our pleasure. When wee reade heere that the disciples of Iohn were taken with the snares of Sathan: let vs first learne that holinesse consisteth not in things that bee outwarde and indifferent, and also to bridle vs with the bridle of moderation and equitie, least wee desire to binde others to follow our pleasure: but let euery manne remaine in his owne liberty. I thinke that Iohn exercised his disciples in a certaine rule of fasting and prayers, and hadde for that ende certaine appoynted dayes for fastinges, and a prescripte torme, & certaine appoynted houres for prayers: & therefore I accounte these prayers amongst outwarde rites. For though calling vppon GOD is one of the chieftest in spirituall worshippe, yet the same being framed to the rude capacitie of menne, is worthily accounted amongst Ceremonies and things indifferent, the obseruation whereofought not too seuerely to be vrged. Nowe, why Iohns discipline was more straight then Christes, I haue sayde other where, and shall haue more couenient place to speake of the same againe.

15. *The children of the bridgrome.* Christe excuseth his disciples by the circumstance of the time: because that God would as yet handle them gently, as if they were in the mariage chamber. For hee compareth himselfe to a bridegrome, which maketh his friendes merry with his presence.

Chrysofome thinketh that this similitude was taken out of the testimonie of Bohn Baptist. He that hath the bride is the bridegrome: whi. h opinion I doe not reprove, but I do not thinke that it is of sufficient force. Let this satisfie vs, that Christe sayeth, that he spareth and cherisheth his disciples so long as he is conuertant with them.

But, least any manne shoulde enuy that short time of pleasure which they hadde, hee declareth that they shall shortly bee handled more hardly & more

streightly. And so this is the excuse, that prayers and fasting doe belong to them that are saide and in aduerfitie : I speake of the extraordinary prayers, whereof he maketh mention in this place. But it was Christes will by a little at once to accustome them to beare greater things, and hee woulde not lay a greater burden vpon them, vntill they had gotten more strength.

Hereof for doctrine may two things bee gathered : we may not murmure, if God at any time doe beare with the infirmitie of our brethren, and do handle them gently, while that hee doeth handle vs more hardly and more streightly. Then, if at any time God giue vs a release from sorrow and troubles, we must take heede that wee become not drunken with delightes, but let vs rather remember that the maryages shall not last alwayes. The children of the bridegroom, or of the bride chamber, is vsed in the Hebrew phrase for the guesstes bidden to the mariage.

16. *No man peeceth an olde garment.* Hee confirmeth the former sentence with two similitudes : whereof one is taken of garments, and the other of wine vessels. They that thinke that olde garments and olde bottles are compared to the Pharises, and the newe wyne and newe cloath to the doctrine of the Gospel, haue no colour. But the similitude is very apte and fitte for the present matter : if wee interpret this of the weake and tender disciples of Christ, and of discipline more harde and streight then they were able to beare. Hee reporteth it not, as if antiquitie were not fitte for young schollers : neyther doeth Christe compare his disciples to olde bottelles, and torne garmentes, as if they had bene worne with long vse : but because they were weake, & not strong enough.

The summe is this, that all menne generally are not to bee driuen to one, and the same manner of lyuing : because their estate is vnlike, and all things doe not agree to all menne, the weake are especially to bee borne with, least they bee broken with violence, or ouerthrowne with the weight of the burden. Further, Christe speaketh after the manner of the country : in that hee vseth the name of bottelles for barrells or firkinnes.

L V. 39. *No manne that drinketh olde wine.* Luke only maketh mention of this, and it doeth very well agree with that, which goeth before. And although it is diuersly wretted by the interpreters : yet I doe simply take it to bee an admonition to the Pharises, least they giue more credit then is meete to an olde receiued custome. For howe commeth it to passe that wine not altering the taste, shoulde not please all mennes mouthes alike : but because that vse and custome doeth frame the taste? By this order, which Christ vseth towards his disciples, it followeth that, that, which hath but small pompe and shewe, is nothing lesse to be accounted of : as olde wine, though it doth not so fume as newe wine doth, yet it is as pleasant, and as good for nourishing the body.

Mat. 9.

18. While hee thus spake vnto them: beholde there came a certaine ruler, & worshipped him, saying. My daughter is nowe deceased, but come and lay thine hand on her, and shee shall liue. 19. And Iesus arose & followed him with his disciples. 20. And beholde, a woman which was diseased with an issue of bloude 12. yeares, came behind him, & touched the hem of his garment. 21. For she sayd in her selfe: If I may touch but his garmēt only I shall be whole. 22. Then Iesus turned him about, & seeing her did saye: daughter bee of good cōfort, thy faith hath made thee whole: and the woman was made whole at that houre.

Marke. 5.

22. And beholde there came one of the rulers of the Synagogue, whose name was Iairus: and when he saw him, he fell downe at his feete. 23. And besought him instantly, saying: My litle daughter lieth at the poynt of death: I pray thee that thou wouldest come and lay thy handes on her, that shée may be healed, and liue. 24. Thē he went with him, & a great multitude followed him, & thronged him. 25. And there was a certaine woman, which was diseased with an issue of bloud twelue yeares. 26. And hadde suffered many thinges of Phisitians, and had spent al that shee had, and it auailed her nothinge, but shee became much worse. 27. And when shee had heard of Iesus, shee came in the prease behinde, and touched his garment. 28. For shee sayde: if I may touch but his cloathes, I shall bee whole. 29. And straight way the course of her bloude was dried vppe, and shee felt in her body, that she was healed of that plague. 30. And when Iesus did knowe in himselfe the vertue that went out of him, hee turned him round about in the prease, and sayd, who hath touched my cloathes? 31. And his disciples sayde vnto him: Thou seest the multitude throug thee, and sayest thou who did touch mee? 32. And hee looked round about, to see her that had done that. 33. And the woman feared and trembled: for she knewe what was done in her, and shee came and fell downe before him, and tolde him the whole truth. 34. And hee sayde to her: daughter thy fayth hath made thee whole: Goe in peace, and be whole of thy plague.

Luke 8.

40. And it came passe to whē Iesus was come againe, that the people receiued him, for they all waited for him. 41. And behold there came a man named Iairus, & he was the ruler of the Synagogue, who fel downe at Iesus feete, & besought hī that he would come into his house. 42. For he had but a daughter only, about twelue yeares of age, & she lay a dying, & as he went the people thronged him. 43. And a woman hauing an issue of bloud 12. yeares long, which had spent al her substance vpon Phisitians, & could not bee healed of any. 44. Whē she came behind him, she touched the hem of his garmēt, & immediately her issue of bloud stanchēd. 45. Thē Iesus said, who is it & hath touched me? when euery man denied, Peter saide, and they that were with hī master tread on thee, & sayest thou who hath touched me? 46. And Iesus said. Som one hath touched me: for I perceiue & vertue is gon frō me. 47. Whē the woman saw that shee was not hid she came trēbling, & fell down before hī, & told him before all the people, for what cause she had touched hī, & how she was healed immediately. 48. And he said vnto her: daughter be of good comfort, thy fayth hath made thee whole goe in peace.

10. While he thus spake. They that imagine that Marke and Luke doe not sette downe the same history which Mathewe doeth, are so playnely confuted

confuted out of the text, so that it neede not any long disputation.

Three with one mouthe doe say that Christe was required by the ruler of the Synagogue, that he would come to his house to heale his daughter. In this they differ, that the name of Iairus is suppressed by Matthew, is set downe by Marke and Luke. And he bringeth in the father speaking thus : my daughter is deceased, the other two doe say that she was at the poynt of death, and that hee was tolde of her death by the way, as he was bringing Christ. But in that there is no difficultie : for Matthew endeuouring to bee short, doeth in a word set downe together those things which the other do digest distinctly in their places. But seeing all other things do so aptly agree together, sith so many circumstances doe concord in one, as if three figures should seeme to bee directed together to shew one thing, no reason doth suffer this history to be drawne to diuers times. The Euangelistes doe with one mouth declare, that when Christe was required of the ruler of the Synagogue to come to his house, by the way a woman was healed of an issue of bloud by a secret touching of his garment, and that Christ after hee was come into the rulers house, did raise a dead maiden. So I doe not thinke it needfull to vse a long circumstance of words, to prooue that the three doe report one & the same history. Let vs now come to the particulars. *Beholde a certaine ruler.* Although it appeareth by the other two Euangelistes that his faith was not so strong, that he hoped that he could restore his daughter to life: yet it is not to be doubted, but that hee being rebuked by Christe, conceived a greater hope then he had brought from home. But Matthew (as it is saide) endeuouring to be short, placeth in the beginning that which was wrought in successe of time, yet the history is thus to be gathered : that Iairus first demaunded to haue his daughter cured of her disease: and then to be restored from death to life, after, when Christ had encouraged him Worshipping is taken for the bowing of the knee, as we gather by the words of Marke & Luke. for Iairus did not giue diuine honour to Christ, but worshipped him as a Prophet of God. And it is well known that the bowing of the knee was very comon amongst the inhabitants of the East. *Come and lay thine hand on her.* Wee haue here a notable spectacle of the fauour of God towards vs: if thou comparest the ruler of the Synagogue, with the Centurion a heathen man, thou wilt say that in him there was a full great light, & in this scarce one litle drop of faith: he imagineth that christ hath no power to do her good, except he touch her, and hauing receiued word of her death, he is so a fraide as though there were no further remedie. Therefore we see that his sayth was weake and very colde: but that Christe yeeldeth to his requestes, and encourageth him to hope well, declareth that his sayth how small soeuer it was, was not vnerly reiected. Therefore though we be not instructed fully in the sayth, as it were to bee wished, yet there is no cause why our weakensie should hinder vs or driue vs from calling vpon God.

20. *A woman which was diseased with an issue of bloud.* The Euangelistes doe expressly declare that this issue of bloud hadde endured for the space of twelue yeares, and that the woman hadde not beene slacke in seeking remedies, in so much that shee had consumed all her substance vpon Phisitions, whereby the glory of the myracle was so much the greater. For it doeth evidently appeare that the disease being incurable, was not healed by the po-

wer of man, and that so sodenly, and by the touching of his garment only. But that the woman thought shee should bee presently whole, if shee might onely touch his garment, was the singular worke of the holy Ghost, and may not bee drawne to a generall rule. Wee knowe how overthwartly superstition playeth with a foolish and an vnaduised imitation of holy men: but they are Apes and not imitatours, which take vpon the to follow any onesingular exâple, without a commandement from God, and rather after their owne fansie, then by the direction of Gods spirit. Also it may be that the faith of the woman, had mixed in it some fault or errour, which Christe through his mercy doeth tolerate and pardon. And that after shee was found to bee the partie, shee doth feare and tremble, such doubting cannot be excused, because it is contrary to faith. Why doth shee not rather directly come to Christ? If shee would not for reuerence, from whence then did shee hope for helpe, but by his mercie? Then how cometh it to passe that shee feare: h as one that had offended, if shee were perswaded of his fauour? Christ vouchsafeth to commend her faith. For that is it which I touched euen now, God doth deale louingly and gently with his, so that hee accepteth their faith, though it be maimed and weake, not imputing the defects and wants of the same. Therefore this woman came to Christ by the direction of fayth. But that shee sticke in his garment, rather then shee would by prayers offer her selfe vnto him to be healed, shee did peraduenture of an vnaduised zeale somewhat goe out of the way. especially sith that by and by after, shee sheweth that shee attempted it of a doubtfull and awauering minde. But if we grant that shee was thus directed by the spirite, yet that rule remaineth fast that our faith must not bee caried hither & thither by priuate examples, because it must be throughly grounded vpon the word of God, according to that saying of Paul, Rom. 10. 17. faith commeth by hearing, and hearing by the word of God.

This admonition is very profitable, that we should not giue the title of faith to euery vaine conceiued opinion: *Who is it that toucheth?* Marke declareth it more plainly, that Christ looked about him, that he might know who it was. But this seemeth to bee absurde, that Christ should poure forth his grace, not knowing to whom he should doe good. And that is as hard that he sayth a litle after, that he felt that power was gone out of him. As though it shoulde passe from him after any other order then of his free gift, when and to whom he shall thinke good to distribute the same. But it is not to be doubted but that wittingly and willingly hee healed the woman, and it is not to be doubted but that by his spirit he drew her vnto him that hee might heale her: but hee requireth her that shee would willingly come forth amongst the people. If Christ himselfe should haue declared his owne miracle, peraduenture his wordes shoulde not haue bene beleued: but nowe when as the fearefull woman telleth what is befallen vnto her, her confession hath the more credite.

22. *Daughter bee of good comfort.* The weakenesse of her faith is prooued by this speech: for if her fearefullnesse had not bene faultie, Christ would not haue reproued her, by exhorting her to bee of good comfort, yet hee also prayseth her faith, whereby is gathered that which I sayde before, when as by the direction of the the spirite and a sincere desire of godlines she sought Christ

y et shee wauered so that shee needed not to be confirmed. So wee see that faith th at it may please God, hath neede of forgiuenes, and also to bee raysed with ne we helpes, that it may get more strength. Now this must Analogically bee led from the healing of the bodie to the saluation of the soule: for as Christ attrib uteth the deliuerance of the woman from her disease to faith, so it is certaine that by faith which reconcileth vs to God, wee obtayne forgiuencie of finnes. When he commaundeth her to goe in peace, and sayth that shee is healed of her disease, heereby wee gather that shee had then truely confirmed that benefite which shee had receiued, when as shee heareth that by the mouth of Christ which shee had now found by experience. For we cannot otherwise enjoy the benefites of GOD truely and with a quiet conscience: but while wee possesse them hidden in the treasure of his promises.

## Mathew 9.

23. Now when Iesus came into the rulers house and sawe the minstrels and the multitude making noyse.  
24. Hee sayde vnto them, get yee hence: for the mayd is, not dead, but sleepeeth. And they laughed him to scorne.  
25. And when the multitude were put soorth hee went in, and tooke her by the hand, and the maide arose.  
26. And this brute wente throughout all that land.

## Marke 5.

35. While hee yet spake, there came from the rulers house certaine, which sayd: Thy daughter is dead. Why disteasest thou thy maister any further.  
36. As soone as Iesus heard that word spoken, he sayde vnto the ruler of the synagogue: Be not afraid, only beleene  
37. And hee suffered no man to follow him, saue Peter, Iames, and Iohn the brother of Iames.  
38. So he came vnto the house of the ruler of the Synagogue, and sawe the tumult, and them that wept, and wailed greatly.  
39. And he went in & saide vnto the why make ye this trouble and weepe? the child is not dead, but sleepeeth.  
40. And they laughed him to scorne: but hee put them all out, and tooke the father and the mother of the child, & them that were with him, and entred in where the child lay.  
41. And tooke the child by the hand, and said vnto her Tabitha cumi, which is by interpretation, maiden I say vnto thee arise. 42. And straight way the maiden arose and walked. for she was of the age of 12. yeares, and they were astonied out of measure.  
43. And he charged them straightly, that no man should know of it, and commaunded to giue her meate.

## Luke 8.

49. While hee yet spake, there came one from the ruler of the synagogues house, which sayd to him, Thy daughter is dead, distease not thy maister.  
50. When Iesus heard it, he answered him, saying: Feare not, beleene onely, and shee shall bee made whole.  
51. And when he went into the house, he suffered no man to goe in with him, saue Peter and Iames and Iohn, and the Father and the mother of the maide,  
52. And all wept and sorrowed for her, but hee sayde: weepe not, for shee is not dead but sleepeeth.  
53. And they laught him to scorne, knowing that shee was dead  
54. So he thrust them all out, and tooke her by the hande, and cryed, saying: maid, arise.  
55. And her spirite came againe, and shee rose straight way and he commaunded to giue her meate.  
56. Then her parentes were astonied, but hee comanded them, that they shoulde tell no man what was done.



**MARK E.** 36. *Bee not a fraide, only beleue.* The message of death caused him to despair, because hee hadde required nothing else of Christe, but that hee woulde helpe the sicke maide. Therefore Christe commaundeth that he shoulde not with feare and distrust shutte out all hope of grace, which death it selfe cannot hinder. For by this phrase *only beleue*, he declareth that he wanteth not power, so that Iairus will accept him & he also exhorteth him to be of good comfort, for he cannot beleue more, then God in his great power is able to perfourme. And verily it so falleth out with vs al: for god would deale more liberally with vs, if we were not so strait: but our hardnes of life doth hinder God, that he powre not his gifts more plentifully vpō vs. In sum, we are taught in this piace, that we can neuer exceed measure in beleeuing, because our fayth howe large soeuer it be, can neuer conceiue the hūdred part of the goodnes of God.

37. *And he suffered no man.* He forbade them enterance, either because they were vnworthy to be witnesses of the myracle: or because that hee woulde not haue the myracle ouerwhelmed with the murmuring multitude: for it were better that the damsell whose body they had seene deade, shoulde sodainly come forth alieue and strong into the sight of men. Marke & Luke say that he tooke with him but three of his disciples, they both adde the parents: And Marke on-ly sayth that he tooke them which were Iairus his companions when he came to require Christ. Matthew who is shorter, omitteth this circumstance.

**L V K E.** 52. *And all wept.* The Euangelists do make mention of mourning, that their hope in the resurrection may be the more certaine. Also Mat- shew sayth expressly that there were minstrels, which was not wont to bee, but whereas they were assured that the body was dead, and when as they prepared the funeralles. In the mournfull funeralles the pipe did sound, sayth hee. And although they thought after this manner to honour their deade, and as it were to adorne their buriaill, yet we see how the world is alwayes ready, not onely to nourish, but also to stirre vppe her owne faultes. . It was their duty to apply themselues by all meanes to appease mourning, but as though they had not of- fended inough with their outragious sorrow, with new prouocations they doe ambitiously prouok the same. The gētiles also thought that this melody appeased the ghosts wherby we gather with how many corruptions Iudea wasthē filled.

**MARK E.** 39. *But sleepeth.* To sleepe is taken in diuers places of the scripture, for, to die. And doubtlesse by this similitude gathered of the temporal rest, is noted the resurrection to come. And Christ doth here especially make a comparison betweene sleepe & death, that he might confirme the hope of life: as if he should haue sayd, you shall see her presently raised vp, whome now you thinke to be dead. And it is no maruell that he was laughed to scorne of block- ish and grose men, which were wholly occupied in prophane mourning, & vn- derstoode not his purpose. And yct this auaileth to the setting forth of the my- racle, that none of them doubted of her death.

41. *Hee tooke her by the hande and sayde .* Although this crie did natu- rally profite nothinge to the weakeninge of the senses of the deade, yet doeth Christe heere shewe notably the power of his voyce, that hee might the more accustome menne to giue eare to his doctrine. And herein appeareth how effectuall the voyce of Christ is, which peirceth vnto the dead, so as it gi-  
ueth.

ueth life euen in death it selfe. Therefore Luke sayeth that her spirite came againe: as if he should haue sayd, that the spirit being called by the commaundement of Christe, was straightway present,

43. *And charged them.* Although Christe woulde not generally admit all to behold her raising vpp, yet the myracle could not remayne long hid. And it was not meete to suppress the power of God, whereby the whole world was prepared to life. Why then did he command the maides parentes to silence? It may bee that his will was that they should not so much conceale the thing it selfe as the maner, and that only but for a time: for we see in other places also, how hee sought for opportunitie. They that thinke that they were forbidden to speake, that they might be the more whetted on, are hardly taken, when they flee to this answer. I graunt that Christ wrought not this myracle, but that it shoulde be vttered, but at a more apt time, or when the multitude was dismissed, where was no meane nor moderation. Therefore he would giue them space that the more quietly and adusedly they might consider the worke of God.

Matthew. 9.

27. *And as Iesus departed thence, two blind men followed him, crying and saying: O soone of Dauid, haue mercy vpon vs.*

28. *And when hee was come into the house, the blinde men came to him, and Iesus saide vnto them: beleeue yee that I am able to doe this? and they sayd vnto him, yea Lorde.*

29. *Then touched he their eyes, saying: according to your sayth be it vnto you.*

30. *And their eyes were opined, and Iesus charged them, saying: See that no man know it.*

31. *But when they were departed they spread abroad his fame through out all that land.*

32. *And as they went out, behold they brought to him a dumbe man possessed with a deuill.*

33. *And when the deuill was cast out, the dumbe spake: Then the multitude, marueiled saying: the like was neuer seene in Israel.*

34. *But the Pharisies sayde: Hee casteth out deuils, through the prince of deuils.*

Marke.

Luke.

27. *And as Iesus departed.* The other Euangclistes do say nothing of these 2. myracles: for, as we haue sayd othre where, and Iohn doeth plainly affirme that it was not their purpose to rehearse all the deedes of Christ, but onely to gather some principall poyntes, which prooue him to be the Messias. Further, Matthew sayeth that two blinde men were restored to their sight, but not so speedily, as often othre where hee was accustomed to helpe the miserable. For he doth not answer them as they cry after him in the way, but as though he dissembled the matter, he suffereth the to follow him into the house. There he doth at length enquire of them what they do beleeue of his power. Therefore his minde was in deede and woordes to examine their faith, for hee holding them in suspense

pen<sup>ce</sup>, nay paſſing by as though he heard not, he maketh a triall of their patience, and what roote faith had taken in their mindes. After, when he demandeth whether they beleue, he proſecuteth the ſame examination. But it may be demanded whether to be perſwaded of the power of Chriſt and of God, is ſufficient to make any man faithfull. For thus much doe the words ſignifie, doe you beleue me, that I can doe it? But it appeareth out of diuers other places of the ſcripture, that the knowledge of the power is but vaine and colde, except wee be aſſured of his will. Yet Chriſt being ſatiſfied with their anſwere, approueth their faith as perfect in all poynts, I anſwere, when at the firſt they confeſſed him to be the ſonne of Dauid, they conceiued ſomewhat of the grace. For with this title they honoured the redeemer of their nation, and the authour of all their good. Therefore he demanding of his owne power, hee doeth more deeply enquire, whether they doe conſtantly beleue. Therefore faith comprehendeth the mercie and fatherly loue of God with power, & the ready will of Chriſt with might. But becauſe that men doe commonly attribute leſſe to the power of God and might of Chriſt then is meete, the blinde men are not aſked without a cauſe, whether they beleue that Chriſte can doe that which they profeſſe, though the purpoſe of Chriſt was ſimply to know whither that from their heart they gaue to him the honour of the Meſſias. And for this cauſe is their faith approued, that in ſo baſe and contemptible an eſtate, they acknowledged the ſonne of Dauid.

29. *According to your faith.* Although it is ſayd that this benefite is eſpecially beſtowed vpon two blind men, yet out of theſe preſent words of Chriſt, wee may gather this generall doctrin, that we ſhall neuer be ſuffered to depart without our requeſts, ſo that we pray with faith. If that theſe two by a ſmall faith, as yet not thoroughly grounded, do obtaine that which they require, much more at this day ſhall their faith preuaile which being endued with the ſpirit of adoption, and made partakers of the ſacrifice of the mediatur, doe come to God.

30. *He charged them.* Eytter his will was to haue other witneſſes of the miracle, or elſe that he would deferre the report thereof to an other time. Therefore that is worthy to be reprobued, that they doe vtter the ſame preſently eue<sup>ry</sup> where. For that ſome imagine that Chriſt forbade them, that hee might the rather ſtirre them forward we haue confuted in an other place. It is certaine there was ſome cauſe of forbidding which is vnknowne vnto vs: but theſe men of an vnaduifed zeale doe vtter it before the time.

32. *They brought vnto him a dumbe man.* It is probable that this man was not dumbe by nature, but when he was deliuered vp to the deuill, that he was deprived of his ſpeech: yet all thoſe that are dumbe, are not poſſeſſed of deuils. But this man was ſo afflicted, that by manifeſt ſignes it appeared that his tongue was tied, and that after his healing the people do cry out, that the like was neuer ſene in Iſraell, ſeemeth to be an hyperbolicall kinde of ſpeech: for by greater miracles had God in times paſt reuealed his glory amongſt that people. But it may be that they had regard to the end of the miracle, ſo that then the mindes of all men were ſtirred vp to looke for the comming of the Meſſias. And they ſo extold the preſent grace of God, ſo as they would diminiſh nothing from his former works. And it is to be noted, that this ſpeech was not premeditate, but ſuch as in admiration brake out ſuddenly.

34. *The Pharises sayd.* Heereby it appeareth how mad they were, which were not afraid to defame with wicked speech so notable a worke of GOD. For the Antithesis is to be noted betwene the praise of the people and the blasphemie of these men. For that the people sayth the like was neuer done in Israell, was a confession proceeding from a feeling of the glory of God. Whereby it doeth the better appeare that these men were starke madde, which durst blaspHEME God to his face. Yet we are also taught, when wickednes is growen to extremitie, that there is none so manifest a worke of God which it will not perueit. But this is monstrous, seldome seene and incredible, that mortall men should rise vp against their maker: but that blindnesse is so much the more to be feared, (which I spake of before) whereby the Lord after his long sufferance executeth his vengeance vpon the wicked.

## Mathew. 9

## Marke

## Luke.

35. *And Iesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospell of the kingdome, and healing euery sicknesse, and euery disease among the people.*

36. *But when hee sawe the multitude, hee had compassion vpon them, because they were dispersed and scattered abroad, as sheepe hauing no shepherds.*

37. *Then sayd hee to his disciples, surely the harvest is great, but the labourers are few.*

38. *Wherefore pray the Lord of the harvest, that hee would send forth labourers into his harvest.*

35. *And he went about.* This is spoken by preuention, that wee might knowe that the whole ministerie of Christ is not particularly described: but generally, that he was diligent in his office, namely that he might publish the doctrine of saluation, and confirme the same by miracles. We haue sayd in an other place before, that it is called the Gospell of the kingdome of the effect: because that by this meane God doth gather vnto himselfe a people that was miserably dispersed, that he might raigne in the midst of them: and for that cause truly hath he rayed vp his throne, that he might endue all his with full felicitie. Yet let vs remember that it behooueth vs to become subiect to God, that by him we may be caried into celestially glory.

36. *He had compassion vpon them* Hereby we gather first how sluggish the priests were, which being placed through out the whole land, that they might shewe forth the light of the heauenly doctrine, were become idle bellies. And they proudly boasted themselues to be the cheife bishops of the people: and there was no small multitude of the which gloried in this title: yet Christ acknowledgeth none of them to be pastours. The same wante is found at this day in Poperie, which yet is replenished with pastorall titles: for great is that sinke or heape of that lewd companie which vnder the name of the cleargie doe deuoure vp the people. For though they be dumbe dogges, yet they are not ashamed arrogantly to bragge of their hierarchie. But the worde of Christ is to be heard which sayeth that there are no pastours, whereas there are no labourers, and that those

those sheepe are wandring and disperfed, which are not gathered together into the folde of God by the doctrine of the Gospell. And in that he stouched with compafsion, he proueth himfelfe to bee a faithfull minister of his Father, in caring for the faluation of the people, for whose sake he had taken vpon him our flefhe. And though hee is nowe receiued into heauen, and hath not the fame affections, whereunto he was fubieft in this mortall life, yet hee cafteth not away the care of his Church: but he hath regard vnto his wandering sheepe and his owne flocke cruelly put to flight and fcattered by the wolues.

37. *The haruest is great.* By this Metaphore he declareth that many of the common fort were ready to receiue the Gospell. For though the greater number did most vnworthily and vnthankfully refuse faluation offered them: yet hee compareth that small number of the elect which was mixed amongst the vnbelecuers, vnto a plentifull haruest, because that God esteemeth more of that small companie of them, then of all the world beside. And though many did then intrude themselues in: yet he doth not account them amongst labourers, because that few did behaue themselues faithfully: for hee taketh this name of labourers in the good part. When Paul complayneth of cuill workers, he hath respect vnto their vaine-glory and boasting. For he bestoweth not this title vpon them that apply their labour onely in destroying and wafing: but because that vnder a false pretence they chalenge the fame vnto themselues.

*Pray the Lord of the haruest.* Because that no sincere or fit minister of the Gospell will thrust in himfelfe: neyther doe others rightly discharge the office of teaching, but those which are raised by the Lord, and are by the spirit furnished with their giftes, so oft as wee see the want of good pastours, it is necessary that wee should lift vp our eyes to him for remedie. But there was neuer more need of this prayer, then in the horrible confusion of the Church, which doeth now appeare in euery place.

Mathevv. 8

23. *And when hee was entred into the ship, his Disciples followed him.*

24. *And beholde there arose a great tempest in the Sea, so that the shippe was covered with waues: but hee was a sleepe.*

25. *Then his disciples came and awoke him: saying, maister saue vs, we perish.*

26. *And hee sayde vnto them: why are yee fearefull, O yee of little faith? Then hee arose, and*

Marke 4

35. *Nowe the same day when euen was come, he said vnto them Let vs passe ouer vnto the other side.*

36. *And they left the multitude, and tooke him as hee was in the shippe, and there were also with him other ships.*

37. *And there arose a great storme of winde, and the waues dashed into the ship, so that it was full.*

38. *And he was in the sterne a sleepe on a pillow: and they awoke him, and sayd to him, maister, carest thou not, that wee perish?*

39. *And hee rose vp, and*

Luke. 8.

22. *And it came to passe on a certaine day, that hee went into ship with his disciples: and hee sayde vnto them. Let vs goe ouer vnto the other side of the lake, & they launched forth.*

23. *And as they sayled, he fell a sleepe, and there came down a storme on the lake, and they were filled with water, & were in iopardy*

23. *Then they went to him & awoke him saying: maister, maister, we perish. And hee arose and rebuked the wind and the waues of water, and they ceased and it*

and rebuked the winds  
and the sea : and so  
there was a greate  
calme.

27. And the men  
maruiled, saying :  
what mine is this,  
that both the windes  
and the sea obey  
him.

ked the windes, and sayde vnto  
the sea, peace, and be still. So  
the wind ceased, and it was a  
great calme.

40. Then he sayd vnto them  
why are yee so fearefull : howe  
is it that yee haue no faith ?

41. And they feared exceed-  
dingly, and sayd one to another  
who is this that both the windes  
and the sea obey him.

was calme.

25. Then hee sayde vnto  
them, where is your faith ? and  
they feared, and wondered a-  
mong themselves, saying : who  
is this that commaundeth both  
the windes and the water, and  
they obey him ?

Because that shortly after there is againe mention made of a lake, where-  
into it is sayd, the swine were caried headlong : all doe not agree whether it be  
one and the same lake. All do confesse that the waters of Genesara were plea-  
sant to the taste, and whole some to bee vsed : but Strabo sayeth that the lake of  
Gadara was so noysome & pestilent, that the beasts which dranke of it lost their  
hooues and their haire. Therefore it is not to be doubted, but that they were  
two diuers lakes, and in space farre distant one from an other. But without que-  
stion this place ought to be vnderstood of Genesara : which Christ passied ouer  
and went to the Gadarens, which are called Gergesens by Mathew. And they  
which of the diuersitie of the name do gather that two diuerse hystories are re-  
corded, while they would seeme to be subtile, they slip into too grosse ignorace  
For the Country of the Gergesens was also called Gadarena, of a famous City  
called Gadaris. The name was changed in Hieromes time, therefore hee cal-  
leth them Gerasens, according to the custome then receiued. Yet I do not de-  
nie but that the swine were caried headlong by the deuils, into the lake of Ga-  
dara. But when Christ sayth, let vs goe to the further shore, I cannot inter-  
pret that but of Genesara. Nowe it remaineth that wee shoulde consider the  
time, which cannot bee gathered neyther by Matheue nor by Luke. Onely  
Marke noteth that it was the euening of that day when Christ spake of the pre-  
ching of the Gospell, vnder the parable of the seede. Whereby it appeareth  
that they did not obserue the order of the time, the which Luke doeth also eu-  
dently declare, when hee sayth that it came to passe vpon a certaine day : by  
which words he sheweth that hee did not much busie himselfe what was done  
first or last.

23. When he was entred into the ship. Marke sayth that other ships did passe  
with them also : but that Christ with his disciples went vp into his owne shippe  
Luke doth also hearse his words. Mathew is brieffer, yet in summe they agree  
namely, that Christ layd himselfe to rest, and while hee slept, sodenly there a-  
rose a tempest. First it is certaine, that the tempest which did trouble the lake,  
came not by chance. For how can it be that God would suffer his owne Sonne  
to be tost with the blind force of the windes ? But his will was by this meanes to  
reueale to his Apostles how little and how weake their faith was as yet.

And though Christes sleepe was naturall, yet it auayled to the same

use, that the Disciples shoulde the better know their owne infirmitie. I will not say, as many doe, that Christe fained himselfe to bee a sleepe, that hee might try them: I doe rather iudge that hee slepte as the condition and the necessitie of humane nature did require. Yet his Godhead did watch, so that the Apostles ought not to haue feared but that they shoulde haue presently bin comforted, helpe being prepared for them from heauen. Therefore lette vs know that all this was done by the secret prouidence of God, that Christ slepte, that the storme arose, the waues couered the shippe, and that the shippe hardly escaped drowning. And lette vs learne hereby, so oft as any aduersitie doth arise, that our fayth is tryed of the Lorde: but if the troubles doe encrease, so that they doe almost ouerwhelme vs, it is by the same purpose of God to exercise our patience: or that by this meanes our hidden infirmitie might come to light: as we see, when the waues couered the Apostles, their infirmitie was reuealed, which before was hidde.

25. *Maister saue vs.* A godly prayer, as it seemeth: for what could they haue done better, then being at the poynt to be lost, to seeke for preseruatiō at christ? But sith that Christe condemneth them of infidelitie, wee must seeke wherein they offended. And I doubt not but that they stucke too much to the carnall presence of their maister. For, as it appeareth by MARK E, they doe not simply entreat him, but they expostulate the matter with him: Maister carest thou not that we perish? Luke also noteth an amazed trembling: *Maister, maister wee perish.* They ought to account that the Godheade of Christe was not oppressed with the sleepe of the flesh, and to haue fledde to the same. But they rest vntill extreeme danger enforceth them: then excessiue feare amaseth them, so that they thinke they cannot be safe, except they waken Christ. This is the cause why he accuseth them of infidelitie. For in that they required that hee would helpe them, was rather a testimonie of their faith, if they had trusted in his diuine power, and patiently without feare hadde hoped for the helpe which they required. And thus is the question answered, which may be demaunded of his reproouing them: whether all feare is naught and repugnant to faith. First he doth not simply reprove them because they feare, but because they bee feareful. Marke also vseth such a phrase as noteth that they did feare beyond measure. Then by opposing faith to their feare, he sheweth that he speaketh of excessiue feare, which doeth not so much exercise their faith, as shake the rootes of fayth out of their mindes. And thereby appeareth that enery feare is not contrary to faith: for if we feare nothing, a tchicless securitie of the flesh doeth oppresse vs: so faith fainteth, the desire to pray waxeth dull, and the remembrance of God is at length extinguished. Further, they which are not touched with a feeling of euilles, are rather blockish then constant. So we see that feare which stirreth vp faith, is not of it selfe to be condemned vntill it exceede measure. And herein is excesse, if that the tranquillitie of our faith, be therby either troubled or waxe faint, which ought to rest vpon the word of God: but because it neuer fallerh out, that the faithfull doe so gouerne themselves that their faith is kept vnshtaken, they doe almost alwayes offend in fearing. But it is requisite to determine, not to condemne the shaking of faith for euery feare, but for that feare which disturbeth the peace of conscience, so that it rest not in the promise of God.

26. He rebuked the windes. Matthew rehearseth also the words of Christ, where with he speaketh to the sea, and commaundeth it to be silent, that is, to be calme, not that the lake had any senses, but that hee might shew that the power of his voyce doth peirce euen into the dumbe elements. And not onely the sea & the windes, creatures without sence, do obey the commandement of God, but the wicked also themselues with all their stubborneffe. For when as God will appease warlike tumults, hee doth not alwayes mollifie the cruell mindes of men, and frame them to obey him, but hee yet causeth their weapens to fall out of their hands, be they neuer so mad. And so is that fulfilled which is written. Psal. 46. 9. He maketh warres to cease vnto the ends of the world: hee breaketh the bow, & cutteth the speare in sunder, and burneth the chariots with fire.

27. And the men maruailed. Marke and Luke seeme to attribute this to the Apostles: for after they had said that Christ had reprobued them, they adde, they cryed out with feare, who is this? yet this is rather to be applied to others, which did not as yet know Christ. But let vs follow both: herein doth now appeare the fruite of the myracle, when the glory of Christ is shewed forth. If any think that the Apostles spake it, then this shall be the meaning of the wordes: his diuine power was sufficiently prooued, in that the winds & the sea do obey him. Yet because it is more probable that other spake it, the Euangelittes doe teach in these wordes, that their mindes were so striken with the myracle, that the reuerence of Christ, was a certaine preparation to fayth.

Matth. 3.

28. And when he was come to the other side, into the countrey of the Gergesenes, there mette him two possessed with deuilles, which came out of the graues very feirce so that no manne might goe by that way.

29. And beholde they cryed out: saying, Iesus the sonne of God, what haue wee to doe with thee? Art thou come hether to torment vs before the time.

30. Now

Marke 5.

1. And they came ouer to the other side of the sea, into the countrey of the Gadarens.

2. And when he was come out of the shippe, there mette him incontinently out of the graues, a man which had an vnclane spirite.

3. Who had his abiding among the graues, and no man coulde binde him, no not with chaines.

4. Because that when hee was often bounde with feters and chaines, hee plucked the chaines asunder, & brake the feters in peeces, neither could any manne tame him. 5. And alwayes both night & day he cryed in the moittaines, & in the graues, & stroke him selfe with stones. 6. And when he saw Iesus a farre off, he ran and worshipped him. 7. And cryed with a loud voice and sayd what haue I to do with thee Iesus, the sonne of the most high God? I charge thee by God, that thou torment me not.

8. For

Luke 1.

26. So they sailed vnto the regio of the Gadarens, which is ouer against Galile.

27. And as hee went out to land, there met hē a certaine man out of the city, which had a deuill a long time, & hee ware no cloathes, neither a bod in house, but in the graues

28. And when he saw Iesus, he cryed out, & fel downe before hē, & with a loud voice said: what haue I to do with thee, Iesus the son of God the most high: I beseech thee torment me not. 29. But hee commaunded the foule spirite so come out of the man: (for oft times he had caught him: therefore hee was bound with chaines, and kept in feters: but hee brake the bands and was carried of the deuill into wilder nesse.)

30. Then



30. Now there was a farre off from the a great herde of swine feeding.
31. And the devils besought him saying: If thou cast vs out, suffer vs to goe into the herd of swine.
32. And he sayd vnto them: Goe, so they went out, and departed into the herde of swine: and behold, the whole herde of swine was caried with violence from a steepedown place into the sea, and died in the water
33. The herd men fled, & when they were come into the citie, they told all things and what was become of them that were possessed with diuels.
34. And beholde all the citie came out to meete Iesus, and when they sawe him, they besoughte him to departe out of their coastes.
8. For he sayd vnto him: Come out of the man thou vncleane spirit.
9. And he asked him: What is thy name? and he answered, saying: my name is Legion for wee are many.
10. And they prayed him instantly, that he would not send them away out of the country.
11. Now there were ther in the mountaines a great herde of swine feeding.
12. And all the diuils besought him: saying, send vs into the swine, that wee enter into them.
13. And incontinently Iesus gaue them leaue. Then the vncleane spirits went out and entred into the swine, and the herd ran headlong from the high banke into the sea, (and there were about two thousand swine) and they were drowned in the sea.
14. And the swincherdes fledde and told it in the citie, and in the country, and they came out to see what it was that was done.
15. And they came to Iesus, & saw him that had bene possessed with the deuill, and had the Legion, and in his right minde, and they were afraid.
16. And they that sawe it told them what was done to him that was possessed with the deuill, & concerning the swine.
17. Then they began to pray him that he would depart out of their coasts
18. And when he was come into the ship, he that had bin possessed with the deuill, praied him that hee might bee with him.
19. Howbeit Iesus would not suffer hi, but said vnto him: Goe thy way home to thy freindes, and shewe them what great things the Lord hath done vnto thee, and how he hath had compassion on thee.
20. So he departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did maruaile,
30. Then Iesus asked him: saying, what is thy name. And hee said, Legion, because many devils were entred into him.
31. And they besought him, that he would not command the to goe out into the deepe.
32. And there was therby, an herd of swine feeding on an hill, & the devils besought him that he would suffer them to enter into them: so he suffered the.
33. Then went the devils out of the man, & entred into the swine: and the herd was caried with violence from a steepedown place, into the lake, & was choked.
34. When the herdmen saw what was don, they fled. & when they were departed, they told it in the city and in the country.
35. The they came out to see what was done, and came to Iesus, & found the man out of who the devils were departed, sitting at the feete of Iesus, clothed, and in his right mind. and they were afraid.
36. They also which saw it, told the by what means he that was possessed with the deuill, was healed.
37. Then the whole multitude of the countrey about the Gadarenes, besought him, that he would depart fro them, for they wer taken with a great feare, & he went into the ship and returned.
38. Then the man, out of who the devils were departed, besought him that he might be with him: but Iesus sent him away, saying.
39. Returne into thine owne house, and shewe what greate things God hath done vnto thee. So hee went his way, and preached throughout all the city: what great things Iesus had done vnto him.

I haue before confuted their error which thinke that Marke and Luke doe report not this, but an other miracle. For when as the three Euangelists do note that region which is against Galile, as Luke also declareth, and all the circumstances doe agree: who will belecue that all these things fell out at diuers times

28. *There met him two possessed with deuils.* This difference caused the interpreters to erre, and to separate Mathewe from the other two: because hee nameth two, and the other but one. But Augustines coniecture is probable, who thinketh that there were two, yet they made mention but of one, because hee was the more famous: and so the miracle should be the more notable in him by reason of the greatnesse of the disease. And certainly wee see that Marke & Luke do bestow moe words in amplifying the crueltie of the deuill, that it might appeare that the miserable man of whom they speake, was wonderfully tormented. Therefore in that they report a notable example of the diuine power of Christ though they say nothing of the other man, yet they dissent not from the history of Mathew, which addeth the hystorie of the other who was so well knowne. That Luke sayth, a certaine man met him out of the citie, it is vncertaine whether he meaneth that he was a citizen of Gadara, or whether he came out from thence to meete him. For when as he was commanded to goe home, and to preach the grace of God amongst his owne freinds, Marke sayeth that hee did this in Decapolis, which was a countrie next ouer against Galile, wherby it is to be coniectured that he was not a Gadaranite borne. Further, Mathewe and Marke doe expressly say that hee came not out of the Citie, but out of the graues. And Luke himselfe in the whole course of the hystorie, declareth that hee liued in the desert. Therefore these wordes (*A certaine man met him out of the citie*) I doe thus interpret, before Christ came to the Citie, a certaine man possessed with a deuill, met him by the way out of that coast. But their opinion which thinke that he dwelt in the graues, either because the deuils were delighted with the fauour of the dead carcases, or that they were pleased with the sight of the sacrifices, or because they would catch the soules which desired to bee neare vnto their bodies, is friuolous and foolish. The vncleane spirit did rather hold this man amongst the graues, that he might be consumed with continuall terror, by the sorrowfull beholding of the dead, as one banished from the company of men, would dwell amongst the dead. Further, wee learne hereby that the deuill doth not onely vexe men in this present life, but persecute them euen vnto death, so that his kingdome might flourish euen in death.

MARK E. 3. *And no man could bind him, no nor with chaines.* Hee could not naturally breake chaines, whereby wee gather that Sathan is permitted to haue sometime extraordinarie motions, whose force exceedeth our vnderstanding and vsuall reason. And it is often seene that frantike men haue much more strength, then if they were in perfect health. And it is not to bee denied but that the deuill doeth there also play his partes, so oft as God doeth suffer him, but this violent force which the Euangelistes do here speake of, was farre greater. Truly a sorrowfull & a horrible spectacle, but wee are thereby admonished how miserable and fearefull a thing it is, to be subiect to the tyranny of Sathan: and wee must much more feare the vexation of the  
soule

oule then the torments of the bodie, how sharpe or cruel fouer they bee.

6. *Hee worshipped him.* This was the order of the history, when the possessed with deuilles mette him, Christe commaunded the vnclene spirites to come out of them, then did they humbly beseech him that he woulde not torment them before the time. Therefore hee did not worshippinge Christ, before Christ spake to them: neither did they complaine that Christ troubled them, vntill he commaunded them to go forth. But it is to be noted that they came not willingly into Christes sight, but drawne by the secret power: for as they were wont before by their furious fiercenesse to draw men into the graues: so now a greater power bringeth thē against their will to the tribunal seat of their iudge, whereby we gather that all the kingdome of Sathan is subiect to the power of Christ. For the deuils haue not now any more their owne desire, when Christe citeth them before him, then the miserable manne had before, which by his tyrannie were carried hither and thither. To be short by the secret power of Christ they are brought before him, that by casting them out, he might declare himselfe to be the deliuerer of men. Also by compulsion they worshippinge him, and their reprochfull complaints doe testifie that their confession was not voluntary but wrested out by violence, they say: *What hast thou to doe with vs?* By which woordes they desired to driue him away: but because they sawe themselves holden fast bound, so that it were vaine to flee from his power, they complaine that they are tormented before the time, and with it they ioyne an in-treatie. So wee see the deuilles doe nothing but breath out crueltie againste God, and yet with their pride wherein they swell, they fall downe as confounded creatures, and that at the same present: because their malice and peruerfnesse, which is neuer tamed, ceaseth not to wrastle against the power of God, and yet in the meane season it is enforced to giue place.

This seemeth to be the cause why Christe doeth not openly reiecte here the confession of the deuill, as he did in other places: because it was euident that he could not do such harme in that place. Note that Christ had a consideration of men, and for that cause, when malicious and wicked menne were by, that hee might the readilier stop false reportes and slaunders, hee did the more sharply put the deuils to silence. As concerning this place it is inough, and more then inough, that the deuils humbly entreating, did outrageously fret against him.

MATH. 29. *Art thou come hither to torment vs before the time.* Some interpret this to bee the kinde of torment, that they are enforced to leaue that manne which they possessed, free, and at libertie. Other referre it to the last day of iudgement. But I vnderstand that they being amazed at the presence of their iudge, did thinke of their punishment, for an euill conscience telleth them what they haue deserued though Christe holde his peace. For euen as the wicked being at the iudgement seate, doe conceiue their punishment: so of necessitie must the deuils and all wicked men tremble at the sight of God: euen as if they did now feele the helles, the fire vnquenchable, & the tormentes to come. And when the deuils knew that Christ should bee the iudge of the world, it is no maruell if his sight stricke a feare into thē of present torment. The questiō is in yaine which some do moue, whether they knew of the day of iudgement. Then

what doeth this clause meane, *Before the time?* namely, because the reprobate doe neuer thinke it time for them to bee punished: for they doe gladly delay it from day to day. For as they account delay for gaine, so long as the Lorde doeth beare with them: so (though to no purpose) by running backe they flee his iudgement.

**MAR 9.** *My name is Legion.* Christ asked this question of the deuill, that hee might the better set forth the excellencie of his grace. This man had not so great a vengeance laide vpon him without a cause, that as it were an hoast of deuils shoulde dwell in him. Then, what great mercy were it to drawe this man out of so many destructions, which was lost more then a thousand times? Also the power of Christe did shine herein wonderfully, that at his voyce hee sodenly put to flight, not one deuill, but a great multitude. And this word *Legion* is not taken for a certaine number of menne, but onely for a great multitude. Heereby it appeareth how miserable a creature man is, whereas hee is without the protection of God: for euery man lyeth open, not only to perticular diuels, but is a receptacle to whole multitudes of deuilles. Heere is also confuted the common error which the Iewes and Christians haue borrowed of prophane men: namely, that perticular men are assaulted by perticular deuilles. But the scripture doth plainly affirm, that the Lord as hee pleaseth, sendeth one deuill to scourge a whole nation, & sometime many to torment one man: so againe sometime one Angell is set ouer a whole people, & to perticular men are many appointed to watch ouer the for their saluatiō. So much the more carefully it behoueth vs to watch, least so great a multitude of enemies do circumsēt vs.

**10.** *They prayed him instantly,* Luke saith that the entreated that they might not be sent into the deepe, which is so expounded of some as if they fled the desert, But I do refer it to the desire which they had to hurt, because the deuils do only desire this one thing, to wander amongst men, as Lions hūting after their pray. It greueth the to be drowned in the deepe, wherein their power to hurt & to destroy should be taken away. And it may be gathered by *Markes* words, that this is the natural sence of this place For he saith that they required that they might not be compelled to go out of that country. In sum, they declare this to be their nature, that they desire nothing more, then the destruction of mankinde.

**MAT. 31.** *Suffer vs to goe into the heard of swine.* Some thinke that they desired to enter into the swine, because they doe hate deadly all the creatures of God. I graunt that this is true, that they are wholly bent to ouerthrow and peruert the whole order of nature framed by God: but it is certaine that they had a further regard, namely that they might cause the inhabitants of that nation to curse God for the losse of their swine. For the deuill sent lightening vpon Iob his house, not for the hatred of the woode or the stones: but that the holy man, bearing vnpatiently the losse, shoulde murmur against God. And Christ allowing it, doeth not heare their requestes, but for this cause, that he might know what manner of people the Gadarens were.

And it may bee that hee gaue that liberty to the deuilles ouer their swine, that hee mighte by that meanes punishe their offences. But as no certaine cause doeth appeare vnto vs, so it doeth behouue vs reuerently to deeme of the secret iudgement of God, and with godly humilitie to honour the same.

But

But this place doth teach vs how foolishly certaine prophane menne do trifle, which imagine that deuilles are not essentiall spirites, but onely wicked affections. For howe can couetousnesse, ambition, crueltie and infidelitie, enter into swine? Therefore wee knowe the euill spirites (as they are appoynted to destruction) to bee enemies of mankinde: to that end, that they may cary as many headlong with them to the same destruction as they can.

**MAR. 15.** *They came to Iesus.* Wee haue heereby a notable instruction, all which feele the hand of God doe not profit as they ought: that they might thereby submit themselues vnder true holinesse. The Gadarens beholding the myracle, were afraid: namely, because the maiestic of God did shine in Christ. Thus farre they did well: But that they send him out of their coasts, what could they haue done worse then that? They also were scattered: the shepheard is ready, which gathereth together may, God stretcheth out his armes by his own sonne, that he might cary them (which were ouerwhelmed with the darkenesse of death) in his owne armes into heauen. They had rather loose the saluation offered them, then any longer abide the presence of Christ. They seeme to bee offended at the losse of their swine: but Luke noteth a greater cause, that they were taken with a great feare, and certainly being exasperated by receiuing that losse, they would els not haue required him, but they would haue driuen him out more roughly. But when they reuerence him, as a minister of God, and being afraid, doe yet desire to haue him further from them, we see that they were touched with no feeling of the grace of God. And certainly, though all the wicked doe reuerence God, and do bestow much time in appeasing him: yet if their choise were giuen them, they would conuay themselues a great way from him: because his face is terrible to them, so long as they thinke him to be a iudge rather then a father. Hereof it cometh to passe, that the doctrine of the Gospell (then the which nothing can bee imagined to bee sweeter) is in diuers places grieuous and sowre, so that a great part of the world would wish it buried. Yet it is true, that part of their feare riseth through their losse: So at this day, while men doe openly and priuately account that the kingdome of Christe is againt their comodities, being possessed with a wicked feare of the flesh, they wil not taste of his grace. Therefore at his comming, they, imagine God rather to be angry then mercifull, as mu: has in them lieth, send him away to an other place. And this is a token of vile blockishnes, that the losse of their hogges doth more terrifie them, then the saluation of the soule doth make them ioyfull.

**L V. 38.** *The man besought him* The gadarens cannot abide him, with them: but the man which was deliuered from the deuill, desired that he may loose his country, and foillow him. Hereby appeareth how much difference there is betweene the knowledge of the goodnesse, and of the power of God: because the power striking in a feare, maketh men to flye from the sight of God, and driue them farre away: but the goodnes doeth sweetly allure, so that they account nothing more to be desired, then to be vnited to God.

It is vncertaine why Christe refused to haue this manne to followe him, except hee hoped that greater profite shoulde aryse by his telling that so excellent and notable a benefit amongst his owne country menne. And

Mar. & Lu. do testifie that he did so. Christ purposely cōmandeth him to shew forth the worke of God, not his owne: so that he being accounted for a true Prophet and minister of God: and this he doth that he might get credit to his doctrine. For so it was meete by a litle at once to instruct that rude people, which as yet knew not his god-head. And though Christ is the ladder whereby we ascend to God the father: yet, because he was not as yet reuealed, he beginneth at the father, vntill he haue a more fitte oportunitie.

Now this doctrine is to be added: Christe in the person of one man sheweth a token of that his grace, which he extendeth to all mankinde. For though we are not tormented of the deuill, yet hee holdeth vs bound vnto him, vntill the sonne of God deliuer vs from his tyranny. We wander naked, rent, and deformed vntill hee restore vs to a sound and a perfect minde. It remaineth that wee testifie our thankfulness in celebrating his grace.

## Matth. 10.

1. And hee called his twelue disciples vnto him, and gaue them power against vncleane spirits to cast them out, and to heale euery sicknes, and euery disease.

2. Now the names of the twelue Apostles are these: the first is Simon, called Peter, and Andrew his brother: Iames, the son of Zebedeus, and Iohn his brother.

3. Philip and Barelemew, Thomas and Matthew the Publican: Iames the sonne of Alphesus, and Lebbeus, whose surname was Thaddens.

4. Simon the Cananite, and Iudas the Iscariot, who also betrayed him.

5. These twelue did Iesus send forth, and commaunded them, saying, goe not into the way of the Gentiles, & into the city of the Samaritans enter yee not.

6. But go rather to the lost sheepe of the house of Israel

7. And as yee goe, preach, saying, the kingdome of heauen is at hand

8. Heale the sicke, cleanse the Leapers, raise vpp the dead, cast out the deuils, freely ye haue receiued, freely giue.

## - Marke 6.

7. And hee called the 12. and began to send them two and two and gaue them power ouer vn- cleane spirits

## Luke 9.

1. Then called he the twelue disciples together, and gaue them power & authoritie ouer deuils, & to heale diseases.

2. And hee sent them to preach the kingdom of God, & to cure the sicke.

Heere is described the calling of the Apostles: but not suche a calling as you hearde of before, when the Lorde minding to prepare them to their office, chose them into his fellowship: for nowe they are called to the present execution of the same, They are commaunded to prepare themselues to the worke, commissions are giuen them, and least they shoulde lacke authoritie, they are adorned with the power of the spirit. Therefore firste they were chosen and prepared in hope that they should worke,

now Christ telleth them that the houre is come, when they must set their hand<sup>s</sup> to the worke. Yet it is to be noted, that he speaketh no: as yet of the perpetuall Apostleship: but onely of a temporall embassage, whereby the mindes of men might be stirred vp and wakened, that they might be the readier to heare Christ. Therefore now they are sent into Iudea, to declare that the time of the promised restitution and saluation is at hand: and afterward Christ ordaineth them to spread the Gospell through all the world. Heere he onely chuseth them as helpers, to prepare that people to come to heare him, where his voyce could not come. After he resigneth vnto them that office of teaching, which hee executed himselfe. And this is worth the noting, least we should imagine that here were set downe a certaine and a perpetuall law to all the ministers of the word, while the Lord doth giue in charge to the publishers of his doctrine, what he would haue them doe for a short time. The ignorance whereof deceiued many, insomuch that without difference, they would bring and tie all the ministers of the word to this rule.

1. *He called his twelue.* The number of the twelue doth note the reformation that should be of the Church. For as the people came of the twelue Patriarches: so Christ doeth now call the remnantes dispersed to the remembrance of their first beginning, that they might conceiue some certaine hope of their restitution. And though the kingdome of God did not so flourish in Iudea, as to finde there remaining a perfecte estate of the people: but that nation which was now miserably decayed, deserued through their vnthankfulnesse rather twise to perish for despising the grace offered: yet this hindered not but that they should be borne againe a newe. And after it came to passe, that God our of Syon sent the scepter of the power of his Sonne further abroad, that floudes might run out of that fountaine, which should plentifully water the foure quarters of the world: Then GOD gathered together his Israell from euery place, that not onely the dispersed and torne members should bee knit together into one body, but also such men, as before were altogether strangers from the people of God. Therefore the Lord doth not in vaine appoint twelue, as patriarkes, but doth thereby declare the renewing of the Church. Note further that by this number he admonished the Iewes to what end he came. And because they gaue no place to the grace of God, he begat a new Israell to himselfe.

If thou shouldst behold the first beginning, this might seeme to thee a matter to be laughed at, that Christ doth lay such honorable offices vppon men so obscure, and of no estimation: yet the incredible successe, and the plentifull encrease of the Church doth shew that the Apostles in degree of honour, and in fruitfulness of children are nothing inferiour to the Patriarches, but that they farre exceede them.

*Hee gaue them power.* Because the Apostles were almost not accounted of amongst men, and the embassage, which Christ committed vnto them was diuine, and because they did excell neyther in wisdom nor eloquence: and that the excellency and newnes of the matter required moe then humane giftes, it was necessary that they should haue some other authoritic.

Therefore Christe giuing them power to worke miracles, furnisheth them

them with ensignes of celestially power, which might get them credite & reuerence amongst the people. And by this is the lawfull vse of miracles gathered. For when Christ ordayned them preachers of the Gospell and workers of miracles ioynly together so that the miracles should be nothing els then seales of their doctrine, it is vnlawfull to breake that knot that cannot be vnknit. Wherefore the iapostles are false counterfeites, and doe wickedly depraue the workes of God, by seperating the word from the miracles.

2. *First Simon.* The Romanistes doe very fondly gather their supremacie from hence, we doe willingly grant that Simon Peter was the first amongst the Apostles. but no reason doth allow to extend that to the whole world, which was of force amongst a few men. Note further that hee which is first numbred hath not therefore presently Lordship amongst his fellowes, if wee graunt all those things, which they demand of Peter, vntill they proue these wicked and sacrilegious Apollates to be Peters successours, his dignitie shall make nothing for the Romane seate

5. *In the way of the Gentiles.* Hereby appeareth more euidently that, which I touched euen now, that the office which was layd vpon the Apostles was for no other purpose, but to make the Iewes attentiu to heare Christ, by stirring them vp to looke for their saluation at hand. Therefore now he encloseth their voyce within the boundes of Iudea, which he after commandeth to sound euerie where to the furthest coastes of the worlde: the reason is: because hee was sent of the Father, a minister of circumcision, to fulfill the promises made in times past to the fathers, Rom. 15. 8. But GOD had made a speciall couenant with the stocke of Abraham. Therefore CHRIST doth not without cause at the beginning continue the grace of GOD amongst the elect people, vntill the full time came for the further publishing of the same. And after his resurrection he spread forth that blessing, which was secondly promised to all the Gentiles: because that the vayne of the Temple was then rent and the partition wall was pulled downe. Therefore, if this discharge seeme to any to bee too hard, in that Christ alloweth not the Gentiles to bee partakers of the Gospell, let him plead with God, who excluding the rest of the worlde, did make his couenaut onely with the seede of Abraham, of which couenaut this commaundement of Christ doeth depend.

6. *But goe rather to the lost sheepe.* Hee assigneth, as I sayd. the first place to the Iewes, because they were the first borne: and because GOD did then account them onely of his houthold, when the other were strangers. And he calleth them lost sheepe, partly that the Apostles being touched with compafsion, might the more readily, and with more willing endeour helpe them: partly that they might knowe that there was great aboundance of worke for them, and yet vnder that figure of that nation Christ teacheth what is the condition of all mankind. The Iewes, which were neere, and in couenaut with God and so heires of the eternall life, are yet accounted lost, vntill they recouer saluation in Christ. Therefore what remaineth for vs, which are farre inferiours in honour to them? But hee giueth that name of sheepe also to the reprobate, which were not properly of the stocke of God: because the adoption  
belon-



belonged to all the people : so otherwhere hee calleth them the children of the kingdome, which for their vnfaithfulnesse were to bee caste out, Matthew 8. 12. In summe; Christe commendeth the Jewes to the Apostles vnder the title of sheepe, that they might bestow their labour vpon them : because none coulde bee accounted as in the flocke of God, but those which were gathered into the sheepfold.

7. *Preach saying.* This is that embassage wherewith I said, Christ would that the mindes of the people shoulde be stirred vppe in hope of the redemption at hand. For *the kingdome of heauen*, Luke saith, *the kingdome of God*, in the same sense : namely that the Iewes might know, first, that they were to be restored by the benefit and good worke of God, and not of men : then that their estate shoulde bee happy vnder God their king : thirdly, hee promiseth them not an earthly and a fraile felicity, but a heauenly and euerlasting.

8. *Heale the sicke.* As hee gaue them power, so hee commaunded them to bee faythfull and liberall disposers of the same : and he commaundeth them not to suppress those things, which were layd vppe with them for the common good of all menne. But by these myracles hee declareth for what purpose hee was sent of the father, and what is the ende of his Gospell. Neither is it with out aduise that hee commaundeth them rather to raise the dead, and to heale the sicke, then to afflict the whole with diseases, or to kill the that liue. Therefore these myracles haue an Analogie and similitude with the office of Christe, that we might knowe that hee came to be the authour of all good things to vs, which shoulde deliuer vs from the tyranny of Sathan and of death, which shoulde heale our sicknesse and our sinnes, and shoulde helpe all our miseries.

*Freely yee haue received.* That they might the more willingly bestow those gifts, which he had guen vnto them, he declar. th that they were not bestowed vpon them for their owne priuate glory, but that they might bee as it were certaine conduit pypes for the conuenance of the free goodnesse of God, as if he should haue said, consider from whence you had this power : as it came vnto you by none of your owne deseruing, but of the meere grace of God, so nowe it is meete that by your ministry it should be freely bestowed vpon others.

Wee know how hardly euery man doth part from that to others, which hee thinketh to be peculiar to himselfe : also where some one is lifted vp about the rest of his brethren, how ready he is to despise all other. Therefore hee could not better perswade to a free bestowing of spirituall gifts, then by teaching the, that no man excelleth by his owne industrie, but by the free liberalitie of God. And Christ now sheweth in his ministers a token of that grace, which was foretold by Isaias, 55. 1. All yee that thirst, come yee to the waters, drinke, and take wine and milke without money : yet he also sheweth that no man can be a sincere minister of his word, and dispenser of his grace, but hee that is ready to bestow his labour freely : & that all hyrelinges doe vnworthily corrupt and prophane the holy office of teaching. But this is not against free bestowing, that the teachers of the Church are maintained with publike stipendes, so that they do willingly & freely serue Christe and the Church ; and let their prouision for their liuing bee as it were an increase of their labour.

Math. 10.

9. Possesse not golde nor siluer, nor money in your girdles.

10. Nor a scrippe for the iourney, neither two coates, neither shoes, nor a staffe: for the workman is worthy of his meate.

11. And into whatsoeuer city or towne yee shall come, enquire who is worthy in it, and there abide yee, till yee go thence.

12. And when yee come into an house, salute the same.

13. And if the house be worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.

14. And whosoever shall not receiue you, nor heare your words when ye depart out of that house or out of that cittie, shake off the dust of your feete.

15. Truly I saye vnto you, it shall be easier for Sodom and Gomorrha in the day of Iudgement, then for that cittie.

Marke 6.

8. And commaunded them that they shoulde take nothing for their iourney, save a staffe onely: neyther scrip, nor bread, nor money in their girdles.

9. But that they should be shod with sandalles, & that they shoulde not put on two coates.

10. And he said vnto them, wheresoeuer yee shall enter into an house, there abide, till yee depart thence.

11. And whosoever shall not receiue you, nor heare you, when yee depart thence, shake off the dust that is vnder your feete, for a witnesse vnto them. Verily I say vnto you, it shall be easier for Sodom or Gomorrha at the daye of iudgement, then for that cittie.

Luke. 9.

3. And hee sayd vnto them, take nothing to your iourney, neyther staves, nor scrip, neither bread, nor siluer, neithir haue two coates.

4. And whatsoeuer house ye enter into, ther abide, and thence depart.

5. And whosoever will not receiue you, when you go out of that cittie, shake off the very dust from your feete for a testimony against the.

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9. *Possesse not*. Because the order of their ambassage was such, that Christe woulde that his Disciples shoulde goe throughout all Iudea in a fewe dayes, and speedily to turne againe to him, he forbiddeth them to cary burdens with them, which shoulde hinder this speede. But some doe thinke very foolishly, that this is prescribed as a perpetual law to the ministers of the word, or the Apostles. A little after doe followe very many sentences, which extend further: but it is certaine that these commaundementes of leauinge all lettes and hinderances are restrayned to that ambassage, which we sayd was appoynted for a time.

Further, that prohibition in Mathew of golde, siluer, a scrippe, and two coats ought to be read in one sentence, as it appeareth by the other two. Therefore I had rather translate it, cary not with you: because it was the Lordes will simply to forbidde that they should not take any thing with them for prouision for that iourney. At home they might haue scrippes, and shoes, and other coates: but that they might bee the lighter for the iourney, hee commaundeth them to leaue all burdens. Thereunto belongeth that saying of Marke, that they shoulde be shodde with sandalles. They seeme to differ in the rodde or staffe:

for

for in Marke a staffe is allowed, in Mathew and Luke it is denied, But seeing the interpretation of the Hebrew word *shot* is doubtfull amongst the Hebrewes though the Euangelistes did write in Greeke, they haue diuersly taken the word *raddon*. Therefore Mathew and Luke doe meane staues, which are a burdent to them that beare them: but Marke meaneth a staffe whereon traualliers do ease or rest themselues. And it appeareth that it was the maner of them that trauailed to cary a staffe: according to the which vse that was sayd, Gen. 32. 10. With my staffe I passed ouer this Iordan. In which words Iacob confesseth that hee came into Syria emptie, and not laden with riches.

10. *For the workeman is worthy of his meate.* Christ answereth a doubt: for that condition might seeme to be hard to goe through Iudca, not furnished with any prouision for the iournie. Therefore Christ willeth them not to be afraid of fainting for want: because that whither soeuer they should come, they should at least be worthy of their meate.

Hee calleth them labourers, (not that they were like the ordinary ministers, which doe dresse the vineyarde of the Lorde, and which in planting and watering doe apply themselues in husbanding of the same) but onely because they were preachers of a more plentifull and full doctrine. Neyther had they as then enioyned them any other office of teaching, then to make the Iewes giue eare to the preaching of the Gospell. Least they should object that they should be defrauded of their due foode, because that no man would acknowledge the for labourers: Christ preuenteth that difficultie also, commanding to enquire, who in euery citie was worthy of that message of saluation. In which words he commaundeth them to enquire whether there bee any godly and honest men, which haue any feare of God & religion in them, of whose aptnes to be taught there may be any hope, that they might especially offer their labour to them. For because it was not lawefull for them longe to tarie in euery place, it was meete that they shoulde beginne there, where there was some preparation.

11. *Tary there vntill.* This declareth also the hast they should make, for if they shoulde in any place haue made any longer tarying, they shoulde haue changed their hoste, least they should charge any one man too much. Therefore, when as Christ commandeth them to tarie with their host, vntill they go into an other citie, hee declareth that they must make haste, that they shoulde presently runne into an other citie, when they haue preached the Gospell in one.

12. *Salute the same.* Because they could not discern the true worshippers of God from contemners he commandeth them that at the entrance into euery familie, they should freindly insinuate themselues. For the saluation is a certaine entrance to speech. Now, they were willed to goe to such men as were knowne and reported to seeke after godlinesse. But because that it falleth often out, that they, which haue the greatest fame, doe bewray their owne vngodlinesse, when they shall be thorovly tried, it was meete that this commaundement should be added.

Therefore

Therefore this is the meaning, try at the first entrance, whether the hostes will gladly heare you: whofoeuer will gladly imbrace your doctrine, tary with them, that your saluation may bee confirmed: if any refuse it, depart presently from them, and as much as you can, pull backe againe, your saluation. For the phrase signifieth as much, as if he should haue sayde, because that through their vnthankfulnes they are vnworthie to enioy that blessing of God, which you prayde for them, breake off all communication with them. The name of peace hath relation to the maner of saluting, which the Iewes commonly vsed. For sith peace doth with them signifie a prosperous estate, they pray for peace to them, whom they desire to be well and prosperously, and whose good they wish to bee safe. I grant that the Apostles brought an other kind of peace to men: but their sight is to swift, which draw this place to the free reconciliation of God with men.

14. *Whofoeuer receiueth you not.* A seuered denouncing of vengeance against the contemner of the Gospell: whereby Christ would encourage his Disciples, least the vnthankfulnes of the world shoulde hinder them in their office. Hee commandeth his Apostles what he would haue them doe, if they fall amongst contemnners: yet this was his especiall purpose, to comfort them in their sorrow and wearines, if their doctrine were any where refused, least they should faint in the midst of their course. And wee see how Paule, 2. Cor. 2. 15. vsing this comfort, doth boldly despise all contempt of men, doth constantly go forward through all lets, and doth glory that he is a sweete fauour to God, though hee is deadly to them that perish. But this place teacheth how much the Lord esteemeth his Gospell: and certainly, sith it is an incomparable treasure, they are too much and vilely vnthankfull, which refuse the same, being offered vnto them.

Further, when as it is the scepter of his kingdome, it cannot be reiected but with manifest reproch to him. *Shake off the dust.* As the Lord doth here commend the doctrine of the Gospell, that all men might receiue the same with reuerence, and striketh a feare vnto the rebellious by this greiuous decree of vengeance for them: so hee commaundeth his Apostles to be the declarers of that vengeance, which he appointeth, which cannot bee, but that they should bee enflamed with a moste vehement zeale to vtter that doctrine, which they preach. Therefore it is to be noted, that no man can be a fit teacher of the heauenly doctrine, but he that is so affected, that he is vexed and tormented at the contempt of the same. It is probable that the Iewes then vsed to shake of the dust, as a figure of cursing, as if they did it to witnes, that the inhabitants of the place were so wicked, that they infected the earth with their contagion. I gather that it was an accustomed maner by this, that Christ speaketh as of a thing knowne. And this maner of execration doth the more confirme that, which I sayd before, that God was not more offended with any offence, then with the contempt of his word. Neyther doth he command vs after so solemne a sort to detest either adulterers, or murderers, or any other wicked persons.

15. *Truly I say vnto you.* Least it shoulde seeme to bee a vaine skarcrow, CHRIST affirmeth that they shall bee more greiuously punished, which contemne the Gospell, then the Sodomites. That is farre from the meaning

ning of Christ, which some haue, imagining this to be spoken of the destruction of Hierusalem. For wee must vnderstand the day of the generall iudgement, wherein they shall both giue an account, that there may bee a comparison of the punishments. Christ nameth Sodom rather than any other cities, not onely because it excelled all in most haynous sinnes, but because it was consumed of the Lord by a wonderfull maner of destruction, that it might be an example to all ages, and that the name it selfe should be abhorred. Yet it is not to be marueiled, that Christ saith, that they shall bee more easily dealt with, then the vnfaithfull, which refuse to heare the Gospell. For when men shall denie authoritie to their creator and maker, neyther will vouchsafe to heare his voyce, but doe reiect him calling louingly, and will not belecue him, promising all things liberally: this wickednes is as the greatest heape of all sinnes. If that so honorable a punishment doth follow the repulse of so base or obscure manner of preaching, how terrible a punishment doth nowe remaine for them, which reiect Christ speaking with full mouth?

Further, if God doth so seuerely threaten the contemners, what shall become of those furious enemies, which fight against the Gospell eyther with blasphemies and a venemous tongue, or doe cruelly persecute it with fire and swordes?

Mathew. 10

16. Beholde, I sende you as sheepe in the midst of wolues: bee therefore wise as serpents, and innocent as dones.

17. But beware of men: for they will deliuer you vp to the coisels, & wil scourg you in the Synagogues.

18. And yee shall be brought to the gouernours and kinges for my sake, in witnessse to them, and to the Gensiles.

19. But when they deliuer you vp, take no thought how or what you shal speake. for it shall be giuen you in that houre what yee shall say.

20. For it is not yee that speake: but the spirit of your father, which speaketh in you.

Marke

Luke. 12.

11. And when they shall bringe you vnto the Synagogues, and vnto the rulers and princes, take no thought how, or what thing yee shall answeere, or what yee shall speake.

12 For the holy Ghoste shall teache you in the same houre, what yee ought to say.

The commandements, which Mathew heretofore set downe, do onely belong to their former progresse or iournie, which was in few daies to be ended. Now Christ proceedeth further, and he armeth them against the time to come that they might knowe that they were chosen to declare that message not for a short time, but that there remained for them a matter of greater weight, and of much more trauaile. For though they were not presently brought forth into these broyles, wherof Christ speaketh. yet it was profitable for them to be warned before hand, that if they the shuld abide any troubles, they might knowe, that these were but certaine preparations of a more harder way far, whereunto they were prepared

prepared . This was also true in the first ambassage , that the Apostles were like to sheepe amongst woolues : but the Lord sparing their infirmitie , helde backe the seueritie of the woolues, that they should not hurt , peculiarly referring it to that time, which the Lord had appoynted to handle the more straightly. For they were vsed as marriage guesstes, the Bridegroome being with them before the resurrection : but after the Bridegroome departed from them that tendernesse and ease ceased, and their estate was then so hard, that they should then vnderstand , that they were not in wayne furnished before hand with these defences. Also it may be, that these wordes, which were spoken at diuerse tymes, were here by Mathew gathered into one place : for Luke , as we shal see after, reporteth that the same wordes were spoken to the seuentie Disciples, which were putte in the place of the Apostles.

But this is out of question, that they were not by these wordes fore tolde what successe they should haue of this iourney : which they nowe entred into, but that they were forwarned of the whole course of theyr apostle his

16. *Behold I sende you.* The exhortation which presently followeth dooth the we evidently whereto this admonition tendeth. Therefore the text ought thus to be resolued, you haue neede of wisdom and simplicitie, because you shall be as sheepe amongst woolues. But the reason is gathered of the necessitie : because except they doe wisely looke to themselves, they should bee presently deuoured of woolues, but if they were afraid of the madnesse of the woolues, or were not carefull, that they should not wauer, and so at length fall from their office. Wee will first declare what this meaneth, that they should be sent as sheepe amongst woolues. Although men are cruell and bloudie , the Lord could mitigate their crueltie, who tameth and maketh gentle the wilde sauage beastes so oft as he pleaseth. The Lord doth not bring a great company into the obedience of his Gospell, but leaueth them in the feircenesse of their wit, hee doth it of purpose that hee might exercise his ministers. And though all are woolues by nature, whom G O D doeth not regenerate with the spirit of meekenesse : yet Christ doth especially note the raging enemies of the Gospell, which hearing the shepherdes voyce , are not tamed, but are enflamed with greater crueltie. Therefore the Lorde sendeth forth the ministers of his worde on this condition , that they should liue amongst woolues : that is, that they shoulde haue many deadly enemies, and shoulde bee compassed about with many daungers on euery side, so that they shoulde hardly execute their office amongst so many leutes. And that their tryall might be the sharper, he giueth them no weapons wherewith they should violently defende themselves : but casteth them vnarmed and naked to the teeth of the woolues. For in that hee compareth them to sheepe, is not referred to gentle and quiet manners, or to the lenitie of the minde: but hee onely declareth, that they are nothing stronger, or more able to resist the violence of the enemies, then are the sheepe against the madnes of the woolues.

Christ also requireth of his Disciples that they shoulde haue mindes as sheepe, that they might sturue with patience against the malice of the wicked, and shoulde receiue iniuries quietly : but the simple meaning

of this place is, that the Apostles had many enemies mighty and cruell, prepared against them, when as they themselues should be without al defence. If any man except that this Antithesis cannot after this sort stand betwene the sheepe and the woolues, the answer is ready. For though the Lorde by calling the enemies of the Gospell wolues, doth rather uete their power then their delight to hurte: Yet because no man is knowne for a wolfe, except hee waxe mad against the Gospell: therefore hee ioyneth these two together, that they are caried with a desire to suck bloud, and also that they haue power to performe the same.

*Bee yee therefore wise.* The meaning is, that the wisdom in taking heede shoulde to bee tempered, that they should not bee more fearefull then becometh them, and so become more negligent in their office. For wee see them which would be accounted circumspecte and prouident, to become very ty morous and slouthfull. It is meete for the disciples of Christ to be circumspect to take heede, seeing that daungers do hang ouer their enery where. But because the greatest daunger is, least they should through slouth waxe negligent, hee commaundeth them sincerely to go forwarde whether soeuer their calling shall carry them. And this hee declareth by two similitudes, when serpentes perceiue that they are hated, they doe diligently auoyde and flye from whatsoeuer is noysome to them: to the faythfull are commaunded to haue care of their life, least they leape into daunger, and throwe themselues into all perillies. But the Doves on the contrary parte, though they bee fearefull by nature, and are subiect to innumerable daungers, do waite as carelesse creatures while they are stricken, and commonly they cast themselues into the snares of the takers. To this simplicitie doth Christe exhorte his Disciples, least too much fearefulness shoulde hinder them in performing their course. There are some, which, as Phylosophers, will more subtilly argue here of the nature of the Serpente and of the Dove: but the similitude reacheth no further. Therefore wee see that carnall wisdom, or rather craftinesse condemned by Christe, wherein a great multitude of menne flatter themselues more then is meete, while they looke hether and thither about them so far as they can go. So while they will not cast themselues into daunger, they renounce Christ that callth them.

17. *Beware of men.* Erasmus addeth *them*: because he thought that the article had the force of a pronoun demonstratiue. But in my iudgement it is better to take it indefinitely: as if Christe shoulde haue sayde, you must walke wily amongst menne, where all things are full of deceits and daungers. But he seemeth to fight against himselfe: for this were the best way of taking heede, to do their owne businesse at home, and not to send them forth abroad. In answer, he noteth here another kinde of heedfulness, not that they should leaue their office for feare, but that they should not be troubled beyond measure with sodaine mischiefs. For we know that they which are assaulted vnawares, doe become as people halfe dead.

Therefore Christe commaundeth his to locke before what shall followe, that they might in time prepare their mindes to beare conflicts.

To be short, he foundeth an alarum to them, that they may the speedilyer prepare themselves to battell. For as too little forecast, & too much doubtfulness doth weaken many: so carelessse securitie doeth make many drunken, that they running on vnadvisedly, doe faint at the most neede. *For they will deliuer you vp to the counsellors.* Wee may easily gather by these wordes, that the contentions; which Christ now speaketh of to his Apostles ought not to be tyed to their first journey, wherein they found no such thing. But this is the purpose of his forewarning, that they should not at any time be dismaide: for it was a poynt of singular vertue, that poore men should be of a bolde courage: when they should come before Princes, and not be amized at any glistring shewe of the worlde. He admonisheth them also that they shall not haue contentions in Iudea only, but in places further distant, not onely that they might prepare themselves by long meditation for that warfare, but that being confirmed with their masters woordes, they should not doubt but that they were gouerned by the heavenly prouidence. That which is added *for a witnesse to them and to the Gentiles*, hath his meaning; the will of God is to bee declared also to strange Princes and to nations that be a farre off, that they may bee inexcusable: whereby it followeth that the Apostles shall not lose their labour: for euen where men shall be convicted for contumacy, the iudgement of God shall be shewed.

19. *Bee not carefull.* This is added for a comfort: for Christe should haue exhorted his disciples a hundred times in vaine, if hee hadde not also promised them that **G O D** would be present, and that through his power they should certainly bee conquerers. Heereby wee gather, that it was not the purpose of Christ in vttering these daungers, to diminish their zeale: whereby it was necessary that they should be the more enflamed, if they would execute their office rightly.

It is a great thing to come before Princes, for not onely feare, but euen shamesfastnesse also doth amaze the mindes of good menne. Then what if Princes should breake out, and almost thunder with deadly anger? yet Christ forbiddeth his to be carefull: because the spirite shall teach them what to say. For the more a manne knowing his owne weakenesse, distrusteth himselfe, so much the more hee feareth, except hee haue helpe from an other place. And wee see many which doe therefore faint, because they measure the successe of these things, which they take in hande to doe by their owne forces, which are very small, or none at all. Therefore Christ forbiddeth his disciples to looke what they can doe, and commaundeth them onely to depend and trust to the heavenly grace.

The question is not (here sayth hee) of your abilitie, but of the power of the holy Ghoist, who frameth & directeth the tongues of the faithful to a pure confession of sayth. And leait they should feare a present want, hee declareth they shall haue helpe: sent them euen in the very moment. For the Lord doth make the faithfull voyd of the gifte of vtterance, so long as he requireth no witnesse of them, and where necessitie shall require it, hee maketh them very eloquente, which seemed before to be tongue tyed. So in our time wee haue seene certaine martyres, which beeing almoste brutish, after they

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were called to make confession of their faith, they excelled wonderfully with the gift of speaking aptly and learnedly. Further, Christ would not that the Apostles should be without all feare: for it was profitable for them to be carefull to sue by prayers, that the holy Ghost might be giuen them, but he would that they should cast away that carefull meditation, wherewith men did much hinder themselues. For while they inquire with themselues what shall come to passe if this or that should fall out, they are vexed with miserable disquietnesse, and doe not rest vpon the prouidence of God. And whosoever will not giue this honor to the prouidence of God, that it is able in due time to supply their want such certainly are worthy to be tormented.

Mathew. 10.

21. *And the brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.*  
 12. *And yee shall be hated of all men for my names sake: but he that endureth to the end he shall be saved.*  
 22. *And when they persecute you in this citie, flie into another: for verely I say vnto you, yee shall not finish all the cities of Israell, till the sonne of man bee come.*  
 24. *The disciple is not above his maister, nor the seruant above his Lord.*  
 25. *It is enough for the disciple to be as his master is, and the seruant as his Lord. If they haue called the maister of the house Beelzebub, how much more shall they call him of the household?*

Marke.

Luke. 6.

40. *The disciple is not above his maister: but whosoever will be a perfecte disciple, shall be as his maister.*

21. *And the brother shall betray.* First, he admonisheth them how greiuous troubles doe remaine for them: then hee mittigateth all the sharpnesse by adding a notable consolation. First, he declareth that these things, which were wont to bee a defence, or to bring some ease, should bring an increase of greater miserie to his disciples: for the brethren, which ought to helpe the oppressed, to reach the hande to them that are in calamitie, and to prouide for their safegard, should become their deadly enemies. Yet they are deceiued, which thinke that this doth befall onely to the faithfull, to bee deliuered to death by their brethren. For it may bee, that the Father may persecute the soane of a godly zeale, if hee see him to bee an Apostate from the sincere worship of God. And in this behalfe the Lord commandeth vs to bee forgetfull of fleshe and bloud, and apply all our endeouour to the maintenance of the glory of his name. Neyther doth euery man spare his kinsfolkes where the feare and religion of God doth flourish: but he had rather they should all perish, if neede so required, then to haue the kingdome of Christ shaken, the doctrine of saluation extinguished, and the worship of God abolished. If our affections were ordered a right, this should be the onely cause of right hatred. But when Christ would establish the kingdome of God, and restore godlinesse into his per-

fect strength, but woulde also call men backe, from destruction to saluation: there is nothing more vnworthy then for that cause to hate the ministers of so comfortable doctrine. This, as it is a monstros thing against nature, might haue much troubled their simple mindes: yet Christ foretelleth that so it shall come to passe.

22. *Hee that endureth.* This one promise is sufficient enough to stay the mindes of the golly, although all the world should rise against them, while hee promiseth them a happy and a blessed end. For if the assurance of their purpose doth cary them to death, which fight vnder earthly captaines, being vncertaine of the end of the warre, shall men then doubt to imploy themselues to follow Christ to the end, which are certaine of the victorie?

23. *And when they persecute you in this citie.* He preuenteth that, which they might haue excepted. If the hatreds of the whole worlde were to bee borne, what end then at the length? Though therefore they could be in safetie in no place: yet Christ admoniseth them not to despayre: but where they are throwne out of one place, they should rather attempt whether they may profit any thing by their labour in an other place. And the interpreters are deceiued, while they thinke this to be a naked permission, when Christ rather commandeth his disciples what hee would haue them to doe. For he that hath abiden one persecution, would gladly take his ease as a souldiour that hath done his dutie. But Christ alloweth not such a vacation to his, but willeth them to run the whole course with an vnwearied minde. In summe, the Apostles are commanded to offer themselues to new skirmishes, least they should thinke that they had done their dutie, when they had passed ouer one or two. Neither doth hee suffer them to flie into corners, where they might lie ydly. But though their labour tooke not good successe in one place, the Lord doeth exhort them to goe forward. But vnder the commandement is also containyd a permission. And the flying of persecution is thus to be vnderstoode. For all that flye are not generally to be condemned, neither yet is euery flight lawfull. The heate of some of the old writers was too great in this matter, which condemned flight, as if it were a kinde of deniall. For if this were true, some part of the ignominy should redound to Christ and his Apostles. Againe, if it were lawfull generally to flye, there should be in the time of persecution no difference betweene the good pastor and the hyreling. Therefore that moderation is to bee noted, whiche Augustine prescribeth to Honoratus, least any man fearefully forsaking his standing, should eyther traitorously forsake his flocke, or giue an example of slouthfulness: and yet that no man should vnadvisedly thrust in himselfe headlong. If eyther the whole Church bee assayed, or that part bee followed to death, the pastor shall doe ill, if hee withdraw himselfe, whose duetie it were to oppose his life for euery particular man of his flocke: but it may bee sometime that his absence shall be beneficiall to the Church, by appealing the furie of the enemies. Therefore let in such a case, the simplicitie of the Dove preuaile, least nice men make a cloake for their fearefulnesse, as flesh is alwayes too wise in auoyding of troubles. *For verely I say vnto you.* That is not likely that some do vnderstand it of their first sending forth: but it rather comprehendeth the whole Apostleshippe. But herein consisteth the difficultie, what the com-  
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ming of the Sonne of manne shoulde signifie. Some menne expounde it, that the Gospell shoulde haue such passage, that all menne should know that Christ shoulde raigne truely, and that the restitution of the kingdome of Dauid should bee hoped for of him. Other doe referre it to the destruction of Ierusalem, wherein Christe appeareth as a reuenger of vnthankfulness. The first exposition is tollerable, the latter is more wrested: yet I do iudge that to be a comfort giuen peculiarly to the Apostles, Christ is sayd to come when he bringeth remedy to things in despayre.

The ambassage, which they were to vnder take, was wonderfull, that they should spread the doctrine of the Gospel throughout the whole world. Therefore Christ promiseth that he himselfe wil come before they shal passe through all Iudea: namely, because he will beautifie his kingdome, by the power of his spirite, that that glory and maiestie shoulde verily shine in the Apostles, which as yet was hid from them.

24. *The Disciple is not aboue his maister.* Now hee exhorteth them to patience by his owne example. And certainly this comfort is such, as swalloweth vpe all sorrow, while wee consider that our lot is common to vs with the Sonne of GOD: yet that hee might make vs the more ashamed thereby, he taketh two similitudes from the custome of menne. The Disciple accounteth himselfe honoured, to be made equal with his maister: and dares desire no greater honour. Then, that condition, which the Lords do beare patiently, the seruantes doe not refuse to beare the same. Sith the Sonne of God is both these wayes aboue vs, as hee to whome the chiefe authoritie is giuen of the father, and hath the office of a maister committed vnto him: let vs bee ashamed to flye from that, which hee himselfe disdayned not to take vpon him for our cause. But these things doe rather neede meditation, then exposition: because they are euident enough of themselves. Luke reporteth this sentence in his sixt chapter, not depending vpon the text: but vttered abruptly amongst other wordes. And because Mattheue doeth in this place declare very well to what purpose it appertaineth, I thought that I coulde not place it better any other where. But in the translation I followed neyther Erasmus, nor the olde interpreter, for this cause. The Greeke Participle doeth signifie as well a thing made perfecte, as art, like, or meete. Further, sith Christe speaketh heere of a lykenesse, and not a perfection, the latter sente seemeth to bee the better, as if hee shoulde haue sayde, there is nothing more meete nor conuenient, then that the disciple should frame himselfe after the example of his maister.

25. *If they haue called the maister of the house.* It is as much as if hee shoulde haue called himselfe the Lord of the Church: as the Apostle to the Hebrewes 3.2. comparing him to Moses and the Prophets, saith, that they were seruants: but that he was the sonne and heire. For though he vouchsafeth vs the honour of brethren: yet he is the first borne and the head of all the body: to be first, he hath the chiefe gouernement & power in his hand. Wherefore there is nothing more absurd then to desire to bee accounted amongst the number of the saythfull, and yet to grudge at God when he frameth vs to the image of his own Sonne, whom he hath set ouer his whole houshold.

For what nice fancies are these, if we would possess a place in his house, & exceed about the Lord himselfe? The meaning is, we are too soft & dainty, if it be hard for vs to beare the reproaches, which our Prince did willingly submit himselfe vnto. The word Beelzebub is corrupted: it should properly be called Baalzebub. So they called the chiefe of the feigned Gods of the Philitins, which the cittie Accaron did worship. And the lesser gods were called Baalim, which at this day in popery are called Patrons. And whereas Baalzebub signifieth a Patrone of a flye, or of flyes: some thinke that the name was deriued & taken of this, that the temple swarmed with abou'dance of flyes, through the plenty of the sacrifices. But I doe rather coniecture that they sought helpe at the idoll against the flyes, which were noysome to the place. For whē Ochozias superstitiously sought an answer of his health frō it, he called it so. Wherby it appeareth that it was not a name in skorne. For as godly men translated the word *Gehennaz*, to the hels, that they might note that place with infamy: so for hatred & detestatiō of the Idoll, they called the deuill Baalzebub. wherby we gather that the reprobate, that they might make christ the more detestable, noted him with the greatest infamy they could, as by calling him a deuill, who should bee the greatest enemy of religion. Wherfore, if it befall vs to be touched with the same ignominy, it ought not to seeme strange to vs, to haue that fulfilled in the mēbers, which began in the head.

Mat. 10.

26. Feare them not therefore: for there is nothing covered, that shall not be disclosed, nor hid, that shall not be knowne.

27. What I tell you in darknesse, that speake yee in the light: and what yee heare in the eare, that preach yee on the houses.

28. And feare ye not them which kill the body, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell.

29. Are not two sparowes solde for a farthing, and one of them shall not fall on the ground, without your father?

30. Yea, and all the haire of your head are numbred.

31. Feare yee not therefore, yee are of more value thē many sparowes.

Marke. 4.

22. For there is nothing hid, that shall not be opened,

neither is there a secret, but that it shall come to light

23. If any manne haue eares to heare, let him heare,

Luke 8.

17. For nothing is secret, that shall not be euident, neither any thing hid, that shall not be knowne & come to light.

Luke. 12.

2. For there is nothing covered, that shall not be reuealed, neither hid, that shall not be knowne. 3. Wherefore what soeuer ye haue spoken in darknesse, it shall be heard in the light: & which yee haue spoken in the eare, in secret places, shall bee preached on the houses.

4. And I say vnto you, my friendes be not afrayde of them that kill the body, & after that are not able to do any more

5. But I will forewarne you, whome yee shall feare: feare him, which after hee hath killed, hath power to cast into hell, yea, I say vnto you him feare.

6. Are not fīue sparowes bought for two farthings, and yet not one of them is forgotten before God.

7. Yea, and all the haire of your head are numbred: feare not therefore, yee are more of value then many sparowes.

26. *Fear them not therefore.* When as the Apostles shoulde see the Gospell to be so contemptible, and that they should remember the fewnes of the beleeuers, they might also cast off all hope for the time to come. Now Christe answereth this doubt, declaring that the Gospell should be spread further, and that it shall passe through all the lettes of menne, so that at length it shall shine forth openly. For though this saying seeme to bee a prouerbe, there is nothing couered, that shall not bee disclosed: yet here it ought especially to bee restrained to the doctrine of saluation, which Christ sayth, shall bee the conquerour what soeuer men deuise to oppresse the same. Though he preached sometime openly in the Temple: yet because his doctrine was refused, hee yet lay hid as it were in darke corners, but hee sayeth that the time shall come when it shall bee vttered abroad, which wee know was done shortly after: for there was neuer any sound of thunder more heard in any quarter of the world, then the voyce of the Gospell which sounded throughout the whole worlde. And because this promise ought to comfort their mindes, Christ exhorteth thẽ that they should boldly and valiantly apply themselues to the same, and that they should not be afraid though they saw the Gospell as yet not regarded, but that they should bee crying preachers of the same. That which I reported out of Marke, was spoken peradventure at another time, and in an other sense: yet because there are read short sentences, I follow that which was most probable to me. For after that Christ commaunded there his disciples, that as burning lights they should giue a cleare light farre from them, presently after he addeth, there is nothing hid which shall not bee made open. And the light of the Gospell was lighted by the Apostles in darke places, so that by their ministry it shone aloft through the whole worlde. And the text in the eight after Luke is altogether like this. As concerning the place of the 12. chapter, it is not to bee doubted but that it answereth to this, yet in words there is some difference: for Christ commaundeth there, that the Apostles shoulde bring those things into light, which they had spoken in the darke: whereby hee declareth that they had as yet but whispered of the Gospell, but that the message which they did beare, was so notable that it should spread it selfe to the furthest partes of the world.

28. *And feare yee not them.* Christe teacheth his disciples to contemne death by a most notable reason, because that menne created to enioy the celestiall immortalitie ought to despise this fraile and transitorie life. For the summe tendeth to this purpose, if the faythfull would consider wherefore they were borne, and what their condition is, there is no cause why they should so greedily desire this earthly life. Though the sence of the woordes are more full and more plentifull, for Christe teacheth that the feare of God is vterly dead in them, which for feare of tyrantes doe fall from the confession of their fayth, and that there raigneth a beastly blockishnesse in their heartes, which for feare of death doubt not to forsake the same confession of faith. For the Antithesis betweene the two contrary feares, is to be noted. If the feare of God be choaked with the feare of men, doth it not appeare that we yeeld more to them then to God himselfe? Now hereof it followeth that the heavenly and eternall life being reiected, we cause that this only remaineth for vs, that wee become like to beasts. The power of eternal life and death is in the hand of God

alone: him wee neglect because the feare of men doth carie vs away. Doth it not euidently appeare that the shadowish life of the body is more esteemed of vs, then the eternall state of the soule? nay, the celestially kingdome of God is nothing set by of vs, in respecte of the fleeing and vanishing shadowe of this present life. Therefore the wordes of Christ ought thus to be resolued: Knowe that you haue giuen you immortal soules which are subiect to the will of God alone, they come not into the power of men. And so your faith ought not to yeeld to no terrors or threatnings of men. For how commeth it to passe, that in your vexation the feare of men should preuaile, but because the body is preferred before the soule, and immortalitie is lesse esteemed of, then this transitorie life. Therefore in Luke there is an emphaticall repetition. *Certainely I say vnto you, feare him.* As if Christ should haue said, we haue no respect of God, so oft as wee giue place to the feare of men: contrariwise if we reuerence God, the victory is easily in our owne hands, so that no force of men should draw vs from our duty. Also the experience of all times teacheth vs how necessary this exhortation of Christ was to the ministers, & generally to all the godly. For there was neuer time wherein men haue not violently lift vp themselves against God, & haue endeouored to ouerwhelme the gospel. All are not armed with like power to caule & strike a feare of death: but in the greater nūber that monstrous crueltie doth raigne, which when occasion serueth, sheweth it selfe. Also Sathan doth oft suborne the giants, at whose fight the seruants of Christ do fall downe dead, except they be armed with this doctrine, to bee constant without shaking. But when as these two clauses doe ioyne together in one sentence, some that are vnlearned, do naughtily take this part frō the other, that men are not to be feared. For Christ (as was now said) opposeth the godly & holy feare of God, as a remedy against the peruerse feare of men, which draweth vs out of the right way. Otherwise the consequence doth not follow, if we feare God who is Lorde of body & soule, men are not to be feared, whose power reacheth not beyond the body. And that Christ attributeth to men a power of killing, is spoken by a kind of graunting. So God slacketh the bridles to the wicked, that they being puffed vp with the trust of their owne power dare do any thing, & they do also amaze the minds of the simple, as if they could do every thing. Therefore the wicked doe triumph in vaine, as if the lite of the godly were subiect to their pleasure, & God holdeth the bound, so that he restraineth their crueltie & violent forces, as oft as he pleaseth. yet by this permission they are accounted able to kill: because he often suffereth their furie weakely to creepe. Lastly, the sermon of christ consisteth of 2. parts: for that we might learne patiently, to beare the losse of this bodily life, he doth call vs first to the beholding of the eternal life & death. The by degrees he descendeth hither also, that the keeping of our life is in the hād of god.

29. *Are not 2 sparowes.* Christ proceedeth further, as I said euen now, though the tyrants become mad, yet they haue not any power ouer the body: therefore they do wickedly which feare the cruelty of men, as if they were not in the custodie of god. Therefore in dangers let vs remeber this second comfort, sith god is the keeper of our life, we may safely rest our selues in his providēce. nay he is injured if we count not our life to him, wherof he vouchsafeth to take the charge. But he extendeth the providence of god generally to al creatures, that frō the greatest to the

the least he might shew that we are preserued by his defence. There is almost nothing lesse esteemed then sparowes ( for two were then solde for a farthing . or as Luke sayth, five for two farthings ) and yet the eye of God is watchfull to defend them also, so that nothing can come by chance vnto them. Will he neglect the life of men, who is carefull for sparowes ? But two things are here to be noted . for first Christ doth define the prouidence of God farre otherwise then many doe, which are not much vnlike to the Philosphers: which though they say that the world is gouerned of God, yet they imagine a confuse prouidence, as if God regarded not particular creatures. But Christ distinctly affirmeth that euery one of the creatures are vnder the hand and custodie of God, so that nothing is left to fortune. For certainly the will of God is opposite to chance neyther yet by this meanes is the *Fatum* of the Stoyckes established: for it is one thing to imagine a necessitie wrapped or tied fast to the manifold course of causes, and an other thing to make all the world and all the partes of the same subiect to the will of God. I grant that there is a chance in the very nature of things: but I say that nothing can fall in the blinde wheele of Fortune, where the will of God doth gouerne. Secondly it is to be noted, that the prouidence of God is to be considered, not as curious and vaine men doe vse, but that it may bee a helpe to our faith, and may stirre vs vp to call vpon God. For he doth not there fore teach that all the haies of our head are numbred, that hee might nouriſh the vaine speculation, but that wee might learne to depende of the fatherly care of God which he hath for this fraile flesh.

31. *Ye are of more value.* This is generally true of all men, for whose cause the sparowes are created: yet it is spoken properly of the children of God, which haue a greater right then by creation. But that dignitie doth not other waies appertaine to men then by the free liberalitie of God.

Mathew 10.

Mar. 8.

Luke 9

32. *Who soeuer therefore shall confesse me before me, him will I confesse also before my father which is in heauen.* 33. *But who soeuer shall denye me before men, him wil I also deny before my father which is in heaue* 34. *Thinke not that I am come to send peace into the earth: I came not to sende peace, but a sword.* 35. *for I am come to set a man at variance against his father and the daughter against the mother, & the daughter in law against her mother in law.* 36. *And a mans enemies shall be they of his owne house.*

38. *For who soeuer shall be ashamed of me, & of my wordes among this adulterous & sinful generation: of him shall the sonne of man be ashamed also, when hee cometh in the glory of his Father, with the holy Angels.*

26. *For who soeuer shall be ashamed of me & of my words, of him shall the sonne of man be ashamed, when he shall come in his glory, and in the glory of his father, and of the holy angels.*

Luke 12.

8. *Also I say vnto you, who soeuer shall confesse me before men, him shall the Sonne of man confesse also before the Angels of God.*

9. *But he that shall denie me before men, shall be denied before the Angels of God.*

In the same chapter.

51. *Thinke ye that I am come to give peace on earth? I tell you nay, but rather debate.*

52. *For from henceforth ther shall be 5. in one house deuided, three against two, & 2. against three*

53. *The father shall be deuided against the son & the son against the father: the mother against the daughter, and the daughter against the mother, the mother in law against her daughter in lawe, & the daughter in law, against her mother in lawe.*

32. *Who soeuer therefore.* He applieth that now to the present purpose which he spake before of the contempt of death, because wee must striue against the honour of death, least it draw vs from a free confelsiõ of faith which God doth straitly require, and the worlde cannot beare it. Therefore for this ende it becommeth the disciples of Christ to be alwayes strong and couragious, that they may be alwayes ready for Martyrdome. Further, though the confession of Christ is neglected as a light matter of the greater part of men: yet here it is accounted and worthily, as an especiall worship of God, and a singular exercise of godlineile. For if earthly kings for the greater defence of their glory and encrease of their riches, doe call their subiects to armes, why should not the faithfull defend the glory of their heavenly king at least with their tongue? Wherefore it is certaine that they doe quench faith as much as in them lieth, which suppress the same inwardly, as though the outwarde profession of it were but vaine. For Christ doth not in vaine call vs here his witnesses, by whose mouth his name should be renowned in the world. I say the will of Christ is, that the profession of his name should be opposed against all false religions. Because it is an odious thing, he teacheth vs, that no mans faith should lie choaked in the heart, but that it should openly shew it selfe before men. Who focuer auoydeth it and holdeth his peace, doth he not by dallying with the sonne of God, banish himselfe out of the household of God? There is required of the teachers a more notable confession of faith, then of priuate men. Then because all men are not indued with like measure of faith, as euery man doth more excell with the gifts of the holy Ghost, so ought he to go before in his example. Yet there is not one of the faithful which the Sonne of God will not haue to be a witnes. But where when, how oft, and how farre our faith is to be professed, it is hard to set downe a certaine law: but the occasion is to be considered that none of vs doe faile in his dutie in time. And we must aske also of the Lord the spirit of wisdom and boldnesse, by whose direction we may knowe what is couenient, and that wee may boldly execute that which is certainly committed vnto vs.

*Him will I confesse.* There is added a promise, which in this behalfe should kindle our zeale. The Antitheses are to be noted: for if we compare our selues with the Sonne of G O D, howe vile a thing is it to denie him our testimonie, when hee offereth his againe to vs as in steade of recompence? If we compare men mortall and of no estimation, with G O D and Angels, and all the heavenly glory, how much more excellent is that which hee promisseth, then that which hee requireth? For although men be vnfaithfull and peruerse, yet Christ esteemeth as much of it that wee giue testimonie to them, as if it were the companie of God and Angels. Therefore to amplifie it, it is sayd by Marke and Luke, *In this adulterous generacion, least we should thinke that we lost our labour, because the hearens are not meete for it.* Further, if the promise moue not any man sufficiently, there followeth a horrible threatning, when Christ shall appeare to iudge the world, he will denie all them, which vnfaithfully haue denied him before men. Now let the enemies of the crosse goe and please them selues with their owne disimulation, when as Christ shall blot them out of the booke of life. For who shall God acknowledge in the last day as children, but them which are offered to him by Christ? And hee declareth that he himselfe



selfe will bee a witness against them, that they shall not falsly thrust in themselves. That which is sayd, that Christe shall come in the glory of his Father, and the Angels, is thus much in sense: his diuine glory shall then be shewed openly. And the Angels as they doe now compasse the throane of God, so shall they attende vpon him to adorne his maiesty. The place out of the 12. of Luke answereth to the text of Matthew. But that which we set downe out of the 9. chapter, & out of Marke, seemeth to bee spoken at an other time, but because there is no difference in the doctrine, I thought good to ioyne them together.

LUKE. 51. *Thinke yee that I am come.* That which Christe required euen now of his disciples every one of vs might performe for himselfe without any businesse, if all the worlde with one consent would subscribe to the doctrine of the Gospell. But because the greater part is not onely against it, but doeth also sharply resist it, we cannot confesse Christ without the variance and hatred of many. Therefore Christ admonisheth his disciples that they should prepare themselves to the battell: for of necessitie they must fight for the testimony of the truth. And so he preuenteth a double offence which otherwise might haue troubled their weakemindes not a little. Sith the Prophet promised peace & a quiet state vnder the kingdome of Christ, what should the disciples else hope for, then to haue all things quiet whether soeuer they should come? Now when Christ is called our peace, and the Gospell reconcileth vs to God: it followeth that there should be also brotherly concord amongst vs. Therefore to haue strifes and contentions kindled in the world where the Gospell is preached, seemeth not to agree with the prophesies of the Prophets, and much lesse with the office of Christ, and nature of the Gospell. But that peace which the Prophets commend, because it is ioyned with fayth, flourisheth not but amongst the true worshippers of God, and in godly consciences, and it belongeth not to the vnbeleeuers, though it be offered them. And there is nothing but they can abide, rather then to come in fauour with God: whereby it cometh to passe that the message of peace, doeth stirre them vpe into a greater tumult. For in so much as Sathan possesseth a kingdome amongst the reprobate, he is made at the name of Christ, and as soone as the doctrine of the Gospell is vttered, their wickednesse is whetted, which lay before a sleepe. So Christ who is properly the author of peace, through the malice of men, is the occasion of troubles. Hereby we learne how much the wickednesse is of our corrupt nature, which doeth not onely defile so incomparable a gift, but doth turne it to the worst. In the meane season if tumultes doe rise, where the kingdome of Christe beginneth to shew it selfe, let vs not be troubled as with an new or an vnwonted matter: when he himselfe compareth his Gospell to a sworde, and sayeth that it is a separation or make bate. Some thinke that here is described the punishment which is layd vpon the conteniners of the Gospell, that some of them should rise as enemies against others: but the text sheweth that Christ exhorteth here his disciples to constancy, if a great part of the world should dissent from them, and that with their voyce, as with the sound of a warlike trumpet they should stirre vp very many enemies to their armes.

35. *For I am come to sette at variance.* Heereby is more evidently perceived that which wee sayde before, that against the nature of the Gospell,

it falleth out through the fault of the wicked, that contentions & tumults do arise. For that which Malachie 4. 6. speaketh of Iohn Baptist, belongeth to all the ministers of Christ, that they are sent for this ende, that they should turne the heartes of the fathers to the children, & the hearts of the children to the fathers. But the malice of the wicked bringeth to passe that they which were ioyned before, should at the hearing of the voyce of Christe, bee deuicid into two contrary parts, so that they should breake all bands of friendship. Further more Christ declareth that the world was come to that confusio, that all lawes of nature should be litle esteemed, & that no humanitie should be any more accounted off. For when Micheas complaineth 7. 6. that a mans enemies are them of his owne house, hee bewaileth an extreme and a sore corruption. Christ declareth that the same shall come to passe, where his doctrine shall be vttered, which otherwise were not to be beleued. Yet he doth not meane that this shall be alwayes, as some froward men do dreame that they can not otherwise be good disciples of his, except they bee deuicid from their parents, children & wiues, but al lawfull fellowship is rather sanctified by the vntity of faith. Christ onely giueth warning, that it becōmeth not his disciples to be troubled so oft as y falleth out.

Matth. 10.

37. He that loveth father or mother more then mee, is not worthy of mee. And hee that loveth sonne or daughter more then me, is not worthy of me.  
38. And hee that taketh not his crosse, and followeth after mee, is not worthy of mee.  
39. He that will saue his life, shall lose it: & hee that loseth his life for my sake, shall saue it.  
40. He that receiveth you, receiveth me, and hee that receiveth mee: receiveth him that sent mee.  
41. He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward, and hee that receiveth a righteous man in the name of a righteous manne, shall receive the reward of a righteous man.  
42. And who soever shall give vnto one of these litle ones to drinke, a cup of colde water onely, in the name of a disciple: verily I say vnto you, hee shall not lose his reward.

Mar. 9.

41. And who soever shall give you a cup of water to drinke for my names sake, because ye be long to christ verily I say vnto you, hee shall not lose his reward.

Luke. 14.

25. Now there went great multitudes with him, and hee turned & said vnto them.  
26. If any man come to me, and hate not his father and mother, and wife and children, and brethren, and sisters: yea and his owne life also, he cannot be my disciple.  
27. And who soever beareth not his crosse, & commeth after me, cannot be my disciple.  
28. For which of you minding to builde a tower, sitteth not down before, & counteth the cost, whether he haue sufficient to performe it.  
29. Least that after he hath laid the foundation, and is not able to performe it, all that beholde it, begin to mocke him.  
30. saying: this man began to builde, and was not able to make an end?  
31. Or, what king going to warre against another king, sitteth not downe first, and taketh not counsel, whether he be able with ten thousand, to meete him that commeth against him with twenty thousand?  
32. Or else while he is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.  
33. So likewise who soever hee bee of you, that forsaketh not all that he hath, he cannot be my disciple.

37. *He that loueth.* Because this is very sharpe and repugnant to the sense of nature, to make them his enemies which should be most his freinds: therefore Christ sayth now that we cannot of any other condition be his disciples. He doth not command vs to lay from vs humane affections, he doth not forbid, but that euery man may performe due beneuolence to his freindes: but hee onely willeth that what mutuall loue soeuer there is amongst men, should be brought into order, that godlinesse may haue the cheife prehemience. Therefore let the husband loue his wife, the father, the sonne, and againe the sonne: the father, so that the loue towards men do not ouerwhelm that duty which is due to Christ. For as amongst men themselues, some (as we are tied vnto them with a straighter band) are more loued then others, sower it an vnworthy act if Christ alone should not be preferred before them all. And certainly we doe not sufficient-ly account with thankfull minde what it is to be a discipl of Christ, except the excellencie of this dignitie doe preuaile to bringe vnder all the affections of the flesh. Luke hath a harder speach, *Who soeuer hateth not his father;* but the sense is the same, If the loue of our freindes doth hinder vs from following Christ, it must be mightily withstood. As Paul sayth to the Philip: 3. 8. that he accounted things losse for Christs sake, which he esteemed before as aduantage to him, & that he lost all those things willingly.

38. *He that taketh not vp his crosse.* He proceedeth from a particular to the generall, that wee might know that wee cannot otherwise bee accounted for his disciples, except wee be prepared to beare many dangers. If it torment vs and weke vs, that wee haue discord for the cause of the Gospelly with father, or wife or children, let this condition come to our memorie, that Christ dedicateth all his disciples to the crosse. Yet let vs remember this comfort, that in bearing the crosse, we become the fellowes of Christ: so it shall come to passe, that all bitterness shall easily become pleasant. The reprobate are no lesse tied to their crosse, and cannot shake it off, striue they neuer so much: but because the crosse without CHRIST is accursed, there remaineth for them an unhappie ende. Wherefore let vs learne to knit these two together, the faithfull must take vp the crosse that they may follow the maister: that is, that they may conforme themselves after his example, and as faithfull companions walke in his steps.

39. *He that will saue his life.* Least the former doctrine (as it is very hard and troublesome to flesh) should of it selfe worke but small effect, Christ in this sentence confirmeth the same two wayes. For he sayth that they are to warie and prouident: when they shall with themselves thinke they haue preserved their life best, they are deceiued, and they haue loste the same. Againe, they which neglect life, shall loose nothing, because they shall saue the same. Wee knowe that all things are done and omitted for life sake: there is suche a loue of the same planted in vs: wherefore it was necessary for Christ, that hee might encourage his to contemne death, so to promise and to threaten. To finde life, signifieth in this place to possesse the same as vnder a safe custody: for they which are too couetous of earthly life; while they keepe themselves out of all perils, they please themselves with a vaine trust, as if they had well provided for themselves, but their life fenced with suche defences, shall fleece away, because at length they must die, and death shall be to them destruction.

On the contrary part where the faithfull doe offer themselves to death, their soule which seemeth at that present to vanishe away, is restored to a better life. Furthermore, because there are some found which sometime do loose their life, eyther for ambition sake, or for a furie, Christ expressly declareth the cause why we should suffer death. It is doubtfull whether this sermon was made at another time, which Luke declareth. The Lord doth there also exhort his disciples to beare the crosse, but not in so long a sermon. Also for the confirming of this sentence he addeth presently two similitudes, whereof there is no mention made in Mathew: but for the consent in the summe of the matter, I made no doubt to bring those things which are found in Luke hither.

L V K E. 18. *Which of you is it, minding.* Least it should bee troublesome to any man to follow Christ on this condition, that hee should renounce all his desires, there is a profitable admonition proposed, that men should meditate before hand what the profession of the Gospell doth require. For heereof it cometh to passe that many doe fall away, at all light temptations, because they fancied to themselves meeer wanton delights, as though they should alwayes be in the shade and in idlenes. Therefore he shall neuer be a fit seruant of Christ except he prepare himselfe to the war a long time before. Now for this purpose doe the similitudes very well agree. It is a matter full of trouble and wearines to builde, and also smally welcome by reason of the charge: also no man taketh war vpon him, but against his will, because it bringeth with it so many discomforties, and threatneth almost ruine to mankinde: and yet the profit of dwelling allureth men that they doubt not, to lay out their substance: necessitie also compelleth, so that they refuse no expences in making wars. But there remaineth a farre more excellent reward for the builders of the temple of God; and for them which giue their names to the warres of Christ. For Christians doe neither labour for a transitorie building, nor fight for a vaine triumph. But that saying of Christ: If any king be vnable to beare the brunt of batteil, least he bee ouercome with shame, let him seeke peace with the enemy: cannot be applyed to this present purpose, as if wee might make any reconciliation with the spirituall enemy if riches and forces doe faile vs. For it were a fond thing to wrest all particular clauses in parables to the matter which is handled. But the Lord simply meaneth that we should so be furnished, least wee being taken without iust offence, doe shamefully turne our backs. Neyther is euerie one of vs a king, which doth make warre with his own forces. And as their rashnes is reprov'd by this doctrine, which foolishly leape beyonde their measure, or make themselves pleasures, not thinking of bearing the crosse so wee must beware least this meditation whereto Christ exhorteth vs, doe feare vs, or slacke our forwardnesse. Many because they haue not presently taught themselves the law of patience, euen from the prisons, they, through nicenes returne back fro the course of their race: for they wil not abide to be Christians of any other condition, then that they may be free from the crosse. Others, while they haue proposed vnto them a condition hard & vnfauorice to the flesh, dare not come to Christ. But there is no cause why the knowledge of our want should discourage vs, whom the Lord doth helpe in time. Certainly I grant, if wee account the charges, wee are all so poore and weake, that wee can not lay one stone,

or draw the sword against the enemy. But sith the Lord from heaven will giue vs matter, costes, weapons and forces, our sluggishnesse or slouthfullnes shall haue no pretence of the hardnes. Therefore the purpose of Christ is to admonish his of bearing the crosse, that they may gird themselves with strength.

33. *So likewise who soeuer hee bee of you, that forsaketh not.* This clause doeth shew what the accounting of the charges doeth meane, whereat Christ commandeth his to begin: namely, that they must meditate of this account, to forsake all things. For in vaine they doe thrust themselves in, to professe Christianitie, which are delighted with a sweete and idle estate void of the crosse. Also vnderstand that they must renounce all things, which doe so preferre Christ as before their life: as also all the desires of the flesh, so that nothing shall hinder them from a right course. For if any man shall precisely vrge the letter, he shall deale preposterously: as though no man were the disciple of Christ, but he that should throw what soeuer hee possesseth into the sea, and so should be diuorced from his wife, and should bid his children farewell. By such fantasies, foolish men haue bene allured to monkerie, that being willing to come to Christe, haue fallen from humanitie. But no man doth more truly renounce all things which he possesseth, then hee which being readie to leaue all things at euery moment, doth imploy himselfe wholly as free and bound vnto the Lord, and passing by all lets, doth follow his calling. So the true deniall which the Lord requireth of his, is not settled so much in the action (as they say) as in affection, that euery man liuing for a day, should not set his heart vpon that which hee governeth with his hand.

**M A T. 40.** *He that receiueth you.* This is an other comfort, that though a great part of the world be offended with the disciples of Christe, so that they should prouoke the hatreds of all men against them: yet the Lord, that he might allure many to shew kindnesse to them, disdaineth not to account it as receiued to his owne tables, what soeuer is giuen to them. For thereby it appeareth howe much he loueth them, while hee suffereth what things soeuer were done to them, to bee imputed to himselfe. Also hee doeth not speake so much of the receiuing of the doctrine as of the men. I grant that this latter doth depend of the former: but the purpose of Christ is to be considered: for his mind was to speake, that which he saw most apt and fit for the helping of their infirmitie. If any man should receiue them louingly, and should gently helpe them he would accept that kindnesse as to himselfe, as if hee had bene liberally entreated in their person: and not so onely but they offered a sacrifice of a good fauour vnto God the father.

41. *He that receiueth a Prophet.* Hee beginneth at the Prophets, but descending at length to the lowest degree, he comprehendeth all his disciples, Therefore he commendeth without exception the true worshippers of God, and the louers of his Gospell. And to receiue in the name of a Prophet and of a righteous man, signifieth as much as to do them good for the honour of the Gospell, and in respect of godlines. For though God commandeth vs to doe the duties of charitic to all mankind: yet for good cause he preferreth his about the rest, that there may be an especiall care and regard had of them.

*The reward of a Prophet.* The interpreters doe expound this clause diuersly:

**T**

**Somo**

Some thinke that here is noted a mutuall recópence, that is, that the Prophet of God should giue spirituall things for earthly giſtes: but if this exposition be receiued, what shall be the reward of the iust? Others vnderſtād that they shall be partakers of the same reward which is laid vp for the Prophets and the righteous, because they had bene liberall towards them. Many reſerre it to the communion of Saintes, that as by our liberalitie wee declare that wee are one body with the seruants of Christ, so by this meanes wee are made partakers of all good things, which Christ communicateth amongst the members of his body. I do more simply take it for a reward which is fit for the worthinesse of the person vpon whom the liberalitie shall be bestowed. For Christ meaneth that this shall be a notable declaration, how much he esteemeth his Prophets & society of his disciples: for by the large reward it shall appeare, that none of that was lost, which was bestowed vpon thē. And he amplifieth the matter in that he promiſeth a reward euen for the meanest deeds, as that is, to giue a cup of colde water. He calleth not only thē litle ones, which are the last & of least account in the Church, but al his disciples which are troden down by the prid of the world

Matthew

Marke 6.

Luke 9.

12. And they went out and preached that men should amend their liues.

13. And they cast out many devils: & they anointed many that were sicke (with oyle) and healed them.

6. And they went out, and went through every towne preaching the Gospell, and healing every where.

12. And they went out and preached. Mathew passeth ouer with silence what the Apostles did: Marke & Luke do declare that they went about to exercise the office laid vpon them: by whose words that which I sayd, doth more euidently appeare, that this office which Christ then layd vpon them, was but for a time, & that of a few dayes. For they say that they went through cities and townes, and it is not to bee doubted but that shortly after they returned to their maister, as shall be shewed in an other place. This onely needeth to be interpreted, that Marke reporteth, that they annointed many that were sicke with oyle. For it is demanded, for what purpose they vsed oyle, sith Christ had giuen them power of healing. Some learned men thinke that it was a kinde of medicine. And I grant that oyle was much vsed in those countries, but there is nothing more vnlikely, then that the Apostles should vse ordinarie and naturall remedies which should darken with cloudes the miracles of Christ. For they were not instructed by the Lord in the Arte and skill of sargerie, but they are rather commanded to worke miracles which should stirre vp all Iudea. Therefore I thinke that this was a visible signe of spirituall grace, wherby they declared that the healing proceeded of the secret power of God, whose ministers they were: for it was vsed vnder the law, by oyle to figure the grace of the spirit. But howe preposterously they imitated the Apostles, which established in the Church a perpetuall ceremonie of annointing the sicke, doth thereby appeare, that Christ gaue the gifte of healing to the Apostles, not that they should conuey the same by right of inheritance to their posteritie, but that it should be for a time a seale of the doctrine of the Gospell. And at this day the ignorance of the Papists is too ridiculous, which challenge filthily annoynting (wherby they bring them that are halfe dead to the grave,) for a sacrament,

Matthew

Mathew 11.

Marke

Luke. 7

1. And it came to passe that when Iesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

2. And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and said vnto him.

3. Art thou he that should come, or shall we looke for another?

4. And Iesus answering, said vnto them: Goe and shewe Iohn, what things yee haue heard and scene.

5. The blind receiue sight, & the halt go: the Lepers are cleansed, and the deafe heare: the dead are raised vp, and the poore receiue the gospel.

6. And blessed is he that shall not be offended in me.

18. And the disciples of Iohn shewed him of all these things

19. So Iohn called two of his disciples, and sent them to Iesus, saying: Art thou he that should come, or shall we wait for another?

A little after.

21. And at that time he cured many of their sickness and plagues, and of euill spirites, and vnto many blinde men he gaue their sight.

22. And Iesus answered & said vnto them: Go your wayes & shew Iohn what things ye haue scene & heard that the blind see, the halt goe, the lepers are cleansed, the deafe heare, the dead rise again, and the poore receiue the gospel. 23. And blessed is he that shall not be offended in mee

1. And it came to passe. In this place Mathew sheweth nothing else, but that Christ ceased not from the course of his office, while the Apostles laboured other where. Therefore as soone as he had sent them, with their commandements to go through Iudea, he applied himselfe to teaching in Galile. But there is waight & force in that word commanding: for Mathew declareth that they had not a free embassage permitted them, but that it was prescribed and tolde to them what they should say, and how they should behaue themselves.

2. And when Iohn heard. The Euangelists doe not meane, that Iohn was moued with myracles, so that then at length he acknowledged the mediatur: but because he saw that Christ became famous, and accounting that the ful and perfect time was come, wherein his testimonie was approued in him, he sent his disciples to him. That is too absurde, that some thinke that he sent for his own cause also, as though that he had not bene fully perswaded and plainly taught, him to be the Christ. That is also a friuolous imagination of them, which imagine that when the Baptist was neare his death, he should demaund of Christe what message he should beare from his mouth to the fathers which were dead. But it is euident that this holy cryer of Christ, because hee saw himselfe not to be farre distant from the ende of his race, and that his Disciples remained as yet in suspence, though hee hadde bestowed much labour in teaching them, sought this last remedie to heale their infirmity. Hee faithfully behaued himselfe in this (as I sayde) that his disciples might embrace Christe without delay. Sith by dayly calling vpon, they had profited so little, he doeth not feare without a cause, least after his death they should fall away wholly: therefore by sending them to Christ, his will was to waken their slouthfulness throughly. Againe, the pastours of the Church are in this place admonished of their dutie, that they shoulde not endeavour to holde disciples addict or as it were bound to them, but to direct them to CHRIST, who is the onely maister.

John at the beginning professed himselfe not to be the bridegroom. Therefore which is the part of a faithfull friend of the bridegroomes, he offereth a chaste & apure spouse to Christ himselfe, who is the onely bridegroom of the Church. Paul 2. Cor. 11. 2. declareth that he had the same care: & the example of them both is proposed to all the ministers of the Gospell to follow.

3. *Art thou hee that should come?* Iohn taketh that for granted, which the disciples had learned from their childhood. For it was a common lesson of godlinesse amongst all the Iewes, that there should come a Christ, the authour of saluation and perfect blessednesse, wherefore hee moueth no question of that principie: but demandeth onely whether Iesus is that promised redeemer. For it behooued them after they were perswaded of the redemption promised in the law and the Prophets, to embrace the same offered in the person of Christ. Whē he addeth, *shall wee looke for another?* In this clause hee sharply reproveth their slouthfulness, which being taught so certainly before, should wauer so long with doubtfull minds. He also sheweth what is the nature & force of faith, namely, that being grounded in the truth of God, it loketh not about hither or thither nor varieth: that being content with Christ alone, it turneth not any other way.

*Goe, and shew Iohn.* As Iohn had taken the person of an other vpon him: so hee commandeth to carie worde backe againe to him, which should rather haue bene obserued of his disciples. That he answereth not simply, he doth it first for that purpose, because it were better the thing it selfe should speake: then, that he might giue his forerunner more free scope of teaching: yet he doth not giue him in his miracles a naked matter without forme, but he applyeth the miracles to their end out of the Oracles of the Prophets. And he noteth one place especially out of the 35. chapter of Esay, and an other out of the 61. that the disciples of Iohn might know that to bee fulfilled and performed, which the Prophet witnessed of the kingdome of Christ. In the first place is contained a description of the kingdom of Christ, vnder the which gouernemēt God promiseth that he will be so liberall and bountifull, that he would helpe and remedy all diseases. And it is no doubt but that he speaketh of a spirituall deliuerance from all euils and miseries. But Christ by outward signes (as it is sayde before) sheweth that he came to be a spirituall phisition to cure soules. So it came to passe that the disciples might depart without any wauering doubt, hauing a plaine answer without obscure or vaine circumstances. The last place is like to the first in this, that teaching that the treasures of the grace of God for the world were proposed in Christ, it declareth that Christ was peculiarly sent to the poore and the afflicted. And he alleazeth this prophesie purposely: partly that he might teach all his humility: partly, that hee might take away the offence which the wisdom of the flesh might conceiue at his contemptible flock. For as we are proud by nature, we esteeme almost of nothing, except it bee set forth with much glory. But the Church of Christ being gathered of poore men is furthest of all from that gay and gorgeous shewe. From hence hath the contempt of the Gospell crept into many, because it is not received of all great men, and of men of great dignitie. But howe ouerthwarte and wicked this estimation of the Gospell is, Christ doeth admonishe vs by the nature of the Gospell it selfe, when as it is sente but to the poore and abiectes,

whercof



whereof it followeth that it is no newe thing, or ought that should trouble vs, if it be despised of all the mightie, which being puffed vp with their riches, doe leaue no void place for the grace of God: nay, if it be refused of the most part of men, there is no cause why we should maruaile, when as there is scarce the hundredth man, which swelleth not with a vaine confidence. And as Christ defendeth his Gospell from contempt: so againe he declareth who they be that are fit to receiue the grace of saluation which is there offered: and he calling louingly miserable sinners to the hope of saluation, he rayseth them vp into an assured hope. For it is certaine that the poore are called, whose condition is miserable and vile, and which are nothing accounted of. Therefore as euery man is most abiect and meane, let not his pouertie cause him to despaire, but let it comfort him the rather to seeke after Christ. But let vs remember that none else are accounted poore, but they that thinke themselves to be such: that is, which lie oppressed with the feeling of their owne pouertie.

6. *And blessed is he.* By this clause it was the will of Christ, to teach, that if any will remaine constant and firme in the faith of the Gospell, hee must resist and striue against offences which shall arise to the hinderance of the course of faith. But this is a preuention wherewith hee shieldeth vs against all offences: for we shall neuer want occasions to moue vs to refuse the same, vntil we list our minds about all offences. Therefore this is first to be noted, we must warre with offences, that we may stand fast in the faith of Christ. Neither is Christ wrongfully called the rocke of offence, and the stumbling stone wherewith many do fall. It is certaine that that cometh to passe through our fault: but he cureth this disease also, when he pronounceth them blessed which are not offended at him. Whereby we also gather that the vnbeleeuers haue no excuse, though innumerable offences fall out: for what should hinder them that they should not come to Christ? or what should offend them that they should fall from Christ? namely, because he with his crosse appeareth as one contemned and vile, being cast out with his crosse to the reproches of the world: because he calleth vs into the societie of his afflictions: furthermore, because his glorie and maiestie, as it is spirituall, is neglected of the worlde. Then, because his doctrine is contrary to our vnderstanding: also because that by the craft of Sathan many troubles doe arise, which defame and bring the name of Christ and the Gospell into hatred. Lastly, because euery man, as of set purpose frameth to himselfe a heape of offences, because that with no lesse malice then desire, all men withdraw themselves from Christ.

Mathew. 11

Marke

Luke 7.

7. *And as they departed, Iesus began to speake vnto the multitude, of Iohn: What went ye out into the wilderness to see? A reede shaken with the winde?*

8 *But what went ye out to see? A man clothed in soft raiment? Beholde, they that weare soft cloathing, are in kings houses.*

9. *But*

24. *And when the messengers of Iohn were departed, he began to speake to the people, of Iohn, what went yee out into the wilderness to see? A reede shaken with the winde?*

25. *But what went yee out to see? A manne clothed in soft raiment? Beholde, they which*

T 3.

are

But what went you out to see? A Prophet? Yea I say vnto you, and more then a Prophet.

10. For this is he of whom it is written: Beholde, I sende my messenger before thy face, which shall prepare thy way before thee.

11. Verely I say vnto you, among them which are begotten of women, arose there not a greater then Iohn Baptist: not with standing, he that is least in the kingdome of heauen, is greater then hee.

12. And from the time of Iohn Baptist hitherto, the kingdome of heauen suffereth violence, and the violent take it by force.

13. For all the Prophetes and the lawe prophced vnto Iohn,

14. And if ye will receiue it, this is Elias which was to come.

15. Hee that hath eares to heare, let him heare.

are gorgeously apparelled, and linedelicately, are in kings courts  
26. But what went yee forth to see? A Prophet? Yea I say to

you, and greater then a Prophet

27. This is he of whom it is written: Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28. For I say vnto you, there is no greater Prophet then Iohn, amongst them that are beegotten of women: neuertheless, he that is the least in the kingdome of God, is greater then he.

Luke 16.

16. The law and the Prophets endured vntill Iohn: and since that time the kingdome of God is preached, and euery man preaseth vnto it.

7. And as they departed. Christ commendeth Iohn to the people, that they might remember that which they had heard of him, and giue credite to his testimonie: for his name was famous amongst the people, and they spake honourably of him: but his doctrine was smally esteemed, and they were but fewe which had respect to his ministry. But Christ telleth them that they lost their labour which went forth into the wildernesse to see him, except they would reuerently apply their mindes and studies to his doctrine. Therefore the meaning of the wordes is this, you went forth into the wildernesse, your lightnes was fond and to be laughed at, if your journey had not some certayne ende. But you neither sought the pompe of the world, nor had any other foolish thing, but your purpose was to heare the worde of God out of the mouth of the Prophet. Therefore that you may now shew what fruit you had of your purpose, let that be well remembered which he spake vnto you.

8. They that weare soft cloathing. They are deceiued which thinke that courtly daintinesse is condemned by this saying of Christe: there are very many other places, where the pride and immoderate glory in apparell is reprobued. But the simple meaning of this place is, that there was no such thing in the wildernesse, which should allure the people thither. For all things there were rude and filthy, which should bring nothing but a lothsomnesse: they should rather looke in kings courtes, for fine trimming which delighteth the eyes. Though he may seeme also after a sort to reprove the tyranny of Herod, for that hee held Iohn in pryson, because hee had freely condemned his incestuous marriage. Therefore he declareth that it is but a fonde thing to esteeme of Prophets according to the goodwill and fauour of Princes, because that flatterers doe raigne there.

there for the most part.

11. *Verely I say vnto you.* In these wordes is not onely the authoritie of Iohn confirmed, but also his doctrine is preferred about the old prophetes, that the people might consider the right purpose of his ministerie. For because they accounted not to what purpose he was sent, it came to passe that they profited almost nothing by his doctrine. Therefore Christ extolled and placeth him about the order of the Prophets, that they might learne and know that he had some peculiar and more excellent commandement giuen vnto him. But that he in another place doth denie himselfe to be a Prophet, is not contrary to this title of Christ. For he was not a Prophet after the order of others, whom the Lord in times past had set ouer his Church as interpreters of the law, and messengers of his will: yet he was more excellent then the Prophets, because hee spake not a farre off, and darkely vnder shadowes: but he tolde them that the time of their redemption was at hand and before them. To the which purpose also appertaineth the prophesie of Malachie, which presently followeth: namely that Iohn excelled in this, that hee was the crier and the forerunner of Christ. For though the old Prophets spake of his kingdome, yet they were not placed as Iohn was before his face, that they should shew him present. Let the readers looke the rest out of the first chapter of Luke.

*There arose not.* The Lord proceedeth further, asmuch as Iohn exceeded the prophets, so much more excellent are the ministers of the gospell then he. They haue erred too ignorantly, which thought that Christ compared himselfe with Iohn, for he speaketh not here of the dignity of the person, but the excellency of the office is commended: which doth more euidently appeare by the words of Luke, *there arose not a greater prophet.* For the greatnesse is expressly referred to the office of teaching. In summe, Iohn hath so excellent a title giuen him, to that end that the Iewes should the more diligently obserue the message that he brought. Then the teachers which should shortly after follow him, are preferred before him, that the maiesty of the gospell might be preferred about the law, and also that message which came betweene them both. And as Christe would prepare the Iewes to receiue the Gospell, so it is meete for vs to be wakened at this day, that we may reuerently heare Christ, speaking to vs out of his high throne of his heauenly glory: least that hee reuenge our contempt with that horrible curse, which he denounceth against the vnfaithfull by Malachie in the same place. The kingdome of heauen and of God, is taken here, as in other places before, for the new estate of the church, because that at the comming of Christ there was promised a restitution of all things. That which I translated the least, is read in the Greek in the comparatiue degree the lesler. But after this maner the sense is the plainer, while it appeareth that it comprehendeth all the ministers of the Gospell. Also, that many being endued with a smal portion of faith, are far inferior to Iohn, this nothing letteth, but that their preaching may be more excellent in that it proposeth Christ the conquerour of death, and the Lord of life, which hath performed the euerlasting cleansing by his only sacrifice and by taking away the vaile, it lifteth the disciples into the heauenly sanctuary.

12. *From the time of Iohn.* I doubt not but that Christ commendeth the maiestic of the Gospell of this, that it was sought after with a seruent de-

fire of many. For as God raised vpp̄e Iohn, that he might be a proclaimer of the kingdome of his sonne, so the spirite gaue effecte to his doctrine, that it might enter into the heartes of menne, and might kindle their zeale. Therefore it appeareth that it came from God, which so strangely and sodainly spreadeth out, and raiseth great stirres. But in the second clause there is added a restrainte, *that the violent doe take it.* For because the greater part was no more moued, then as if the Prophets had neuer spoken of Christe, or as if Iohn had neuer come as a witnesse of him, Christ declareth that the violence whereof he speaketh, is found but in one certaine kinde of men. The meaning thereof is, there is now a great concourse of men, as if that men would violently enter into the possession of the kingdome of God. For at the opening of the mouth of one manne, they doe not onely couetously, but with violent force they doe receiue the grace offered. And though very many are slouthfull, and are no more touched, then if Iohn should tell a tale in the wildernesse, nothing appearing to them: yet many runne with violent zeale. And to this purpose tendeth the saying of Christ, that they are inexcusable which contemtuously, as with cloased eyes doe passe by the manifest power of God, which shone as wel in the teachers as in the hearers. Yet by these wordes we learne what is the true nature and force of fayth: namely, that men should not coldly and for fashion giue care to God when he doth speake, but they should aspire to him with an ardent affection, and breake through as it were with a violent endeour.

**L V K E. 16.** *The lawe and the Prophets to Iohn.* Because the Lord had sayd that those things which the Prophets had foretolde (of the renewing of the Church that should be) was an entrance to the matter for the peoples sake; now he compareth the ministerie of Iohn with the law & the Prophets, as if he should haue said: it is no maruel if God doe nowe so mightily worke in the mindes of men. For he doeth not shew himselfe a farre off, as hee did before in obscure shadowes, but openly and at hand is he present to establish his kingdom. Hereof it followeth that they haue lesse excuse, which do stubbornly refuse the doctrine of Iohn, the the contēners of the law & the prophets. There is an emphasis in the word of Propheysing, for the law & the Prophets did not set God before the eyes, but only by figures they drew out as in a shadow, one absent.

Now we see whereto this comparison tendeth: namely, that it is not meete that men should be now so cold, sith God sheweth himselfe present vnto them, which helde the olde people in suspence by propheies. But there is no absurditie in that, that Christe doeth now number Iohn amongst the ministers of the Gospell, whom he had first placed in the midst betweene them and the Prophets, because his preaching, though it were a parte of the Gospell, yet it was but a certaine rudiment of the same.

**M A T. 14.** *And if ye will receive it.* Now hee doth declare more plainly howe Iohn began to preach the kingdome of God: for this is verily that Elias which was promised to be sent before the face of God, for Christe would that the Iewes should now see and know that great and terrible comming of God spoken of before by Malachi, sith that Elias which is there promised, doeth now execute the office of a forerunner. Also in these wordes (*if ye will receive it*) he reprooueth the hardnesse of their hearts, that are so maliciously blind in so great light. But what if he be not receiued, shall he not be that Elias? It

It is not the meaning of Christ to say that the office of Iohn doth depend vpon their likings: but after he had sayd that he was that Elias, he reproveth them of slouth & vnthankfulnes if he haue not that credit, which hee deserueth.

15: *He that hath eares.* We know that Christ vseth this sentence as oft as he entreateth of an earnest matter, which hee would should be diligently & carefully noted. Yet he also declareth that the misteries, whereof he speaketh, are not received of all: because that many of the hearers are deafe, or else haue stopped their eares. But because that man is not only hindered by his owne incredulitie, but that diuers do also hinder others, christ here exhorteth the childre of God, whose eares are opened; that they should bee diligent to consider this excellent mystery of God, and that they should not waxe deafe with the vnbeleeuers.

Mat. 11.

Marke.

Luke 7.

16. *But whereunto shall I liken this generation? It is like vnto little children, which sit in the markets, and call vnto their fellowes.*

17. *And say, wee haue piped vnto you, and yee haue not daunced, wee haue mourned to you, and yee haue not lamented.*

18. *For Iohn came neither eating nor drinking, and they say, he hath a deuill.*

19. *The Sonne of man came eating and drinking, and they say, behold a glutton and a drinker of wine, a freind vnto Publicans and sinners: but wisdome is iustified of her children.*

29. *Then all the people that heard, and the Publicans, iustified God, being baptised with the baptisme of Iohn.*

30. *But the Pharisees and the expounders of the law despised the counsell of God against themselves, and were not baptised of him.*

31. *And the Lorde sayde, whereunto shall I liken the menne of this generation? and what are they like vnto.*

32. *They are like vnto children sitting in the market place, and crying one to another, and saying, wee haue piped to you, and yee haue not daunced: we haue mourned to you, and yee haue not wept.*

33. *For Iohn Baptist came, neither eating bread, nor drinking wine: and yee say he hath the deuill.*

34. *The sonne of man is come, and eateth and drinketh: and yee say beholde a man which is a glutton, & a drinker of wine, a freind of Publicans and sinners. 13. But wisdome is iustified of all her children.*

L V. 29. *Then all the people that heard.* This claufe is omitted by Math which yet bringeth great light to the text: for hereof Christ tooke occasion to reprove the Scribes, when he saw that they remained so obstinate in contempt of God. The summe of this place is this, the common people and the Publicans glorified God: but the Scribes, which gloried too much in the trust they had to their owne vnderstanding, made no account of any thing that was spoken by Christ. And this at the first sight much darkned and deformed the glory of the Gospel, that Christe gatherd not his disciples, but of the dregs and officouring of the people: and because that they which excelled either in shewe of holinesse or of learning, refused him.

But it was the Lords will to shew this spectacle, as an example in the beginning, least that either the men that then lyued, or the posterity that should followe after, should esteeme of the Gospell by the auctoritie of men that allowed of it: for almost all men are by nature bent to this sin. And there is nothing more preposterous, then that the trueth of GOD should be brought in subjection to the iudgement of men, whose quicknes of witte and sharpnesse of vnderstanding, is altogether nothing but meere vanitie. Therefore, as Paule sayeth, 1. Cor. 1. 27. God chose the weake and foolish things in the world, that he might ouerthrow the mighty and the wise from their imagination. But it is our part to preferre this foolishnes of God, (as the same Paule teacheth 1. Cor 1. 31.) before all the excellencie of mans wisdom.

*They iustified God.* This speach is worthy to be noted, that they are sayd to iustifie God, which with reuerence embracing his sonne, do subscribe to the doctrine brought by him. Wherefore it is no maruaile, if the holy Ghost doe euery where adorne faith with most excellent titles, giuing the price vnto it in the worshipping of God, accounting it to be most perfect obedience. For what holier office can be imagined, then to ascribe vnto God his iustice due to him? Yet this word iustifying doth generally extend to all the prayse of God: as if it should be sayd, that God was approued and glorified of the people, which rested in the doctrine which came from him. And as faith iustifieth God: so it cannot be, but that incredulitie is blasphemie against him, & spoyleth him of his prayse. But this phrase teacheth vs, that men are after this manner brought rightly to beleue, when they haue bid the wisdom of the fleshe farewell, accounting that nothing proceedeth from God, but that which is right and pure, not taking so much libertie to themselues, as once to murmure at his worde and his workes.

*Being baptised.* Luke meaneth that the fruite of Baptisme, which they had receiued, did then appeare: for it was a good preparatiue for them towards the receiuing of the Gospell, and this was a token of godlines that they had offered themselues to be baptised. Now the Lord leadeth them from that mean beginning to higher degrees: euen as the Scribes by despising the baptisme of Iohn, through their owne pride did shut vp the gate of faith against themselues. Therefore if wee desire to ascend to sound perfection, we must first take heede that wee despise not the least of Gods callings and matters. but let vs be humbly prepared to begin at the least elements. Secondly, wee must doe our diligence, that our faith though it haue a weake beginning, may by degrees dayly profit more and more.

30. *They despised the counsell of God against themselues.* The counsell of God is for honours cause opposed against the wicked pride of the Scribes: for there is a force in the word counsell, which deliuereth this doctrine of GOD from the contempt of men. But word for word Luke sayeth that they despised it against themselues. Neither do I reiect that sense, which others do rather allow, that they were rebellious to their owne destruction. But because the words of Luke are plaine, and that they are thus vsed oft, I had rather translate it *in themselues*: as if he should haue said, though they withstood it not openly and directly: yet, as they swelled with an inward pride inwardly, so they despised it in themselues.

31. *Whereunto shall I liken this generation?* Hee meaneth not all the men that then liued: but hee speaketh properly of the Scribes and their flatterers. Hee vpbraideth them, that when the Lord had attempted diuers wayes to draw the vnto him, they most obstinately refused his grace. But hee vseth a similitude which is taken, as it is supposed of a game commonly vsed by children: neither is this coniecture vnlike, that children leading seuerall daunces, did so sing one to another. And verely I thinke that Christe purposely that hee might overthrow the pride of the Scribes, tooke occasion to reprove them of children playing together, declaring that though they were neuer so proud, yet the song which children sing, while they play in the market place is inough to condemn them.

33. *For Iohn came.* When as this man liued an austere and straight life, founded repentance and sharp reprehensions, as though he sang a mournfull song, and the Lorde himselte, as with a merry and cheerefull song applyed himselte more pleasantly to allure them to his father: what cause should there bee that neither of these wayes profited nothing amongst them, but their yron obstinacy or hardnesse of hearts? But this place teacheth vs why there was so great difference in outward shewe of life betweene Christ and the Baptist, which yet did both apply themselues to one matter: for it was the will of the Lord by this varietie in taking as it were vpon him diuerse persons, the more to conuince the vnbeleeuers: for that he bending and transforming himselte to their manners, could not yet bend them. If that all excuse be taken away from the men of that age, which with obstinate malice refused both those wayes, which the Lord vsed to call them by, we also are in their person found guiltie: when as the Lord omitteth no kind of cheerefull dealing, or of mournfull & sorrowfull musicke to draw vs vnto him, wee remaine as dead stones. As menne not well in their minde, or out of their wit, are commonly called Lunatike. so they called Iohn, a man possessed with a deuill.

34. *The sonne of man is come.* To eat and to drinke in this place signifieth to liue after the cōmon order of men: as Christ saith, Iohn came neither eating nor drinking: because he liued not after the cōmon order of men, for that he abstained from the cōmon meates and common order of diet: which Luke expresseth more plainly in these words, *not eating bread, neither drinking wine.* Let them note this place: which thinke the estate of perfection to be in outward austeritie of life, & they thinke him to liue an Angels life, which liueth sparingly, or pineth away himselte with huager. For according to this rule, Iohn should bee better then the sonne of God: but this is rather to be holden as a rule, bodily exercise profiteth little, but godlines is profitable vnto all things, 1. Tim. 4.8. Yet vnder this pretence liberty may not be given to the flesh, to pamper vpp it selfe in delicacie & wantonnes: only superstition must be auoyded, least foolish men imagining perfectiō to be in these outward elements, they neglect the spirituall worship of God. Adde this also, Christ applied himselte to liue after the common order of mans life, that he might sanctifie godly temperance, and not nourish the superfluitie of others either by any shew or example of his.

35. *But wisedome is iustified.* This place is diuersly expounded by the interpreters. Some say that wisedome was iustified or acknowledged by the  
Iewes,

Iewes to be without fault, in that they being faultie in their owne consciences, and iudges of their owne infidelitie, were enforced to witnesse that the doctrine was good and holy, which they reiected. And they take the children of wisdom for the Iewes, who set out themselues with this title: Others do thinke that it is spoken in scorne: as thus, doe you in this maner approve the wisdom of God, whose children you boast your selues to be? But because the Greeke Preposition here vsed, is not properly referred to the partie, which is the doer, there are some, which expound it thus, wisdom is discharged of her children so that now shee is not by any law bound vnto them, as if the inheritance were translated to some other: as Paul sayth, that Christ was justified or freed from sinne, Rom. 6. 7. because the curse of sin had no further power ouer him. Some vsing a greater libertie interpret it more hardly, as that wisdom shoulde bee estranged from her children. But howsoeuer the Greeke Preposition be heere interpreted, in my iudgement an other sense is more apt: wisdom though her owne children doe vtterly despise her, doth yet loose nothing of her excellencie and dignitie: but remaineth sound. The Iewes, and especially the scribes vaunted themselues to bee the children of the wisdom of God: yet when they trod their mother vnder feete, they did not onely flatter themselues in so great sacriledge, but in their iudgement they would that Christ should also haue fallen: on the other side Christ sayth, though wisdom hath wicked and degenerate children, yet shee remaineth safe, and her credite and authoritie cannot bee ought impayred by their malice, which doe wickedly and maliciously slander her. But I haue not yet set downe that sense, which in my iudgement doth best agree with the place, and is most naturall. First, in the wordes of Christ there is a secret Antithesis, betweene naturall children and bastardes, which vaunt of a vaine title without a cause: as if Christ should say: let them goe on in their pride, which gloriously boast themselues to be wisdomes children in vaine, shee shall yet haue her prayse and her authoritie amongst her naturall children. Therefore Luke addeth this vniuersall note of *all her children*, whereby hee declareth that the resistance of the Scribes was not such a let to any, but that all the elect of God should remaine in the faith of the Gospell. For the Greeke Preposition, it is not to be doubted but that the same word is sometime diuersly vsed. As to omit many examples, when Christ saith, Luke, 17. 25. The Son of man must first suffer many things, & be reprooued of this generatiō. No man will denie but that there is the like maner of speaking vsed in the Greeke, in the other clause. Chrysostome also, whose naturall language was the Greek tongue passeth by this, as a matter of no waight. And besides this, this sentence shall thus better agree and answere to the former sentence, where it is said, that God was justified of the people. Therefore though many Apostates doe fall away from the Church of God: yet alwaies shall the faith of the Gospell continue safe amongst all the elect, which are indeede of the flocke.

Matthew.

Marke

Luke. 10.

1. After these things, the Lord appointed other seuentie also, and sent them, two and two before him



him into euery citie and place, whither hee himselfe would come.

2. And he sayd vnto them: The haruest is great, but the labourers are few: pray therefore the Lord of the haruest to send forth labourers into his haruest.

3. Goe your wayes: behold I send you forth as lames among wolues.

4. Beare no bag, neither scrip, nor shooes, and salute no man by the way.

5. And into what soeuer house yee enter, first say Peace be to this house.

6. And if the sonne of peace bee there, your peace shall rest vpon him: if not, it shall turne to you againe.

7. And in that house tarrie still, eating and drinking such thinges, as by them shall bee set before you for the labourer is worthy of his wages, Goe not from house to house.

8. But into whatsoeuer citie yee shall enter, if they receiue you, eate such thinges as are set before you.

9. And heale the sicke that are there, and say vnto them. The kingdome of God is come neere vnto you.

10. But into whatsoeuer citie yee shall enter, if they will not receiue you, goe your wayes out into the streetes of the same, and say,

11. Euen the very dust, which cleaueth on vs of your citie, wee wipe of against you: notwithstanding, knowe this, that the kingdome of God was come neere vnto you.

12. For I say to you, that it shall be easier in that day for them of Sodom then for that citie.

1. *After the feshinges.* It may bee gathered by many circumstances that the Apostles were turned backe againe to Christe, before that these seuentie were substituted in their roomes. For the twelue were sent to stirre vp the Iewes in hope of the saluation at hand: after their return when there was neede of more diligent attentiuenes, there were moe sent out as second messengers, which shoulde euery where in all places spread abroad the fame of the comming of Christ. But there was no speciall ambassage committed to them, Christ onely sent them before him, as forrunners, which might prepare the mindes of the people to receiue his doctrine.

In the number of seuentie hee seemeth to follow that order whereto the people had heeretofore beene accustomed. That must be remembered, which wee spake of the twelue Apostles, that looke how many tribes there were in the flourishing estate of the people, so many Apostles were there chosen as Patriarches, which shoulde gather the members of the torne bodie together

ther that thence might come a perfect restitution of the Church. The reason was not vnlike in the seuentie. We know when Moses was not able to beare the burden, hee chose vnto him seuentie Iudges, which should gouerne the people together with him, Num. 11. But the Iewes being now returned from the captiuitie of Babylon, had a counsell called *synedrion*, which they through corruption called *sanedrion*, which consisteth of seuentie and two Iudges. But as the common speech is in such numbers: so when they spake of the *synedrion*, they onely called them seuentie Iudges, and they were chosen of the posteritie of Dauid, as Philowitnesseth, that there might yet remaine some authoritie in the kingly stocke. Wherefore after many miserable murders, this was the last part of their destruction, when Herod had ouerthrowne that counsell, he spoyled the people of their lawfull gouernement. Furthermore, because their returne from Babylon, was a figure of the true and perfect redemption, the Lord nowe seemeth to chuse these seuentie preachers of his comming, thereby to promise after a sort, a restitution of their decayed estate: Yet hee made them not iudges with power, because the people was to be called backe againe to one head, but hee commanded them onely to goe before, that he alone might rule and gouerne. In that he sent them two together, it seemeth that hee did it in consideration of their weakenes: for it was to be feared, least they being seuered alone should haue had lesse courage then was necessary for the through performance of their office: Therefore that some should mutually encourage others, they are sent two together.

3. *The harvest is great.* I expounded this sentence in the 9. Chap. after Matthew: yet it was conuenient to be set downe heere againe: because it is heere vttered vpon an other occasion. For that Christ might thereby the better stirre vp his Disciples diligently to apply their labour, he telleth them that the harvest is great: whereof it followeth that their labour should not be in vaine, but that they should finde aboundance of matter, wherein they might exercise theselues. After he admonisheth them of dangers, contentions and troubles, and he commandeth them to girde vpp themselues, that they might speedely goe through all Iudea: then hee rehearseth those commandments, which he had giuen to the Apostles: therefore it were superfluous heere to load the readers with moe wordes, sith the full exposition of all these things may bee had there: onely they are to be admonished what this speech meaneth, *Salute no man by the way.* It is a token of great hast, whereas if any man meete vs in the way, we goe forward, and speake not to him, that might hinder vs, though it were but a little. So 2. Reg. 4. 29. when Elizeus sent his boy to the Sunamite, he forbad him to salute any by the way. Would Christ therefore haue his Disciples to be so vnkind, that he would not allow them to salute any by the way? No, but hee commandeth them to make speede, that they should passe ouer all lets. Luke also hath this onely, that the Disciples shoulde eate and drinke those thinges, which shoulde bee set before them. In which wordes Christ doeth not onely command his to bee content with common and meane diet: but hee also alloweth them to eate of other mens charges. And thus is the simple & naturall sense, it shall bee free for you to liue of other mens charges, so long as you shall bee in this iourney: for it is meete that they, for whose cause you labour

labour should giue you foode. Some thinke that that scruple is taken away, that the Disciples should not abhorre or refuse any kind of meat. but Christe meant no such thing: nay, his purpose was not to giue them any thing in commandement concerning frugall diet: but onely to grant them in stead of reward to be fed in this their ambassage of their hostes that entertayned them.

Mathew. 11.

20. Then beganne he to vpbrayde the Cities wherein moſte of his great workes were done, because they repented not.

21. Woe bee to thee, Chorazin: woe bee to thee Bethsaida: for if the great workes, which were done in you, had bene done in Tyrus and Sidon, they had repented long agoe in sackcloath and ashes.

22. But I say vnto you, it shall be easier for Tyrus and Sidon at the day of iudgement then for you.

23. And thou Capernaum, which art lyfted vp vnto heauen, shalt be brought down to hell: for if the great workes, which haue bene don in thee had bene doone among them of Sodome, they had remained to this day.

24. But I say vnto you, that it shall be easier for them of the lande of Sodome in the day of iudgement, then for you.

Marke.

Luke. 10.

13. Woe be to thee Chorazin: woe be to thee Bethsaida: for if the miracles had bene done in Tyrus and Sidon, which haue bene don in you, they had a great while agoe repented, sitting in sackcloath and ashes.

14. Therefore it shall be easier for Tyrus and Sidon at the iudgement, then for you.

15. And thou Capernaum which art exalted to heauen, shalt be thrust downe to hell.

16. Hee that heareth you, heareth me: and he that despiseth you, despiseth mee: and hee that despiseth mee, despiseth him that sent me.

20. Then he began to vpbrayde. Luke sheweth when and wherefore Christe fo inueighed against these cities: namely, when he had sent his Disciples into diuerse partes of Iudea, to preach as they went that the kingdome of God was at hand: he considering their vnthankfullnes amongst whom he had laboured as a Prophet long time, and had wrought many miracles, and they not profiting thereby: he brake out into these words, as if he should haue sayd, that the time was now come that he would goe to other cities, sith he found that the inhabitants of that coaste, where hee began to preach the Gospell and to worke miracles, were a stubborne and malicious people. But not speaking of his doctrine, hee vpbraideth them, that they were not drawne to repentance by his miracles: for it is euident that the Lord shewed his power by miracles: to this end, that hee might thereby call men vnto him, and sith that by nature all men are set against him, it is necessary that they begin at repentaunce. It is well knowne that Chorazin and Bethsaida are cities situated vpon the shore side of the lake Genazareth.

21. *If the great workes which were done in you had beene done in Tyrus and Sydon.* Christ of purpose brought this comparison of Tyrus and Sydon, because they were infamous in wickednes, pride, luxuriousnes, and other sinnes, and euen their neighbours hard by them, that hee might pricke his councitriemen, the Iewes, the rather. For there were none of these, which accounted not the Tyrians and Sydonians for most wicked contemners of God. Therefore Christe amplifieth his curse the more, when hee sayth, that there was more hope of amendment in those places (where there was no religion) then appeared in Iuda it selfe. But lest any should moue curious questions of Gods secret iudgements, it is to be considered that the Lord applyed his words to the common capacitie of mans vnderstanding, comparing the citizens of Bethsaida and their neighbours with the Tyrians and Sydonians, hee disputeth not what God forsaue in secret counsell should become eyther of these, or of those, but what the others would haue done, as might by outward appearance be gathered. For that those cities were so corrupt in manners, and dissolute in behaiour, might bee imputed to their ignorance, that the word of God was neuer heard there, neither had they by miracles that calling to repentance: but the cities of Galile reproued by our Sauour, were hardened in obstinacie, as appeareth by contemning the miracles, which they had seene wrought abundantly amongst them, without any profit. In summe, the wordes of Christ tende to this purpose, that Chorazin and Bethsaida excell Tyre and Sydon in malice and outrageous contempt of GOD: and yet there is no cause to contend with God for passing by them, in whom there was more hope, and shewed his power amongst the wickedest, and them that were past hope: Whomsoeuer hee employed not his mercie vpon, hee iustly appoynteth to destruction.

Now, if hee withdraw his worde from some, and suffer them to perish: but that others may be more inexcusable, and that he sollicite and exhort them to repentance, by this or by any other meanes: who can therefore charge him of ill dealing? Therefore acknowledging our owne infirmitie, let vs learne humbly to reuerence this high misterie. For their proud & arrogant frowardnes is not to be borne with, which cannot abide that God should be accounted righteous, further then their senses can reach vnto: and they proudly refuse the mysteries of God, which of dutie they should reuerence: because it agreeth not with their reason.

*If these great workes had beene done.* Wee sayd, that wee are by these wordes taught the right vse of miracles, yet in these great workes is also comprehended the doctrine. For it is not to be thought that Christ held his peace, while hee shewed the power of his father: nay, the miracles were annexed to the Gospell to make them more attentiuie to the wordes of Christ.

*In sackcloth and ashes.* Repentance is heere described by the outward signs, which then were solemnly vsed in the Church of GOD: not that Christe esteemed these outward rites, but because hee applyed himselfe to the capacitie of the common people. Wee knowe that the repentance of the faithfull is not tyed to a fewe dayes, but they must dayly exercise themselucs in meditating thereof vnto their death. But it is not necessary

to put on sackcloth, and to bee sprinkled with ashes euery day: therefore this outward shewe of repentance is not alwayes to bee vsed, but when that from some greiuous falling away men turne againe to GOD. And then sackcloth and ashes are shewes of guiltines: vsed to appease the wrath of the iudge, and doe properly belong to the beginning of conuersion. And sith that men do testifie their sorrow and their greife by this outward ceremonie, it is necessarie that the hatred of sinne, the feare of GOD, and the mortification of the fleshe should goe before, according to that saying of Ioel, 2. 13. Rent your hearts, & not your garments.

: Now wee see why Christ, when hee spake of Tyre and Sydon, ioyned sackcloth and ashes to repentance: whose inhabitants could not haue the Gospell preached vnto them: but he condemneth their former life, leaving them no refuge, but to flye to a sorrowfull shew of their guiltines, and humbly to seeke for forgiuenesse. To the same purpose also may the word *Sitting* be applied: for it signifieth a lying prostrate vpon the ground, which men forlorne doe vse to testifie and shew their mourning, as appeareth in many places of the Prophets.

33. *And thou Capernaum.* Hee nameth Capernaum especially, because he was so much conuersant there, that men thought hee had bene borne there. And this was an inestimable dignitie, that the Sonne of God should begin his kingdome and his priesthood there in that citie, and that hee had choen it in steade of a palace and a sanctuary for him. But shee was so drowned in her owne filthinesse, as if no drop of Gods grace had euer bene amongst them: therefore Christ pronounceth that the greater blessings of God they had, so much the more horrible punishment remayned for them. This place is diligently to be noted, that the prophaning of Gods giftes, because it is ioyned with sacrilege, shall neuer escape vnpunished. Therefore the higher a man is in dignitie, the more seuerely hee is to bee punished, if hee prophane the giftes of God bestowed vpon him: and then especially is there a horrible vengeance at hand, when wee (being enriched with the spirituall giftes of Christ) haue him and his Gospell in derision.

*If they had bene done in Sodome.* It is sayd before that Christe spake after the manner of men, and that hee did not shewe, as out of a heauenly Oracle, what he foresaw should haue become of the Sodomites, if a Prophet had bene sent vnto them. If this answer doe not satisfie the contentious: yet this one thing shall take away occasion of further quarrelling from them, though God had a remedie in his hand, whereby he could haue saued the Sodomites: yet he was a iust reuenger in destroying them.

L V K E. 16. *Hee that heareth you.* They are deceived, which thinke that, that is repeated heere, which wee had in Matthewe, 10. 40. *Hee that receiueth you, receiueth mee.* For Christe spake there of the persons, and now heere of the doctrine: that receiuing pertayned to the duties of charitie: but now hee commendeth that sayth, which receiueth God in his worde. This is the summe, that the godlinesse of men is tryed by the obedience of faith: and they that refuse the Gospell, though they glory that they are great worshippers of GOD, yet they doe openly shewe a wicked contempt of him. Furthermore, the purpose of Christe is to bee considered: for whereas a great part

of the world, preposterously esteemeth of the Gospell after the dignitie of men and therefore despise it, when it is brought by men of a meane and a base estate, Christ heere meeteth with this peruerse iudgement. Also sith there is that pride almost in all men, that they will hardly submit themselues to their equals, or to them, whom they contemne in respect of themselves: and God appoynteth to governe his Church by the ministerie of menne, and chuseth the ministers of the worde oft times out of the dregges and offscouring of the common people: it was therefore necessary for him to set forth the maiestie of the Gospell, least it should become vile: because it is vttered out of the mouth of man. This therefore is a notable commendation of the outward ministerie, that Christ sayth, what honour or reuerence soeuer is giuen to the preaching of men so that it be faithfull, that God accepteth it as imployed to himselfe. Wee may profit by this commendation two wayes: for first nothing can better encourage vs to embrace the doctrine of the Gospell, then to heare that it is a most excellent seruice of God, and a sacrifice of a sweete smelling sauour, to heare him speaking to vs by the mouth of menne, and to submit our selues with that reuerence vnto his word brought by men, as if he himselfe should descend from heauen, or should reueale his counsell by Angels. Then this established assurednes taketh all doubt from vs, when wee heare that the testimonie of our saluation witnessed to vs by men, sent from God, is so to be receiued and credited, as if his owne voyce should sound from heauen. Contrariwise, to driue vs from contempt of the Gospell, hee addeth a seuerer sentence, affirming that they disdain not men, but him, and God his father, which disdain to heare his ministers, though they bee but meane men. And as the dignitie of those pastors, which sincerely and faithfully doe execute their office is highly here extold: so the pope maketh him selfe ridiculous with his shauelings, while vnder this pretence, hee would maintaine his tyranny. For it is certaine that Christ speaketh not, as if hee would resigne to men that right, which hee had receiued from his Father: but this is his onely purpose, to deliuer his Gospell from contempt: Whereof it followeth, that he transferreth not the honour due to him, to the persons of men, but onely to seeke that it bee not separated from his word. Therefore, if the Pope will bee receiued, let him bring the word for a warrant, whereby he may bee knowne to bee a minister of Christ, but so long as hee goeth on in his owne likenesse, that is, as a cheife enemy of Christes, and hauing nothing like to the Apostles, let him leaue decking himselfe with others feathers.

Mathew.

Marke

Luke. 10.

17. And the seuensie turned againe with ioy, saying, Lord, euen the deuills are subdued to vs, through thy name.

18. And hee sayde vnto them, I saw Sathan lyke lightning, fall downe from heauen.

19. Behold, I giue vnto you power to tread on serpents and scorpions, and ouer all the power of the enemy, and nothing shall hurt you.

20. Newer

20. Neuerthelesse, in this reioyce not, that the spirits are subdued vnto you : but rather reioyce: because your names are written in heauen.

17. And the seuentie returned againe. It appeareth that the seuentie disciples did not at the first fully and perfectly beleue Christes wordes, when as they returned reioycing, as at a strang matter and a thing, not to bee hoped for, that they should cast out deuilles by the power of Christe. But this authoritie was committed to them, & they had also a commandement: yet I thinke not when they went forth, but that they were perswaded that their maister had said nothing to them in vaine: yet after, when the strangnesse of the matter exceeded their opinion, they were amazed at those wonderfull sightes. But this commonly falleth out, that the faithfull doe only conceiue a certaine taste of the power of God by his word: then experience carrieth them into admiration. But what maner of ioy they had, shall more plainely appeare by Christes answer.

18. I saw Sathan. Christe leadeth his disciples from one speciall sorte to a whole generalitie: namely, that he commaunded his Gospell to bee preached to this ende, that hee might ouerthrow the kingdome of Sathan. And because the disciples tooke that example, which in experience they had seene, without further application, Christe telleth them, that the force and efficacie of their doctrine should reach further, and that the tyranny which Sathan exercised against all mankind should bee ouerthrowne. Now we conceiue the meaning of the wordes, when Christ commanded his Gospel to be preached, he did not attempt a matter, the end where of was doubtfull, but hee saw before that Sathan should thereby be ouerthrowne. Now, sith the sonne of God cannot be deceived, and this his foreknowledge belongeth to the continuall course of the Gospell: it is not to be doubted, but as oft as he raiseth vp faithfull teachers, but that he will giue like happy successe to their labours. Whereby wee gather, that we cannot be otherwise deliuered from the seruice of Sathan, but by the Gospell, then, they profit rightly by the Gospell, in whome the power of Sathan falleth downe, that they dying vnto sinne, begin to liue to the righteousnesse of God. The similitude is also to bee noted, which he vscth, that Sathan fell downe as lightning at the thunder of the Gospell: for so is the diuine and incredible power of the doctrine expressed, which so sodainely casteth downe headlong with violence the prince of the worlde, furnished with so great powers. Heere is also expressed how miserable the condition of man was, ouer whome Sathan triumphed, who raigned in the ayre, and held the worlde subiect vnder his secte, vntill Christ the deliuerer came.

19. Beholde I giue vnto you power. This is spoken by way of agrault, Christe denieth not, but that it is an excellent gift, wherein they reioyce: but hee specially warneth them to looke somewhat deeper into the matter, and not to stay at the outward myracles. Therefore, as their ioy was not conceiued of nothing, so he doth not altogether condemne it, but sheweth that it is not such as it ought to be: because they pleased themselues too much in these outward shewes, and did not lift vp themselues to heauen. And almost all the godly are sicke of this disease: for though they consider the goodnesse of Gods benefits with thankgiuing: yet they go not so far with the, as they ought, as with ladders to be holpe by them to clime into heauen.

Therefore they haue neede to be raised vp by the Lord, as with an outstretched arme, to be holden, that they fall not dovn vpon the ground, but that they should aspyre to a heavenly newnelle of life. Hee calleth all daungers the power of the enemye: because the deuill throweth vpon vs whatsoeuer he knoweth may make against vs: not that he hath in his power those things, which can hurt men: but because that he being armed with the curse of God, he endeouoreth to turne all his scourges to our destruction, & taketh them as weapons to wound vs with.

20. *Your names are written.* Christe purposing to withdraw his disciples from a vaine ioy, to glory & to ioy in eternall life, he leadeth them to the headspring & fountaine of the same: namely, that they are chosen of God and adopted to be sons. He might haue commanded them to reioyce, for that they are regenerate by the spirit of God, to be new creatures in Christ, that they are lightned in the hope of saluation, & haue the seale of the same giuen vnto them: But his wil was to set down vnto them the head, fro whence all these good things do come: that is, the free election of God, least they shoulde ascribe any thing to themselves. The benefites of God, which we feele in our selues, do giue vs occasiō to prayse God: but the eternall electiō, which is without vs, doeth shew more plainly, that the meere goodnes of God is the foundation of our saluation: Further, he saith metaphorically, that their names are written in heauen, meaning they are accounted before God, as sons & heires, as if they were written in a Catalogue.

## Matth. 11.

25. *At that time Iesus answered, and sayd, I giue thee thanks, O father, Lorde of heauen and earth because thou hast hidde these thinges from the wise, and men of vnderstanding, and haste opened them vnto babes.*

26. *It is so, O father: because thy good pleasure was such.*

27. *All thinges are giuen vnto mee of my father: and no manne knoweth the sonne, but the father: neyther knoweth any manne the father, but the sonne, and he to whome the sonne will reueale him.*

28. *Come vnto mee all yee that are weary and laden, and I wil ease you.*

29. *Take my yoke on you, and learne of mee, that I am meeke and lowly in heart: and yee shall finde rest vnto your soules.*

30. *For my yoke is easie, and my burden is light.*

## Marke.

21. *That same houre reioyced Iesus in the spirite, and sayde: I confesse to thee father, Lord of heauen & earth, that thou hast hidde these thinges from the wise & learned, and haste reuealed them to babes, euen so father, because it pleased thee.*

22. *Then hee turned to his disciples and sayde, All thinges are giuen to me of my father: and no manne knoweth who the sonne is, but the father: neyther who the father is, sawe the sonne, and he to whome the sonne will reueale him.*

## Luke. 10.



25. *Iesus answered.* Though the Hebrewes doe commonly vse this worde answering, even in the beginning of a matter or speache, yet I thinke that in this place there is a greater Emphasis, and that Christ tooke occasion of the present matter to speake thus: and Lukes wordes doe more plainly confirme it, in that he saith, that Christ the same houre reioyced in the spirite. But whereof should this reioycing proceede: but that Christ esteemed the Church gathered of meane and contemptible men, as deare and as precious to him, as if all the nobilitie and excellencie of the worlde had bene gathered with their glorious shewes into the same? And the words, which hee speaketh to his father, haue more vehemencie in them, then those words which he speaketh to his disciples. Though it is certaine that in respect of them, and for their cause he gaue thanks to the Father, least any should be offended with the meane and base estate of the Church. For wee doe alwayes seeke after glorious shewes, and nothing seemeth more vnlikelie to vs, then that the heauenly kingdome of the Sonne of God, whose beautie is so gloriously described by the Prophets, shoulde consist of the dregges and offscouring of the people. And surely wonderfull is the counsell of the Lord in this, that he hauing the whole worlde in his hand, had rather chuse a peculiar people to himselfe out of the meane despised common people then from amongst the mightie men of the world, which might haue the better beautified and adorned the name of Christ with their nobilitie. But Christe heere withdraweth his disciples from a proud and disdainfull iudgement, least they should be so bolde as to despise the meane and base estate of the Church, wherein he himselfe delighteth and reioyceth. But, that he may with more force ouerthrow and ouerwhelme the curiositie, which heereof ariseth in the mindes of men, he listeth vp himselfe above the world, & reuerenceth the secret iudgements of God, that he might drawe other with him to haue the same in admiration. And truely, though this order of God farre differeth from our iudgement, yet too madde, arrogant and blind are wee, if wee once murmure when Christ our head doeth reuerently accept and account of the same. But now it is conuenient to weigh the wordes, *I giue thee thanks, O Father.* In these wordes hee declareth that he setleth himselfe in that decree of his father, which differeth so much from the iudgement of the world. There is also contained vnder these wordes a secret opposition betweene this prayse, which hee giueth to his Father, and the malicious slaunders, or frowarde barkings of the world.

Now it is to be considered, wherefore he thanketh his father: namely, because that he being Lorde of the whole worlde, preferred the babes and simple ones before the men of vnderstanding. For in respect of the circumstance of the argument, it is of no small force, that hee calleth his Father, Lord of heauen & earth. For in these words hee sheweth that this difference onely dependeth of the will of GOD, that the wise are blinde, and that the rude and vnlearned doe vnderstand the mysteries of the Gospell. There are many other like places, wherein the Lord sheweth that they are all freely cholen by him, which attayne to saluation: because that hee is the maker and creator of the world, and that all nations are his. Further, wee learne by this sentence two things: first, that it is not for wante of power in GOD, that all doe not obey the

the Gospell: for hee is able to subdue all creatures to his power. Secondly, it is onely by the worke of his free election, that some become faithfull, & others remaine ignorant and obstinate: for hee drawing some, and passing by other some, doth onely make the difference betweene men: whose estate by nature is one and equall: Yet in that he chose the simple rather than the wise, hee had consideration of his owne glory.

For, as flesh is alwayes too proud: so if wise and learned men should go before, this opinion would presently take place, that men obtayned faith by dexterity, or by wisdom, or by learning. Wherefore the mercie of God could not otherwise be so manifest, as it deserueth: but by making such a choyce, as might plainly declare, that whatsoeuer menne bring of themselves is nothing worth. Therefore it is meete that the wisdom of man should be ouerthrowne least it should obscure the praise of Gods grace. Yet it is further demanded, who Christ calleth men of vnderstanding, and whom he calleth little ones. For experience teacheth vs, that all the rude and simple haue not faith, nor all the wise and learned are left in their blindness. Therefore they are accounted the wise and men of vnderstanding, which being lift vp with a deuillish pride cannot abide to heare Christ speaking from heauen. And that this is not a general rule that all they are forsaken of God, which in pride delight in themselves more then they ought, wee are taught by the example of Paule whose pride Christe tamed: yea, if wee descend to the rude common people, as the greater parte of them appeare to be full of deadly malice, so wee see them left together with the great and mightie men to their owne destruction. I grant, that all vnbeleeuers are puffed vp with a vaine trust of themselves, whether they apply themselves to be accounted wise, honest, honourable, or rich: yet I doe thinke that Christe doth heere simply comprehend all that doe excell in wisdom and learning, without noting of the fault: as againe he accounteth them not in respect of vertues to be little ones: for though Christ is maister of the lowly, and that this is the first rudiment of faith, that no man should be wise in his owne conceit: yet hee speaketh not here of wilfull wickednesse: but Christ by this reason amplifieth the louing mercie of the father, who disdaind not to descend to the lowest, and vilest places, that he might raise the poore out of the myre. But heere ariseth a question, sith that wisdom is a gift of God, howe commeth it to passe that it should hinder vs from seeing the light of God, which shineth in the Gospell. That must be remembered, which I sayde euen now, that the vnfaithfull doe defile whatsoeuer vnderstanding is giuen them: and therefore excellent wits are often hindered, that they cannot submit themselves to be taught.

But, concerning this present place, I answer, though wisdom be no light to the wise, yet they may be deprived of the light of the Gospell. For, sith that all menne were in one the same, and like condition, why should not GOD at his pleasure take these or those? And why hee chose not the wise and mightie, Paule teacheth vs, 1. Corinthians. 1. 27 namely, that hee chose the weake and foolish things of the world, that hee might confound the glorious pride of fleshe. But, wee doe note againe, that Christes speech was not generall, where hee sayde, that the militeries

of the Gospell were hid from the wise. For, if of five menne of vnderstanding foure refuse the Gospell, one receiue it, of so many simple menne, two or three become the disciples of Christe, this sentence is fulfilled: which is also confirmed by that place of Paule, which I euen now rehearsed: for he banisheth not all that are wise, noble and mighty out of the kingdome of God, but only sheweth that not many of them shall be sau'd.

Now is the question answered, that wisdome is not here condemned, as it is the gifte of GOD, but Christe onely sayeth, that it is of no value to the obtaining of fayth, as againe' he commendeth not foolishnesse, as though menne were thereby reconciled to God: but he denyeth it to be any hindrance to his mercy: but that notwithstanding hee might lighten the rude and simple men with heavenly wisdome. Now it remaineth to declare, what to reueale, and to keepe secreete meaneth. That Christ speaketh not of outwarde preaching may be gathered by this, that hee offereth himselfe generally a teacher to all menne, and gaue the same commaundement to his Apostles. Wherefore this is the meaning, no manne can attaine fayth by his owne wisdome, but onely by the secret lightning of the spirit of God.

26. *It is so, O Father.* This sentence taketh from vs the occasion of vaine and wanton inquiringe, which ofte prouoketh and stirreth vs. For God requireth no harder a matter of vs, then that wee shoulde account his will for a perfecte reason and righteousnesse. Hee doth ofte rehearse that his iudgements are as a great bottomles depth: yet wil we run headlong with violēce into that depth: and if we finde ought that please vs not, we grudge and murmur against him: and many breake out into open blasphemies. But the Lorde hath prescribed this rule vnto vs, that wee shoulde account that to bee right, which pleaseth GOD. And this is to bee wise, as wee ought to bee, to esteeme of the one good pleasure of God, as of a thousand reasons. Christe coulde haue alledged the causes of this difference, if their hadde bene any: but beeing satished with the good pleasure of GOD, hee enquireth no further why hee calleth the little ones to saluation rather then others, and framed his kingdome of the obscure common people. Whereby it appeareth that they rage against Christe, which grudge when they heare that some are chosen freely of the good will of GOD, and that other some are forsaken: for it greeueth them to giue place vnto God.

27. *All things are giuen to mee of my Father.* The interpreters doe yll apply this sentence with the former, which thinke that the onely purpose of it is, that Christe shoulde encourage his Disciples with greater boldnesse to the preaching of the Gospell. But I thinke that Christ spake it for an other cause, and to an other end. For, as he saide before, that the Church came out of the secret fountaine of Gods free election: so now hee sheweth how that grace of saluation commeth vnto men. For many, when they heare that none other are heires of eternall life, but those whom GOD chose before the worlde was made, they doe curiously enquire how they may be certaine of Gods secreete counsell: and so they caste themselves into a laborinth, out of the which they canne finde no passage. But Christ commaundeth to come presently

to him, that the certaintie of saluation may bee fetched from thence. The meaning therefore is, that life is reuealed to vs in Christe himselfe: and therefore that no man can be partaker of the same, but he that entreteth in by the gate of faith.

Now wee see how he ioyneth sayth with the eternall predestination of God, which foolish men doe so pecuilly compare together, as if they were contraries. For though our saluation be alwayes hidde with God: yet Christe is the conduit pipe whereby it commeth to vs, and is by sayth receiued of vs, that it may bee confirmed and ratified in our hartes. Wherefore it is not lawfull to shrinke from Christe, except we will refuse the saluation prepared for vs. *No man knoweth the sonne* He speaketh this for this cause, least his maiestie shoulde vainly be esteemed of, after the iudgement of men. The meaning thereof is, that if wee will know what Christe is, wee must credit the testimony of the father, who onely can tell vs truly and rightly what he hath giuen vnto vs in him. And certainly by imagining him to be such a one, as our minde in the imagination thereof conceiuech, wee spoyle him of a great parte of his power: therefore he is not knowne rightly, but by the fathers voyce, though the onely voyce sufficeth not without the direction of the spirite: for the power of Christe is so deepe and secrete, that men cannot reach vnto the same, vntill they be lightened of the father. Note therefore that the father knoweth him not for himselfe, but for vs, that he might reueale him vnto vs: yet the sentence seemeth not to be full: because the two partes of it agree not together.

It is said of the sonne, that no man knoweth the father but he, & he to whom he will reueale him: but of the father this onely is saide, that he onely knoweth the Sonne: but there is no mention made that he should reueale. I answere, it should haue beene in vaine to haue rehearsed that, which hee had spoken but now. For what doth the former thanksgiuing containe, but that the father hath reuealed the Sonne, to whom he hath thought good. Therefore that which followeth now, *that no man knew the sonne, but the father*, is as a reason rendred of that hee hadde spoke: for this imagination might haue risen: what neede was it that the father shoulde reueale the sonne, who hath shewed himselfe to bee seene openly? Now, that wee vnderstand wherefore it is sayde that the sonne was knowne of the father alone: it remaineth that wee should consider the latter part of the sentence: That no man knoweth the father, but the sonne. Also this knowledge differeth from the former: for it is not sayde, that the sonne knewe the father, because hee shoulde reueale him by his spirite: but in that hee was the liuely image of the father, hee sheweth him visibly after a sorte in his owne person. Yet I exclude not the spirite, but I referre the reuealing, whereof Christe nowe speaketh, to the manner of the knowledge, and so the text agreeth well together: for Christe confirmeth that, which hee saide before, that all thinges were giuen vnto him of the father, that wee mighte knowe that the fulnesse of the God-head dwelte in him. This is the summe, it is the gift of the Father, that the Sonne is knowne: for hee openeth the eyes of our mindes by his spirite, wherein wee see the glory of Christe, which otherwise was hudden from vs: but the  
father

father who dwelleth in light, whereto no man can reach, and is incomprehensible in himselfe, is reuealed vnto vs by the son, who is the liuely image, so that hee is sought else where in vaine.

28. *Come vnto mee all ye.* Now he doeth louingly call vnto him them, that hee acknowledgeth to be fitte to be his disciples. For though hee be ready to reucale his father to all, yet the most part neglecteth to come, because they are not touched with the feeling of their wantes. Hypocrites care not for Christe, because they being drunke with their owne righteousnesse, neither hunger nor thirst for his grace. They that are giuen to the worlde, make no account of the heavenly life: therefore Christe should call those two sortes of people to him in vaine. he turneth therefore himselfe to the miserable & to the afflicted. Also he calleth them that labour & mourne vnder the burden: neither doth he generally meane all the that are oppressed with sorrow & griefes, but them which being confounded in their own sins, and stricken with the feare of Gods wrath, are ready to fal down vnder so great a burden. God humbleth his elect diuers waies: but because the most part of men oppressed with miseries, do yet remaine stubborn & vntamed, Christ meaneth by men weary & loaden, the that haue their consciences afflicted with the guiltines of eternall death, and are prickt inwardly with their own miseries that they faint. for this feeblenes maketh vs apt to receiue his grace. For it is as if he should haue said, that his grace is therefore contemned of the most part, because few do feele their owne want: yet there is no cause why their pride or obstinacie, should hinder afflicted consciences which sigh for remedy. Wherefore let vs leaue all the which are bewitched with the sleights of Sathan, and do either perswade themselues to haue righteousnes without Christ, or els do imagine themselues to be blessed in this world. Our miseries do driue vs to seeke after Christ. And because Christ admitteth none to the enioying of his rest, but them that faint vnder the burden, let vs learne that there is not a more deadly poyson, then that sluggishnes which planteth in vs a false & deceitfull opinion either of an earthly felicitie, or of righteousnesse and vertue: therefore let euery one of vs daily stirre vp our selues, & first let vs busie our selues to shake off the delightes of the world: then let vs empty our selues of all vaine trust in our selues. But though this preparation to receiue the grace of Christ doeth discourage men: yet it is to bee noted that it is the gift of the holy Ghost: because it is the beginning of repentance, whereto no man can attaine of himselfe. Neither is it the purpose of christ to teach what man can do of himselfe, but onely how they ought to be affected which come vnto him. They which restraine this burden and this labour to the ceremonies of the law, doe tie the sentence of Christ too short. I graunt that the burden of the lawe is intollerable, and that it would ouerwhelme soules: but that must be remembered which I said, that Christ reacheth out his hand to all that be afflicted, that hee might make a difference betweene disciples and contemners of the Gospel. But that generall speach of Christe is to bee noted: for Christe doeth therefore without exception comprehend all that labour, and are laden, least any man through faithlesse doubting, should shutte vp the way against himselfe. And yet all they are but few in number: because that of that innumerable company of them that are about to perish, fewe feele themselues going to destruction.

The refreshing which Christe promiseth, consisteth in the free forgiuenesse of sinnes, which onely easeth vs.

19. *Take my yoake on you.* Because wee see that many doe abuse the grace of Christ, while they turne it to serue the wantonnesse of the flesh: therefore after Christ hath promised ioyfull rest to the miserable afflicted consciences hee also warneth them that he is a deliuerer vpon this condition, that they shoulde take his yoake on them: as if he shoulde haue sayd, that he did not therefore free the from sins, that they hauing God mercifull to them, shuld therby take a liberty to sinne: but that they being comforted by his grace, shoulde take on them a yoake, & that they being freed in conscience, they might keepe in bondage the wantonnes of the flesh. And hereof is gathered a definitiō of that rest wherof he spake: that is, it freeth not the disciples of Christe from the warfare of the crosse, that they should liue pleasantly, but it exerciseth the vnder the burden of discipline, & containeth them vnder the yoake. *Learn of me.* They are in my iudgement, deceiued, which thinke that christ spake here of his meekenes, least his disciples (as the cōming of mighty men is wont to be feareful) because of his diuine glory, shoulde flie from him. For he rather frameth vs to follow him, because that by reason of the stubbornesse of the the flesh, wee flie the yoake as a sharpe and a hard thing. A little after he sayeth that his yoake is sweete: but how can it bee that any man shoulde submit his necke willingly and ioyfully, except hee being cloathed with meekenes, he becōmeth like to Christ? Further, it appeareth that this is the meaning: Christe exhorteth his disciples to beare his yoake, least the difficultie should terrifie them, he addeth presently after, *learn ye of me*, signifying that that yoake should not be grieuous vnto vs, when we are by his own example taught and framed to meekenesse and humilitie. That also pertaineth to the same purpose, that he addeth, *ye shall finde rest.* So long as the flesh is at liberty wee murmur: but they which refuse the yoake of Christ, and endeouour to please God an other way, they doe weary and tire themselues in vaine: As we see the Papiſts doe vex themselves miserably, and they beare a cruell tyranny, vnder the which they are tormented, yet with silence they passe it ouer, least they shoulde become subiect to the crosse of Christ.

Matth. 12.

1. At that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred and beganne to plucke the eares of corne to eat.

2. And when the phariseses saw it, they saide vnto him: Behold, thy disciples do that which is not lawfull to do vpon the Sabbath.

3. But he saide vnto them: haue ye not read what David did when he was an hungred, and they that were with him?

4. How he entred into the house of

Marke. 2.

23. And it came to passe as hee went through the corne, on the Sabbath day, that his disciples, as they wet on their way, began to plucke the eares of corne.

24. And the phariseses said vnto him: Beholde, why do they on the Sabbath day, that which is not lawfull?

25. And he said vnto the: haue ye neuerred what David did, whē he had need & was an hungred both hee & they that were with hē?

26. How

Luke. 6.

1. And it came to passe on the second Sabbath, after the first, that he went through the corne fieldes, & his disciples plucked the eares of corne, & did eat & rub them in their hands. 2. And certaine of the phariseses said to them why do ye that which is not lawfull to doe on the Sabbath day?

3. Then Iesus answered them, and sayds: haue ye

nos

of God, and eate the shewe bread which was not lawfull for him, to eate, neither for them that were with him, but only for the priestes?

5. Or haue ye not read in the law, howe that on the Sabbath dayes, the Priestes in the Temple breake the Sabbath, and are blamelesse?

6. But I say vnto you, that here is one greater then the Temple.

7. Wherefore if yee knewe what this is, I will haue mercie and not sacrifice, yee would not haue condemned the innocents.

8. For the Sonne of man is Lord euen of the Sabbath.

26. Howe hee went into the house of God, in the dayes of Abiathar the high priest, and did eate the shewe bread, which was not lawfull to eate: but for the priestes, and gaue also to them which were with him.

27. And hee said to them: the Sabbath was made for man, and not man for the Sabbath.

28. Wherefore the Sonne of man is Lord, euen of the Sabbath.

not read this, that Dauid did when hee himselfe was an hungred and they which were with him. 4. How hee went into the house of God, and tooke & eate the shewe bread, & gaue also to them which were with him which was not lawfull to eate, but for the priestes onely. 5. And hee said vnto them the Sonne of man is Lord also of the sabbath day.

1. Iesus went on a Sabbath. The purpose of the Euangelistes in this historie

was to shew, partly how malicious the Pharises were, and partly how superstitiously they were addicted to outward rites of small importance, in so much that they set all their holines in them. For they accuse the Disciples of Christe, because that they being an hungred in their iournie, did pulle eares on the Sabbath day. as if they had so broken the Sabbath. The obseruation of the Sabbath was an holy exercise, but not as they imagined it, that one coulde scarce moue his finger, but with a trembling conscience. Hypocrisie made them so scrupulous in so light matters, when as they beare with themselves in grosse superstitions: as Christ in an other place vpbraideth them, that they tithed Mints and Aniseedes, but contemned the greater matters of the law. And this is alwayes the custome of hypocrites, to take libertie to themselves in great matters, and to be diligent in obseruing of ceremonies. And this is the matter why they are so straight in looking to the obseruing of outward rites, because they thinke that God is onely pleased with a carnall worship. But this reprehension came rather of malice and enuie, then of superstition. for they were not so captious against others. And it is meete that we should consider how they were affected, least it should amaze any man to see that Christ had the doctors of the law so much his enemies.

L V. 1. On the second Sabbath, after the first. It is not to be doubted but that this Sabbath belonged to some one of the feast daies, which the law commanded to be celebrated once euery yeare: therefore some thought that the feasts continued for the space of 2. dayes: but because that after the captiuitie of Babylon, the Iewes so deuicd their feasts, that there was alwayes a day between that opinion is confuted. They speake more probably which say that it was the last day of the solemnization, which was as much esteemed as the first. Yet I like their iudgement better, which take it to be the second feast of the yeare. & the name agreeth very wel to be called the second sabbath after the first, because that in order of time it was the second of those high and yearely feasts. The first was the Pasceouer, therefore it is probable that this was the feast of the first fruits

Mar. 24. Why do they on the sabbath day. The Pharises reprove not the disciples.

of Christ, for pulling eares of corne in an other mans field, but because they breake the Sabboth. As though the Sabboth had bin ordained to this end, that hungry men should perish, rather then they shoulde relieue their hunger. But this was the onely cause of the Sabboth, that the people sanctifying themselves to God, should exercise themselves in true & spirituall worship: then that they being freed from all worldly busines, might the better frequent the holy assemblies. Wherefore the lawfull obseruation of it must be referred to this purpose: for the interpretation of the law must bee fetched from the mind of the lawgiuer. But heereby appeareth how malicious and obstinate superstition is: especially you may see how disdainfully and cruelly hypocrites do lift vp themselves where ambition and hatred of the person doe meete together for not onely the affecting of fained holinesse, as I layd before, made the Pharises so sharpe and so cruell. But sith that of purpose they desired to carpe at all the words and deeds of Christ, it cannot be but that they should draw those things into the ill part, wherein there was no fault, as all malicious interpreters doe. There is no contrarietie in that, that Matthew and Marke say, that the fault was layde vpon the Lord, and Luke, vpon the Disciples. For it is probable that the Disciples were so troubled, that the accusation was brought against the maister himselfe. Also, it may be that the quarell being first layd against the Disciples, came at length to Christ himselfe, and that the Pharises prouoked by malice, layde the fault vpon him, that he did suffer his disciples to breake the Sabboth, and he yet held his peace at it.

**M A T. 3.** *Haue yee not read what Dauid did.* Christ confuteth their cauilt by five arguments. First hee excuseth his Disciples by the example of Dauid, 1. Sam. 21. 6. for Dauid flying the wrath of Saule, when hee asked vittales of Ahimelech the Priest, who had no common bread, hee obtayned this fauour, that the shew bread was giuen him. If necessitie freed Dauid from faulte, the same reason may be of force for others. Whereof it followeth that the ceremonies of the law are not defiled, so that godlines be not hurt. Christ taketh it as granted, that Dauid was without fault: because the Priest which gaue him leaue to take that shew bread, is commended by the holy Ghost. When he saith that it was not lawfull but for the Priests onely, **Exod. 29. 32.** to eat that bread, the meaning is by the common law: for if Dauid had in this attempted any thinge vnlawfull, Christ had brought forth his example in vaine, but necessitie made that lawfull, which was forbidden for a certaine ende.

**5.** *How the Priests on the Sabboth dayes.* The second argument whereby Christ prooueth that the breach of the Sabboth whereof the Pharises complained, is voide of offence, is this: because it is lawfull on the Sabboth dayes to kill sacrifices, to circumsise infantes, and to doe all other things that pertaine to the worship of God. Whereof it followeth that the works of godlinesse cannot bee contrary one to the other: for if the temple doth sanctifie the handy labours imployd about the sacrifices and the other outward worshippings: the holinesse of the true and spirituall Temple is greater, to purge their worshippers fro al fault while they apply the works of godlines. Also the disciples applyed themselves to offer vp their soules consecrated to God by the Gospell. Matthew only toucheth this argument. Now that hee sayth that the Sabboth was broken by the priests,



priestes, is an vnproper maner of speech which Christ vseth, that he may frame himselfe to the hearers. For when the law commandeth men to abstaine from their workes, it doth not for bid men from religious exercises: for Christ granteth that to be true, which might but seeme to be so to the common people, ha- uing enough that the workes of the temple offend not God.

7. *If yee knewe what this is.* Matthevv only maketh mention of the third argument. Christe reprooueth the pharises, because they considered not for what purpose the ceremonies were commaunded, nor to what end they be- longe. And truly this hath beene a common fault almost in all ages: and therefore the Prophet Oseah 6.7. reprooueth the menne of his age, for that they being addicte to ceremonies, made no account of the woorkes of charitie, but God telleth them otherwise, that hee accounteth more of mercy then of sacrifices: By the woorde *Mercy* are noted by a figure all the workes of cha- ritie, euen as vnder sacrifices is all the outward worshippe of the law compre- hended. Christ applyeth the same sentence to his time, and accuseth the pha- rises, for that they did wickedly wrest the law of God into a contrary sence, in that they neglecting the seconde table, did apply themselues wholly to ceremo- nies. Yet here ariseth a question, why God sayeth that he regardeth not sa- crifices, sith he commaunded in the law that they should bee straightly obser- ued. This may be readily answered: outward rites in respecte of themselues are not esteemed nor required of God, but in respecte of the ende where vnto they are directed. Againe God doeth not simply refuse them, but comparinge them with the woorkes of charitie, he sheweth that hee doeth lesse esteeme of them then of the other. Yet notwithstanding this, in the perfection of righte- ousnesse, the worship of God hath the chiefest place: then secondly come these duties which belong to men. For though godlinesse of right is so much more accounted of, then charitie, as God excelleth and is aboue menne: yet because the faithfull by maintaining mutuall charitie amongst theselues, doe giue testi- mony that they worshippe God effectually: God doeth not without cause call the hypocrits to this, for they faine a godlinesse in outward signes, and they do wonderfully peruert the same by resting only in a carnall and outward worship. Furthermore, Christe gathereth effectually by the testimonie of the Prophet, that his disciples are guiltlesse for God exercising his people in the rudimentes of the law, minded nothing lesse then to kill men by famine.

8. *For the sonne of man is Lord.* Some ioyne this sentence with the former, there was no greater then the Temple: but I thinke them to be diuers. For Christ first alluding to the people, affirmed that to bee no breach of the law, that was annexed to the holy seruice of the same. But he sayeth here, that he hath power giuen him, to set his disciples free fro the necessitie of obseruing the Sabbath. The Sonne of man (sayeth hee) can of his owne power moderate the obser- uing of the Sabbath, as he doeth the other ceremonies of the law And certainly, without Christ the bondage of the law is miserable, from the which he only freeth them whom he enricheth with the free spirit of adoption.

MAR. 27. *The Sabbath was made for manne.* This fiste argument is reported by Marke onely. And this is the summe, that they doe wickedly which conuert the Sabbath to mans destruction, which God instituted for his  
sake.

take. The Pharisies saw the disciples of Christ occupied in holy woorke, they saw them weary with the labour of the iourney, and also oppressed with hunger: yet they grudge that the hungry men shoulde comfort their wearied bodies with a few cornes of wheate. Is not the purpose of God wickedly peruerced in this maner, if the obseruation of the Sabbath be required with the losse of men, for whose commoditie the Lorde instituted it? But in my iudgement they are deceiued which doe thinke that the Sabbath is altogether taken away: for Christ doth only teach the right vse of the same. For though he sayd a little before, that he was Lorde also of the Sabbath: yet the full tyme of abrogating the same was not come, because the vaile of the temple was not yet rent.

Matth. 12.

9. And hee departed thence, and went into their synagogue.

10. And beholde, there was a manne which had his hande dried vpp. And they asked him, sayinge: Is it lawfull to heale vppon a Sabbath day, that they might accuse him.

11. And hee sayde vnto them: what manne shall there bee amonge you, that shall haue a sheepe, and if it fall on a Sabbath daye into a pitte, will not he take it and lift it out?

12. Howe much more then is a manne better then a sheepe? Therefore it is lawfull to doe well on a Sabbath day.

13. Then sayde hee to the manne: Stretch forth thine hande. And hee stretched it forth, and it was made whole as the other.

Marke 3.

1. And he entred againe into the Synagogue, and there was a man which had a withered hande.

2. And they watched him whether he would heale him on the Sabbath daye, that they might accuse him.

3. Then he sayde vnto the man which had the withered hand: arise, stand forth in the middes.

4. And he said to them: Is it lawfull to do a good deed on the sabbath day, or to doe euill? to saue the life, or to kil? but they held their peace

5. The heloked round about on the angerly, mourninge also for the hardnes of their hearts, & said to the man: stretch forth thine hand, & he stretched it oute, and his hand was restored as whole as the other.

Luke 6.

6. It came so passe also on another sabbath, that he entred into the Synagogue & taught, & there was a man whose right hand was dried

7. And the Scribes & pharises watched hi, whether he would heale on the Sabbath day, that they might find an accusatiō against hi

8. But he knew their thoughts & saide to the man which had the withred hand: arise & stand vp in the middes, and he arose & stooode vp.

9. The said Iesus vnto the, I wil aske you a questiō, whether is it lawfull on the sabbath daies to doe good, or to do euill? to saue life or to de-

stroy it? 10. And he beheld the al in cōpasse, & said vnto the man: Stretch forth thine hand, & he did so, & his hād was restored againe.

9. And he departed thence. This history and the former, tende both to one end: which is, that the Scribes were maliciously bent to carpe and cauill at euery thing that Christ did, and therefore it is no maruell, if they whose mindes were so poysoned with frowardnes, continued obstinate enemies against him. Yet wee see that this is a cōmon matter with hypocrites, onely to follow a shadow of the righteousnes of the law. & as they say cōmonly, rather to be in shew then in substance. First therefore let vs learne to bring with vs, when we are to giue iudgement of any thing, pure mindes free frō all malicious affection. For if hatred or pride, or any such like thing raigne in vs, we shall not onely be iniurious to men, but with cōtempt of God himselfe, we wil turne light into darknes.

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No man voyd of malice would haue denied this to haue beene a godly worke, which these good doctours doubt not to condemne. From whence commeth this madnesse, but that all their senses were fraught with vile hatred of Christ, so that they would not see in the bright sunne shine? Wee are also warned to take heede, least by giuing to Ceremonies more then is meete, we omit those things which are of greater account before God, and which Christ Mat. 23. 23. calleth the weightier matters of the law. For wee are so bent to outward Ceremonies, that wee can neuer keepe a meane in that behalfe, except wee remember that whatsoeuer is commaunded of the worship of God ought first to bee spirituall, then, to be measured and guided by that rule which is here prescribed by Christ

10. *They asked him saying.* Marke and Luke doe onely say that they watched what the Lord would doe: but Mat. setteth it downe more plainly, that they rempted him also in words: but Mat. setteth it downe more plainly, that they rempted him also in words: hauing therefore taken occasion of that, they demaund of him whether he thinke it lawfull for him to doe againe, that he had done before. But they shoulde haue considered with themselues whether it had beene the worke of God or of man, to heale a dried hand, only by touching it, or with a word. For God who instituted the Sabbath, laid not a law vpon himselfe, neyther did he bring himselfe into any bondage, but that he might labour on the Sabbaths, as he should thinke meete as vpon other dayes. Therefore it was a poynt of too great madnesse, by mouing this question to driue God himselfe in to order, and to abridge him of his free course in his workes.

11. *What man shall there be among you, that shall haue a sheepe.* Christ sheweth againe, which is the true and right obseruation of the Sabbath, and also hee reproveth them for their malicious dealing, because they cauld at him, for that which was an vsuall maner amongst them all. For if any mans sheepe fell into a pit, no man did forbid the pulling of it out: and howe much more a manne is worth then a beast, so much more lawfull is it to helpe him. Therefore it appeareth that if any do helpe the necessitie of the brethren, that he breaketh not the rest commaunded by the Lord. Marke & Luke haue not this similitude: they onely say that Christ demaunded whether it was lawfull to doe a good deede on the Sabbath day, or to doe euill? for he that loseth the life of a man, is guiltie of an offence: yea he little differeth from a manslayer which hath no regard to helpe him that hath neede. Therefore Christ reproveth them, that vnder the pretence of a holy rest, they would enforce them to doe euill: for not only he doth sinne, as it is sayd, that doth any thing against the law, but he also which neglecteth his dutie. Heereby we also perceiue that Christ did not alwayes vse the same reasons, to ouerthrow this caull with: for he disputeth not here of his Godhead as he doth in Iohn, neither was it needefull, for this one defence was sufficient to conuince the Pharises, for these two cannot agree that he should be accounted a breaker of the Sabbath, who should follow God.

L V 8. *But he knew their thoughts.* If Mat. say true, they did openly bewray with their speech, what they had in their mind. Therefore christ answereth not to their secret thoughts but to their open words. But both may stand, that they spake openly, & that christ iudged of their secret thoughts. Neither did they vnderstand what they meant, as Mat. declarerth, that their demand was captious: therefore Luke

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meaneth nothing else, but that Christe knewe their deceites, though they pretended an other matter in words. Marke addeth that Christ looked vpon them angerly: for he might well be angry at their wicked obltinacie. And that wee might knowe that his anger was iust and holy, hee sayeth that it sprang of this, that hee mourned for the hardnes of their hearts. First therefore Christ is sorrowfull that men exercised in the law of God, should be in such grosse ignorance. But because that malice blinded them, hee also conceiuech anger with his sorrow. This is a right moderation of zeale, when we moune for the destruction of wicked menne, and are angry for their vngodlines. And as this place declareth that Christ was not free from humane affections: so wee doe heereof gather that the passions themselues are not sinfull, so that a temperate meane be kept. Wee cannot hold the meane by reason of our corrupt nature, wee are neuer angry, no not for iust causes without sinne: these things were not to be found in Christ, for not onely the integritie of nature did beare rule in him, but in him there also shone a perfecte example of righteousnesse. Therefore wee must pray that the spirite of God may be giuen vs from heauen to correct and bridle our imperfections.

## Mathew. 12.

14. Then the Pharises went out, and consulted against him, how they might destroy him.

15. But when Iesus knew it, hee departed thence, and great multitudes followed him, and he healed them all.

16. And charged them that they should not make him knowne.

17. That it might bee fulfilled, which was spoken by Esayas the Prophet, saying:

18. Beholde my seruant whom I haue chosen, my beloued in whome my soule delighteth: I will put my spirite on him and hee shall shewe iudgement to the Gentiles.

19. Hee shall not strize nor crie, neyther shall any manne heare his voyce in the stretes.

20. A bruised reede shall hee not breake, and smoking flaxe shall hee not quench, vntill hee bring forth iudgement into victorie.

21. And in his name shall the Gentiles trust.

## Marke 3.

6. And the Pharises, departed & straight way gathered a counsel with the Herodians against him, that they might destroy him.

7 But Iesus auoided with his Disciples to the sea: and a great multitude folowed him from Galile, and from Iudea,

8. And from Ierusalem, and from Idumea, and beyond Iordan, & they that dwelt about Tyrus & Sidon, whiche they had heard what great things hee did, came vnto him in great number

9. And he commanded his disciples, that a shippe should wait for him, because of the multitude, least they should throng him.

10. For he had healed many, insomuch that they preased vpon him, to touch him, as many as had plagues.

11. And when the vnleane spirites sawe him, they fell downe before him, and cryed, saying: Thou art the sonne of God

12. And he sharply rebuked them, to the end they should not vtter him.

## Luke. 6.

11. Then they were filled full of madness and communed one with another what they might doe to Iesus.

14. *Then the Pharises.* See whether obstinate fury carieth the reprobate, in resisting and struing against God: for they being vanquished with his answers, doe yet poure out their poyson more and more. This certainly is a detestable monster, that the cheife doctors of the lawe, which had the gouernement of the Church, should as the eues seeke after murders. But it is necessary it should so come to passe, so oft as they desire to haue ouerthrowen whatsoeuer is against their pleasure, though it be from God himselfe. It is not to be imputed to feare, that Christ escapeth away by flight, for he was not any thing more courageous after, then now. but he was led by the strength of the same spirit when he fled, wherewith he was endued after, when he willingly offered himselfe to death. And this was a portion of his humbling which Paule commendeth, Phil. 2. 7 that when he could by a miracle haue readily defended his life, hee had rather by flying take vpō him our infirmitie Also he did not defer to die for any other cause, then because that a time conuenient, appointed by the father was not yet come. Yet it is euident that he was preserued rather by a heauenly power then by flight: for it had beene no hard matter for his enemies to haue broken into that place whether he went: for hee drawing such company after him, and making that place famous by his miracles, hid not himselfe in the darke, but only he withdrew himselfe out of their sight, least he should make them more mad. Marke addeth that they tooke counsell with the Herodians, who they yet hated most deadly For when they would seeme to be keepers and defenders of the publike libertie, it was necessary that they should professe themselves to haue a deadly hatred against the tyrants officers: yet their mad hatred against Christ so far preuailed, that they not only conspired with strangers, but familiarly they insinuated themselves into their fauour, whose company they otherwise abhorred For when vngodlines by carying men hether and thether, driueth them into diuers debates and controuersies, yet it knitteth them together with one consent to strue against the Lord. So no hatreds nor enmities doe let, but that the extremest enemies doe ioyne hands together to ouerthrow the truth of God.

16. *And hee charged them.* Marke setteth downe an other more speciall matter, that hee put the vncleane spirites to silence, which cryed out that hee was the Sonne of G O D. Wee haue in another place shewed the cause why hee would not admit any such witnesses. Neyther is it to be doubted but that this confession was wrested out of the deuils by the power of God, but after that Christe had shewed that they were subiecte to his power, hee also not without cause refused their testimonie. But that extendeth farther which Mattheu sayeth: that is, that Christ commaunded that the fame of the miracles which he wrought, shoulde not be spread abroad: not that hee would haue it vterly suppressed: but that the roote being setled, it might bring forth fruit abundantly in due season. For wee knowe that Christ played not with his miracles, but had proposed this ende, that hee might proue himselfe to be the Son of God, and a Redeemer giuen vnto the world. But he shewed himselfe by a little and a little, euen by certaine degrees: neyther was he otherwayes reuealed what he was, then the time ordayned by the father allowed. Yet it is a matter worthy to be noted, while the wicked doe most endeouour to ouerwhelme the glory of God, they are so farre from obtayning that which they hope

for, that God applyeth all their wicked endeouours rather to the contrary : for though Christe was gone out of that famous place , yet his glory ceaseth not to shine euen in secret corners, yea, and breakeh out notably into his excellēt brightnesse.

17. *That it might be fulfilled which was spoken.* Matthew meaneh not that the prophetic was altogether fulfilled in this, that Christ charged that rumors of his power should not be much vttered : but herein is also shewed a token of his humilitie, which Esayas describeth in the person of the Mefsiah. The miracles which Christ wrought amongst a few, and which he would not should be much boasted of, were able to shake the heauen and the earth. Therefore hee doeth plainly shew how far hee was from the vaine glory and pompe of the worlde. Yet it is conuenient to sift the purpose of Mathew more narrowly : for he would declare by this circumstance, that the glory of the Godhead of Christ ought not to be the lesse esteemed, because it appeared not in a glorious shew. And certainly the holy Ghost directed the eyes of the Prophet to this purpose. For as flesh doth alwayes desire an outward glorious shew, least the faithfull should seeke for it in the Mefsiah, the spiritite of God doth declare, that he shall be farre vnlike to earthly kinges, which make great stirres and noyses, and fill the cities and townes with tumult, that they may be had in admiration where soeuer they come. Now we see how aptly Mathew applyeth the saying of the Prophet to the present cause : for because God hath laid so humble and so abiect a person vpon his throne, least the simple should take offence at his so contemptible & obscure estate, as well the Prophet as Mathew do meete in one, and they say that it was not done without consideration, but by a celestiall decree, that he should come in that estate. Whereof it followeth that all they doe wickedly which despise Christ, because his outward condition answereth not their fleshly affections. Neither is it lawfull for vs to deuise a Christ, which shall bee like to our imagination. but it is simply necessary for vs to embrace him as he is offered vnto vs by the father. Therefore he is unworthy of saluation, in whose eies the humilitie of Christ seemeth vile, in the which the Lord declareth that hee is delighted. Now I will enter into the wordes of the Prohper Esay 42. 1.

18. *Behold my seruant whom I haue chosen.* That God may tie vs to waite vpon his will, he sheweth as it were with a finger, him whom hee would send, and for this cause is this note of demonstration (*Behold*) vsed. There is the like reason also in the Epithites which follow, that he nameth him his seruant, and his chosen wherein his mind delighteth. For how should it come to passe that men should be so bolde as to measure Christ by their owne imagination , except it be because they weigh not that their salutiō doth depēd vpon the meere fauour of God ? And this is to wicked a libertie, when God offereth vs an incōparable treasure, that men should esteeme of it according to our fleshly desires. And he is called seruant, not as one of the common people, but in respect of dignitie, for that God hath layd vpon him the office of redemption of his Church. And because that no man taketh honour to himselfe, but he which is called, is so worthily to be esteemed: God sayth that he chose in his owne counsell, that hee should come in this order: whereof it followeth, that it is not lawfull for men to refuse him, because that so they should bee contumelious against God. And certainly it is too absurde, that the holy and inuolable calling of God should

shoulde be made of none effecte, through our pleasure or pride. Yet that which God addeth by the Prophet, that his soule delighteth in Christ, hath a further meaning. For though the calling of euery one of vs commeth from the free grace of God, as from the onely fountaine: yet this is an especiall delighte in Christe, for that in his person God the father comprehendeth and embraceth the whole Church in his loue. For when we were all by nature the enemies of God, his loue coulde neuer haue come to vs, except hee had first begun at the head, as it is said before, and shall bee seene againe in the 17. chapter.

*He shall shew iudgement to the Gentiles.* The Prophet doth here describe briefly the office of Christ, when hee foretelleth, that it shall come to passe, that hee shall shew iudgement to the Gentiles. The Iewes do comprehend vnder this word iudgement, a state rightly and orderly established, where in equitie and vpright dealing flourisheth. Therefore it is as much as if the Prophet should haue said, that one should come, which shoulde restore righteousnesse decayed: and that he should be the gouernour not onely of the people, but that hee shoulde bring the Gentiles also vnder the gouernement of God, amongst whom there hadde raigned heretofore nothing but confusion. And this is the signification of this word *shew, or to bring forth*, which the Prophet useth: for it was the office of Christ to spread the kingdome of God through all the worlde, which was then shut vp in a corner of Iudea, as it is saide in the Psalme, 120. 2. the Lorde shall sende the Scepter of thy power out of Sion. There is also expressed the maner of bringing forth of this iudgement: namely, that God will powre his spirite vpon Christ. It is true that there was neuer any thing done rightly in the worlde, which proceeded not frō the spirit of god, & was let forward by the heauely power of the same: as also there was neuer any of the kings, which coulde erect or defend any lawful order, but as he was instructed by the same spirit. But Christ in bringing forth iudgement, doth far excell al others, for he receiued the spirit frō the father, which he imparteth to all his disciples: & he doth not only declare by word or by writing what is right but by the power of his spirit he doth inwardly frame the hearts of men to the obseruing of the rules of righteousnesse.

19. *He shall not strine nor cry.* The summe is, as I said euen now, that the coming of Christ should not be troublesome, because hee shall want the kingly furniture & pompe: yet presently it is said, that it is so, for mans saluation, that this humilitie may be brought into fauour, which is euery where despised in the world. And certainly the foolishnes of men is wōderful, that they should esteeme of christ the worse, because hee doth louingly & humbly submit himselfe to their capacity. If christ should appeare in his glory, what thing should come to passe, but that we should be ouerwhelmed with the same? What forward wickednesse then is this, that is vnwilling to receiue him, who for our cause descended from the height of his glory? Therefore, that the gentlenes of Christ might get him reuerence amongst the faithful, the Prophet Isaiah doth admonish vs shewe profitable and necessary it was. Euery one of vs knoweth his owne frailty, and thereby it behoueth vs to consider, how conuenient it is for all men to be louingly and gently receiued and cherished by Christ?

I speake not of the vnbelceuers, which are as yet without any sparke of Gods grace: but they which are now called of the Lorde, vntill the light be

more fully kindled in them, & that their strength become more perfect. Are they not all like to a Reede halfe broken, and to a smoking match? Therefore let vs learne to remember this great goodnesse of Christ, who franieth himselfe to our infirmities. Yet in the meane while let no man flatter himselfe in his sins: but let every man endeouour to profitt better in our selues, least we wander al our life long, or bend & turne at every blast, like vnto Reedes: but let vs grow on to perfecte menne, that we may stand fast against the sundry assaults of sathan. Let not our faith be like a few small sparkes hidden in a darke smoake: but let it shew foorth bright shining beames. Nowe by the example of Christe, all his ministers haue prescribed vnto them, how they ought to behaue themselues. But because that vnder pretence of this place, some do falsly & foolishly pretend, that mildnesse is generally to be vsed towards all men: that difference is to be noted, which the Prophet expressly maketh between the weake and the obstinate. For there are some that are too strong, whose hardnesse it were meete shoulde be broken with the violence of a beetle: which either endeouour to bring darknesse ouer all places, or els are fire-brands to kindle consuming fires euery wher, and it is necessary that their smoke shoulde be scattered, & that their heat shoulde be quenched. Therefore as the faithfull ministers of the word, must dilligently apply themselues, that by sparing the weake, they may encrease and nourish the grace of God, which as yet is but small in them: so they must in wise dome take good heed that they nourishe not the malicious obstinate, which are nothing like to the smoking flaxe or the brused Reede.

20. *Till he bring forth iudgement into victory.* The words of the Prophet are somewhat otherwise: namely, that hee shall bring forth or lead forth iudgement in truth. yet the speech which Mat. vseth, is full of great importance: that we may knowe that righteousnesse cannot be placed in the worlde without great strife and labour. For the deuill casteth in what lettes and hindrances hee may, that righteousnesse shoulde not shew foorth but by great wrastring: and that is confirmed by the word victory, which is not obtained but by fighting. For that which presently followeth, the Prophet hath, the Iles shall waite for his lawe. And though matthew hath chaunged the wordes, yet he agreeth in sense, that the grace of Christ shall be common to the Gentiles.

Matth. 21.

22. *Then was brought to him one, possessed with a deuill, both blinde and dumme, & hee healed him, so that he which was blinde & dumme, both spake and sawe.*  
 23. *And all the people were amazed, and sayd: Is not this the sonne of Dauid?*  
 24. *But when the Pharisees heard it, they sayd: this man casteth deuilles no otherwise out, but through Beelzebub the prince of deuils.*

Marke. 3.

19. *And they came home.*  
 20. *And the multitude assembled againe, so that they could not so much as eate bread.*  
 21. *And when his kinsfolke heard of it, they went out to lay hold on him, for they thought he had been beside himselfe.*  
 22. *And the Scribes whiche came from Ierusalem, sayde: Hee hath Beelzebub, & through the prince of deuilles hee casteth out deuils.*

Luke 11.

14. *Then he cast out a deuill which was dumme: & when the deuill was gone out, the dumme spake, & the people wondered.*  
 15. *But some of them sayd: He casteth out deuils through Beelzebub, the chiefe of the deuils,*



It is not to be doubted but that Marke meaneth some certaine space of time long enough, when he descendeth from the miracles to that wicked conspiracie, which Christs kinsmen made amongst themselues, that they might bind him as a mad man. In Mathew and Luke there is expresse mention made of one onely myracle, by the which the Pharises tooke occasion of quarrelling. But because they all three agree together in this latter sentence, therefore I thought good heere to set downe that which Mark reporteth. And it is wonder thatther was such frowardnes in Christs kinsmen, which should haue beene the cheife helpers in furthering the kingdome of God. When they see that hee hath gotten him any name, ambition pricketh them so, that they desire to become famous at Ierusalem: for they exhorted him that he would goe vp thither, that he might the better aduance himselfe. Now that they see that hee is partly hated of the rulers, partly subiect to many euill speeches, and also despised of the most part: least any danger or enuie, or reproach should come to the whole stock or kindred, they deuse to lay hands vpon him, and to bind him at home, as a man out of his wits: & that they were so perswaded, it appeareth by the words of the Euangelist. Whereby wee doe first learne how blinde mans vnderstanding is, that iudgeth so peruerfly of the manifest glory of God. Certainly, the power of the holy Ghost did shine most excellently in all Christes words & deedes, so that if it had bin obscure to others, how could it be hid from his kinsmen, they being so familiarly acquainted? But because the maner of life which Christ led pleased not the world, and so gat him no fauour, but rather procured him many mens hatred, they faine him to bee a mad man. Secondly, let vs learne that the light of faith commeth not of flesh and bloud, but of heauenly grace, least any man should glory in any other birth, but in the new birth of the spirit, as Paul warneth vs, 2. Cor. 5. 17. If any man will be estceded in Christ, let him bee a new creature.

22. *Then was brought to him.* Luke calleth the deuill, (by whom the man was possessed) dumbe, because of the effect: yet Mathewe sayeth that there was a double plague layd vpon the man. It is certaine that many are blind and dumbe of naturall diseases: but it appeareth that this man was blind in his eyes, and deprived of his speach, though there was no want in those partes pertaining to the sight, or in the proportion of the tongue: Also it is no maruaile that Sathan hath so much libertie as to corrupt the senses of the body, when as by the iust iudgement of God he corrupteth and peruerteth all the powers of the soule.

23. *And all the people were amazed.* Hereby we gather that the power of God was manifest to bee seene, which caried the common people which was cleare and free from all malicious affection, to haue him in admiratiō. For how should it come to passe that all the people should be so amazed & wonder, but because the matter so compelled them? And certainly there is none of vs which may not behold in this hystory as in a glasse, the wonderfull power of God. whereby it is to be gathered that the Scribes had their minds infected with deuilish poison which were not afrayd to cauill at this so excellent a worke of God. But the fruite of the myracle is to be noted: that they which saw it were amased, and enquired amongst theselues, whether Iesus were the Christ. For the power of god being known, they are led as by the hād to faith, not that they profit at the first, so much as they should (for they speak doubtfully) but this is no small fruit, that

that they stirre vp themselues more diligently to consider the glory of Christ. Some take it to be a full affirmation: but the wordes sound no such thing, and the matter it selfe sheweth, that they beeing amased at a thing vnlooked for, could not giue a perfect iudgement, but onely that it came into their mindes that it might be that he should be the Christ.

24. *But the Pharises sayd.* Because they cannot deny a matter so euident and so plaine, yet they doe maliciously slaunder that which Christ did by the power of God, neyther do they only obscure the prayse of the miracle, but they endeouour to bring it into slaunder, as though it had beene wrought by some magicall Exorcisme: & that worke which could not be attributed to man, they attribute to the deuill, as to the authour thereof. Of the word Beelzebub, I haue spoken in the 10. chapter. And we haue spoken in the 9. cha. of the governmēt amongst deuils. For it is not an opinion gathered of the errour or superstition of the common people, that the Scribes held that there was one that was princely ruler amongst the wicked spirites, but of a receiued opinion amongst the godly, that as Christ is the head of the church, so the reprobate should haue their head.

Mathew. 12.

Marke 3.

Luke. 11.

25. *But Iesus knew their thoughts, and said to the: euery kingdome deuided against it selfe, shall be brought to naught: and euery city or house deuided against it selfe, shall not stand.*

26. *So if sathan cast out sathan he is deuided against himselfe: how shall the his kingdome endure*

27. *Also if I through Beelzebub cast out deuils, by whom do your children cast them out? Therefore they shall be your iudges.*

28. *But if I cast out deuils by the Spirit of God, then is the kingdome of God come vnto you.*

29. *Els how can a man enter in to a strong mans house, & spoyle his goods, except hee first binde the strong man, and then spoyle his house.* 30. *He that is not with mee, is against mee: and he that gathereth not with mee scattereth.* 31. *Wherefore I say vnto you, euery sinne and blasphemy shall be forgiven vnto men: but the blasphemy against the holy ghost shall not be forgiven vnto men.*

32. *And whosoever shall speake a word against the son of man, it shall be forgiven him: but whoso-*

*uer*

23. *But he called them vnto him, & said vnto them in parables: how can sathan drive out sathan*

24. *For if a kingdome be deuided against it selfe, that kingdome cannot stand.* 25. *Or if a house be deuided against it selfe that house cannot continue*

26. *So if sathan make insurrection against himselfe, and be deuided, he can not endure, but is at an end.* 27. *No man can enter into a strong mans house, and take away his goodes, except hee first binde that strong man, and then spoyle his house* 28. *Verely I say vnto you all sinns shall be forgiven vnto the children of men and blasphemies wherewith they blaspheme.*

29. *But he that blasphemeth against the holy Ghost, shall neuer haue forgiveness, but is culpable of eternall damnation.*

30. *Because they said he had an vnclane spirite.*

17. *But he knew their thoughts and sayde vnto them: euery kingdome deuided against it selfe, shall be desolate, and a house deuided against a house falleth.* 18. *So if Sathan also be deuided against himselfe, how shall his kingdome stand, because yee say that I cast out deuils through Beelzebub?*

19. *If I through Beelzebub cast out deuils, by whome doe your children cast them out? Therefore shall they be your iudges.* 20. *But if I by the finger of God cast out deuils, doubtles the kingdome of God is come vnto you.* 21. *When a strong man armed, keepeth his house, the thinges that he possesseth, are in peace.* 22. *But when a stronger then he, cometh vpon him, and overcometh him, hee taketh from him all his armour wherein he trusted, and deuiddeth his spoyles.*

23. *Hee that is not with mee, is against mee: and he that gathereth not with mee, scattereth.*

Luke

uer shall speake against the holy Ghost, it shall not be forgiven him, neither in this worlde, nor in the world to come.

Lu. 12. 10. And whosoever shall speake a word against the son of man, it shall be forgiven him, but vnto hi that shall blaspheme the holy ghost, it shall not be forgiven.

25. But Iesus knew their thoughts. Though Christ knew well enough, & had oft tried that the Scribes vsed of malice to wrest whatsoeuer hee did, to the worst part: yet it is euident that Math. & Luke do meane that Christ knew their hearts. And it seemeth that they spake openly to Christ, that hee might heare their cauels: but Christ by his diuine spirit knew of what mind they cauld. For it cometh oft to passe, that men iudge preposterously which fall through ignorance, & do not impugne the truth of purpose, nor nourish any secret or hidden poyson in them, but are onely caried headlong with rashnesse. Therefore the meaning of this text is, that Christ did so much the more vehemently inuey against them, because he was witnes & iudge of the malice which they had conceiued inwardly. *Euery kingdom.* He first confuteth the cauil obiected against him by a cōmon prouerb. Yet that constitution seemeth not to be so full: for we know with what sleights sathan sometimes deludeth men, making a shew of variance, that he may therby snare the minds of men in superstitions. For the exorcismes in popery, are nothing else but deuised and fained conflicts of sathan against himselfe. But there can be no such suspicion in Christ: for he so casteth out deuils, that he maketh them whole & sound to God. As oft as the deuill hath this consist with himselfe, he so suffereth himselfe to be bound in iest, that hee himselfe yet hath the victory & triumpheth. But Christ assaulteth the deuill with open defiance, so that he casteth him cleane out, & leaueth him not any place to rest in. He overthroweth him not on the one side, that he may be stronger on the other: but he vtterly overthroweth all his deuices. Therefore Christ reasoneth aptly, that hee hath no fellowship with him: for this father of deceit hath no other purpose but to vphold & maintaine his kingdom. If any obiect that the deuils are oft caried with a wilde giddinesse and a blind madnesse, to overthrow themselues: the answer is ready. The meaning of Christes wordes is, that there is nothing more absurd, then that the deuill should willingly overthrow that power that he hath ouer men, who endeouureth and applyeth all the meanes he can to haue them in his bondage. Furthermore Christ so vseth the cōmon prouerbs, as probable coniectures, and not as sound and perfect proofes. Lastly, he speaking of a matter knowne and wel proued, he vrgeth it the lesse against his enemies consciences. No man was ignorant but that Christ came to thrust Sathan out of his possession, and there was nothing more manifest then that all his myracles tended to this end. Whereby it was easie to iudge that his power which was so contrary to Sathan, was of God.

27. *By whō do your children cast the out?* Hee accuseth the of wicked & malicious iudgmēt, that they iudged not a like of one & the same matter, but as they were affected towards the persōs. But this inequality shewed that equity & right prevailed not, but they were ouer ruled either with blinde loue or hatred. & this was a signe of wicked selfeloue & of enuy, to cōdemne in christ, which they accounted praise worthy in their own childrē. Some take *their childrē* for the childrē of al the natiōs. Some think that the apostles were so called, because they were accounted as childrē, wher they accounted christ as a strāger. others refer it to the old prophets. But I am perswaded that he meaneth the Exorcistes, of which sorte there were many then amongst the Iewes, as it appeareth in the *Actes*, 19. 17.

for it is likely that they thought no better of the disciples of Christe, then they did of the maister. And it is too much wretched to draw it to the dead prophets, when as the woordes doe plainly set downe a comparison of the same time. The lawes hadde no Exorcistes by the prescript order of the law: but we know that God, that hee might keepe them in fayth and in sincere worshipp of him, testified his presence amongst them by many myracles. And so it might be, that by calling on the name of GOD the deuilles fled. And the people hauing experience of that great power of God, thereof rashly made themselves an ordinary office. The Papistes also afterward, least their estate should be any thing inferiour to them, counterfaieted them in creating Exorcistes, and so were Apes of Apes. Furthermore, it was not needfull that Christ should in condemning their malice, approoue those Exorcismes which they helde as holy adorned with the name of God, and yet they make Christe a seruant of Beelzebub: for the objection is directed (according to the common phrase) to the person. That which followeth presently after, that their children should bee their iudges: this is vnproperly spoken, you neede not to seeke farre for your condemnation: the myracles which I worke, you apply to Beelzebub, and you prayse the same in your children. Therefore you haue inough at home to condemne your selues. If that any hadde rather take it otherwise, to wit, that he vpbraideth them of the grace of God, which was sometime shewed amongst them by the Exorcistes, I doe not greatly gainstand it. For though they were degenerate, yet the Lord woulde not altogether deprive them of his power, but that hee would adorne the priesthoode, and the seruice of the temple, with some generall testimonie. For it was very necessary that they should be distinguished by some euident notes from the superstitions of the Gentiles. But the first interpretation seemeth in my iudgement to bee most naturall.

28. *But if I cast out deuilles by the spirite of God.* Luke Metaphorically calleth it the *Finger*, for the spirite. For because that God worketh & sheweth his power by his spirite, the name of a finger is aptly giuen it. And this speech was common amongst the Iewes, as Moses reporteth, that Pharaohs enchanter sayd, Exod. 8. 19. This is the finger of God. But Christ gathereth of those former wordes, that the Scribes were vnthankfull to God, which woulde not that he shoulde raigne ouer them. Hetherto hee hath answered their friuolous Obiection: now hee giueth charge as vnto menne conuicte, that they shoulde not oppose themselves wickedly against the kingdome of God. And hee holdeth not himselfe within the cōpalle of this one myracle: but by occasiō thereof hee speaketh of the cause of his coming, declaring to them that they should not onely consider this one peculiar facte of his, but some thing farre more excellent then this: namely, that God by reulasing the *Messias*, woulde repayre their decayed estate, and restore his kingdome amongst them. Therefore wee see Christe complayneth of their vnthankfulnesie: because that they furiously reiect and cast from amongst them the incomparable grace of God. For this worde *Come* is very forcible: to wit, that God appeared willingly to them as a redeemer: but they as much as they coulde, driue him from amongst them, and woulde giue no place to him that was come, ready and prepared for their saluation.

29. *How can a man enter into a strong mans house?* Though the Euangelists doe differ somewhat in wordes, yet they agree notably for the summe of the matter: for Christ profecuteth that, which hee touched a litle before of the kingdome of God: and he sayth, that it is necessary that Sathan should be throwne forth by violence, that God may haue his kingdome amongst men: so that this sentence is but a confirmation of that, which went before. But that we may more certainly vnderstand the meaning of Christ, it behooueth vs to remember that Analogy, which Matthew rehearsed before betweene the visible and spirituall graces of Christ. For whatsoeuer he did to our bodies, his will was it should be applyed to the soules, so that when he deliuered the corporal fences of men frō the tyranny of the deuill, hee declared that hee was sent from God, a champion that should ouerthrow his spirituall tyranny ouer soules. Now I returne to his wordes: he affirmeth that a strong and mighty tyrant cannot bee driuen out of his kingdome, vntill he be spoyled of his weapons: because that except an other mightier power be set against him, he will neuer willingly giue place. To what purpose is this spoken? First, we know that the deuill is called in diuers places, the prince of the world. And the tyrannous gouernment, which he holdeth is fortified on euery side with strong defences. For there are many snares to entrap men with, and he holdeth them that are now subiect vnto him in such bandes, so that they rather nourish that seruitude, wherein they are bound, rather then by any meanes aspyre to liberty. Also there are innumerable sorts of dangers, by the which he holdeth them miserably ouerwhelmed vnder his secte. To be short, there is nothing to the contrary, but that he may without resistance rule as a tyrant in the worlde, not that he can doe any thing without the will of the maker. but because that Adam by estranging himselfe from the power of God, brought himselfe and his posterity vnder this straunge and miserable seruitude. But though the deuill raigneth against nature, and that by the iust iudgement of GOD, menne are subiecte to his tyranny for their sinne: yet hee holdeth that kingdome in quiet possession: so that hee triumpheth ouer vs without resistance, vntill a stronger then hee shall arise. But there is not a stronger to bee found on earth: for ther is no power in men to help themselues: therefore a redeemer was promised from heauen. Now Christ sheweth that this manner of redemption is necessary, that hee should by strong hand wrest from the deuill that, which hee will neuer let goe, except hee bee enforced. By which wordes hee declareth, that menne do hope in vaine for deliuerance, vntill that Sathan bee brought vnder by violent assaultes, And though hee purposely reprocueth the ignoraunt folly of the Scribes, because they vnderstood not the beginniges of the kingdome of God: yet this reproofe toucheth almost all menne, sith they are ouerwhelmed almost with the same folly. There is no manne, which will not make a bragge in wordes, that he desires the kingdome of God: yet hee will not, as necessitie requireth, suffer Christe to fight valiantly, that hee may deliuer vs out of the hand of our tyrant: which is, as if a sicke manne should craue the helpe of a Physitian, and shoulde abhorre and abstaine from all remedies.

Now wee vnderstand for what purpose Christ brought this parable: namely, that he might shew that the Scribes were enemies to the kingdome

dome of God, whose beginniges they so maliciously withstoode. Yet because wee are all subiect to the bondage of Satan, let vs learne, that God doth not begin his kingdome in vs otherwise: but when by the strong and mighty hand of Christ, he setteth vs at libery from that miserable and hard bondage.

30. *He that is not with me.* This place is expounded two wayes. Some so gather it, as that it should bee an argument of repugnancies: as if Christ should haue sayd, I cannot raigne, except the deuill be ouerthrowne: for all his endeouours are bent vpon this, to scatter whatsoever I gather. And certainly we see how the enimie doth too boldly apply himselfe to overthrow the kingdome of Christ. Yet I do rather yeeld to their opinion, which interpret the Scribes to be double enemies of the kingdom of God: because that of set purpose they hinder the proceedings of the same. The meaning thereof is this, it were your part to helpe me, and to set your hand to the buylding of the kingdom of God. For, whosoever doeth not helpe, setteth himselfe after a sorte against the same, or at least is worthy to be accounted amongst the enemies. Then what are you, that are carryed by a madde fury, openly to strue against the same? Also it appeareth plainly by their former dealinges, how truly Christ now speaketh this, whosoever gather not with him, scatter abroad: when as the readines of our nature to euill is such, so that there is no place for the righteousnes of God, but in the which doe earnestly apply them to the same. This doctrine also reacheth further: to wit, that they are vnworthy to be accounted of the flocke of Christ, which apply not their endeouours for the furtherance of the same: and it cometh to passe through their slouth, that the kingdom of God decayeth and falleth to ruine: for the buylding whereof we all are called.

31. *Wherefore I say vnto you* This conclusion may not bee restrayned to the last sentence, but it dependeth of the whole text before. For after Christ hath taught that the Scribes coulde not reprove him for casting out deuilles, but that they sette themselves against the kingdome of God, at length hee concludeth that it was no light saying, nor to be tolerated, but a hainous offence, that wittingly and willingly they blasphemed the spirit of God. For we said before that Christ spake not this of their bare wordes, but of their vngodly & wicked thoughtes.

*Every sinne and blasphemie.* Because the Lorde pronounceth blasphemy against the spirite to bee the most hainous of all sinnes, it is worth the labour to enquire what he meaneth by this saying. They which interprete it to be vnrepentaunce may easily be confuted: for vainely and fondly should Christ haue denied, that it could not be forgiuen in this world. Also the word blasphemie cannot generally be applied to all kindes of sins. But by the comparison, which Christ bringeth, the meaning shall the more easily appeare vnto vs. Why is he sayd to sinne more hainously, which speaketh blasphemy against the spirit, then against Christ? Is it, because the maiesty of the spirite is more excellent, that it should bee more sharply reuenged? Certainly, there is some other cause: for, when as the fulnesse of the God-head was in Christ, whosoever was reproachfull against Christ, ouerthrew and abolished the whole glory of God, as much as in him lay. Now, how shall Christe bee seperated from his spirite, so that they which are contumelious against the spirite, leaue not him vntouched

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and vnhurt. Here we begin to gather now the meaning, that blasphemie against the spirit exceedeth not other sinnes, because the spirit is aboue Christ-but because that whosoever doe kicke against the power of God reuealed, they are not to be excused vnder the pretence of ignorance.

Further, it is to be noted, that that, which is heere spoken of blasphemy, is not simply referred to the essence of the spirit, but to the grace wherewith we are endued. For they which haue not the light of the spirite, though they speak euill of the glory of the spirit, they are not yet guiltie of this sinne. Now wee perceiue that they blaspheme the spirit of God, which with a determinate malice oppose themselues against his grace and power: and further, that sacriledg is not committed, but that while the spirit dwelling in vs, we doe wittingly endeavour our selues to extinguish the same. And this is the reason why the spirite is sayd to be blasphemed, rather then either the Sonne, or the Father himselfe: because that by blaspheming the grace and power of God, we strike straight at the spirite, from whom proceedeth, and by whom the graces of God appeare in vs. If any that beleue not, blaspheme God, he is as if a blinde man should strike against a wall. But no man blasphemeth the spirit, but he, which being first lightened by the same, doth after against his owne knowledg, wittingly giue himselfe to wicked rebellion. Also that distinction is not in vaine, that all other blasphemies shall be forgien, except that one, which is against the holy Ghost. If any man simply blasphemeth God, there is hope of forgienesse for him: but it is sayd that God will neuer be mercifull to them, that speake blasphemie against the spirit: and why should this be so? But because they, which blaspheme against the spirit, doe against the knowiedge of their owne soule, they oppugne and slauder the giftes and power of the spirit. That also appertayneth to this purpose, which Marke sayeth: that Christe threatned the Pharifics so hardly, because they sayd, that he had an vncleane spirit: because that in so saying, they purposely, wittingly and maliciously, turned light into darknesse. And this is after the maner of Gyantes (as the prouerbe sayth) to bidde battle against God. Yet heere ariseth a question, whether men will breake out into such madnesse as that they will not doubt, but wittingly and willingly to strike at God: for this seemeth to be a strange monster, not to be beleued. I answere, this boldnesse proceedeth of a frantike blindenesse, wherein malice and poysonfull fury getteth the victory. And it is not without cause, that Paul sayth, 1. Tim. 1. 13. Though he was a blasphemier, yet he receiued mercy, because he did it ignorant ly through vnbelcife: for by these words he distinguisheth his sinne from wilfull blasphemie. Also in this place is confuted their errour, which imagine that euery wilfull sinne which is committed, the conscience withstanding it, to be vnardonable. But Paule doeth expressly tie that sinne to the first table of the lawe: and the Lorde doeth by the name of blasphemy poynt out one kinde of sinne, and hee also sheweth that it directly fighteth with the glory of God.

But of all these I gather, that they sinne & blaspheme against the holy Ghost, which turne the graces and giftes of God reuealed vnto them by the spirite (by the which they should set forth his glory) to the hinderance and slauder of the same.

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And with Sathan their captaine they are professed enemies to the glory of God Wherefore it is no maruaile if Christ cut away all hope of forgiuenes from such sacrifice : for they are past hope, which turne the onely medicine of their sauing health into deadly poyson. This seemeth to some to be too hard. & therefore they flye to a childith cauill, saying, that it is sayd to be vnpardonable : because the forgiuenes of the same is rare and hard to be obtayned. But Christe speaketh more expresly, so that his words cannot so childithly be shifted. They doe also reason too fondly, that God should be cruell, if hee shoulde neuer forgiue the sinne : and that his crueltie would make vs all amafed : but they do not consider how haynous the offence is, not onely to prophanethe holy name of God of set purpose, but also to spit in his face, while he shineth vpon them with his gracious and favourable countenance. The exception, which other take is as fond : namely, that the meaning should be, that no man should obtayne forgiuenes, without repentance. For, it is certaine, that blasphemy against the holy Ghost is a signe of reprobation : whereof it followeth, that all they that fall into the same, are giuen ouer into a reprobate sense. For, as we hold it to bee vnpoisible, that he that is truly regenerate by the spirit, should throw himselfe headlong into so horrible sinne : so againe is it to be holden, that they which fall into the same, can neuer rise againe : And that God in this sorte reuengeth the contempt of his grace, in that he hardeneth the heartes of the reprobate, that they can neuer attaine to repentance.

32. *Neither in this life.* Marke doeth briefly set downe the meaning of these wordes saying, that they which speake against the holy Ghost shall bee subiect to eternall damnation. We aske of God forgiuenes of sinnes dayly, and he reconcileth vs vnto himselfe : at length, all sinnes being abolished, in death hee sheweth himselfe mercifull vnto vs, and the fruite of this mercy shall shewe it selfe in the latter day. Therefore the sense is, that there is no hope, that they which blaspheme against the holy Ghost, should obtayne forgiuenes in this life or in the latter iudgement. The cauill, which the Papistes gather hereof, that sinnes may be forgiuen men after their death, is easily confuted. First, they are scolish in wresting the word, of the world to come to a middle time, when as it is euident to all men that it signifieth the last day : but herein also is their wickednes layd open. because that the cauill, which they pretend, is contrary to their owne doctrine. Their destination is known, that the sinnes are freely forgiuen in respect of the offence : but they are required in the satisfaction of the punishments. Now they grant that there is no hope of saluation, except the sins be forgiuen before the death. Therefore there remaineth to the dead onely forgiuenes of the punishment : but they dare not denie, but that this sentence is heere spoken of the sinne. Now, let them goe, and of this colde substance let them kindle their Purgatory fire, if flames can be gotten out of cold ice.

Matth. 12.

33. *Eyther make the tree good, and his fruit good, or else make the tree euill, and his fruite euill : for the tree is knowne by his fruit.*

34. *O generation of Vipers, how can yee speake*

Marke.

Luke.



good things, when yee are euill? For of the aboundance of the heart, the mouth speaketh.

35. A good man, out of the good treasure of his heart, bringeth forth good things: and an euill man out of an euill treasure, bringeth forth euill things.

36. But I saye vnto you, that of euery idle worde that men shall speake, they shall giue an account thereof at the day of iudgement.

37. For by thy wordes thou shalt be iustified, and by thy words thou shalt be condemned.

33. Either make the tree good. It may seeme to bee absurd, that the choyce is giuen to men to be either good or euill. But if we consider what kinde of meene Christ speaketh to, it shall be easily answered. We know what opinion or estimation there was of the Pharisees: for the mindes of the comon people were so daseled with the fained shew of their holinesse, that no man durst call their lewd dealinges into question. Christe meaning to take away this visard, commandeth them to be either good or euill: as if he should haue saide, there is nothing more contrary to honesty then hypocrisie, and they do challenge to them selues the tytle of righteous in vaine, which are not syncere and vpright. So he putteth nothing in their choice, neither doth he giue them the bridle at libertie: but only admonisheth them that they shall profit nothing by their vaine disguisings, so long as they continue so double, for that it is necessary for men either to bee good or euill. That he sayth, *Make the tree*, some do gather fondly thereof, that it is in euery mans owne hand, to frame his owne life and maners. For it is an vnbrayding kinde of speech, wherewith Christ scattereth the hypocrisie of Scribes as smoake, calling them to a perfect and pure vprightnesse. After hee setteth downie the maner and the way, whereby they may shew themselues to be either good or euill trees: to witte, if they bring forth good or euill fruit. So now there is no ambiguitie in the sence. The life of the Scribes was infamous amongst men, through their grosse sins, & they bewrayed the poyson of pride, ambition, and enuy, thorow their ewne ouerthwart cauillings: but because the simple people saw not this, Christe brought this great mischiese out of the corners into the light. If any obiect that it cannot bee in this corruption of our nature, that any man should bee found perfecte in euery respect, and pure from all sin: the answer is ready, Christ requireth not an exact perfection, wherein is no want, but only a simple affection without dissimulation, from the which the Pharisees, to whome Christe spake were far wide. For as the scrij ture calleth them euill and wicked, which are wholly giuen to Sathan: so the syncere worshippers of God, though that through the infirmitie of their flesh, they be compassed about with many finnes: and do grone vnder the burden, are yet called good: and this is the free mercy of God, which vouchsaith so honourable a title to them, which aspire to goodnesse.

34. *O generation of Vipers*. In this place Christe applyeth the similitude of the tree and the fruite to this present speech, that hee might thereby discouer the inwarde and secrete malice of the Scribes, and this is the cause why he standeth so much in this one kinde of sinne. Therefore Christ in-  
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weighed bitterly against them, because they bewrayed by their false flanders, that which was not so euident in the rest of their life. It is sayth he, no merueil, if you vomit out euill words, seeing that your heart is full of malice, let not any thinke the reproofe to be too hard, for truly he could not haue delt more mildly with them. Other sinnes deserue sharpe reprehensio, but where vnconstant men do deprauate that, which is right, or seeke to colour those things that are naught, this is a wickednesse, against the which the Lord of right should thunder more vehemently, then against other sinnes. But the purpose of Christe was as occasion serued, to condemne their wicked sophistrie, which turned light into darknesse. This place therefore teacheth how precious truth is to the Lord, whereof he is so sharpe a defender and reuenger. And I woulde wish that this were more diligently considered of them, which haue a wit too ready and prompt to defend all causes, and set their tongue on sale, to vtter all forged subtil shifts. But Christ especially inueigheth against them, whom either ambition or enuy, or other wicked desire enforceth to speake euil, and where there is nothing that their conscience misliketh. Christ also was after this maner sharper against the Pharises: because they were so bewiched with a false perswasion of righteoufnesse, that a milde admonition should haue profited but little. And certainly, except hypocrites bee sharply pricked, they doe disdainfully despise whatsoeuer is said. *How can ye speake good things.* I haue said before that prouerbiall sentences may not be alwayes drawne to a generall rule, because they only shew what cometh to passe for the most part, And sometimes it cometh to passe, that he which is cruell with swete alluring words shall deceiue the simple, & that the subtil shall circumuent vnder the cloake of simplicities, and that he, which imagineth most wickedly, shall in tongue pretend an angellike purity: yet the comon vse proueth that to be true, which Christ here saith, *of the abundance of the heart, the mouth speaketh.* As also in an old prouerbe the tongue is called the Character of the minde. And certainly, though the heart of man hath secrete and hidden corners, and euery man dissembleth his faultes with wonderfull shifts: yet the Lorde wresteth out of all men some confession, so that they bewray with their tongue their desire and inward affections. Also it is to be noted to what ende Christe vseth these parables: for he vpbraideth the Pharises, for that they vtter in wordes the malice, which they had conceiued inwardly. Further, he knowing them to be sworne and obstinate enemies, hee tooke occasion of this one caull to lay open all their life, and to discredit them with the people: for their credit and authoritie was too great, to deceiue and to hurt. Also though good speeches doe not alwayes proceede from the inward affection of the heart, but onely grow (as men say) on the outside of the lips: yet this is alwayes true, euill wordes are witnessies of an euill heart.

36. *Of euery idle worde they shall giue an account.* The argument is from the lesse to the greater. For euery idle worde is to bee called to an accounte, howe shall GOD spare their open blasphemies and sacrilegious reproches, which they vtter against the glory of God? An idle worde is here taken for vnprofitable, which bringeth neither edifying nor fruite. This seemeth too harde to many: but if wee consider to what vse our tongues are made, we wil grant that they are worthily to be cōdemned, which rashly addit  
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and apply them to such friuolous trifles. Neyther is it any small offence to abuse the time in waisting it about vaine matters, which Paul cōmandeth vs, Col 4. 5. carefully to redeem. And sith ther is no mā so spare in speaking, that can so wisely moderate himselfe, but that he shall breake out into some idle speeches, so that if God shoulde deale with vs all according to the extremitie of the lawe, there remayned nothing for vs but despaire. But because the hope of our saluation is grounded vpon this, that God will not enter into iudgement with vs, & that of his free mercie hee will forget our sinnes, which deserue innumerable deaths: we doubt not but that he blotting out the guiltines of all our life, will also pardon the offence of vaine speach. For the scripture speaking of the iudgement of God, doth not ouerthrow the forgiuenes of sins: yet let no man flatter himselfe hereby: but let euery man diligently endeouour to bridle his tongue. First, that wee may speake of the holy misteries of God reuerently and soberly: then, that wee may abstaine from scurrilitie and vaine iestings, and especially from enuious euill speaking: & lastly we must giue our diligence that our speach may be seasoned with salt, Col. 4. 6.

37. *By thy wordes thou shalt be iustified.* He applyeth the common prouerbe to this present cause. For, I doubt not but that this saying was common in the mouthes of the people, that euery man should either be condemned or absolved by his owne confession. And Christ applyeth it to a sense somewhat differing: namely, that the wicked speach, as it is a shew of hidden mallice, so it sufficeth to condemne a man. And the obiection, which the Papistes gather, by wresting this to ouerthrow the righteousnes of faith, is a childish fancy. Man is iustified by his owne words, not that the speach is the cause of righteousnes: for by faith we obtaine the fauour of God, that hee should account vs for righteous: but the pure speach purgeth vs, from being found wicked in our tongue. Is it not foolishly inferred of this, that men should deserue a part of righteousnes before God? But this place rather strengtheneth our doctrine. For though Christ entreateth not of the cause of our righteousnes, yet the contrarietie betwene the two words declareth what this word, *to iustifie* signifieth. It seemeth absurd to the Papists, that we say that man is iustified by faith: for they expound it to be made and to be righteous in deede: and we vnderstand it to be accounted righteous, and to be cleared before the iudgement of God, as it plainly appeareth by many testimonies of the scripture. And doeth not Christ confirme the same, when he opposeth to iustifie and to condemne one against an other?

Math. 12.

Mark

Luke: 11.

43. Nowe when the vncleane spirite is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none. 44. Then he saith, I will returne into mine house, from whence I came, and when hee is come, hee findeth it empty, swept and garnished. 45. Then hee goeth, and taketh vnto him seauen other spirites worse then himselfe, and they enter in and dwell ther and the end of that man is worse then the beginning. Euen so shall it be with this wicked generation.

24. When the vncleane spirite is gone out of a man, hee walketh through dry places, seeking rest, and when he findeth none, he saith, I will returne vnto mine house, whence I came out.

25. And when he cometh, he findeth it swept and garnished.

26. Then goeth hee, and taketh to him seuen other spirits worse then himselfe: and they enter in and dwell there, so the last state of that man is worse then the first.

43. When

43. *When the vncleane spirit.* Hee pronounceth against the Scribes and such hypocrites; which despise the grace of God, and conspire with the deuill, such a iudgement as their vnthankfulnes deserueth. Yet that the fruit of doctrine may more largely appeare, hee generally declareth what iudgement they procure to themselues, which by despising grace offered, doe againe open a dore to the deuill. But, because there is great waight almost in euery feuerall clause, some things must bee noted in order, before wee handle the summe of the parable. When Christ speaketh of the going out of the deuill, he commendeth vnto vs: the force and effect of the grace of God, so oft as it cometh vnto vs: but especially when God draweth neere vnto vs in the person of his sonne: the ende is, that we being deliuered from the tyranny of the deuill, hee might take vs to himselfe, and that did Christ plainly declare in the former miracle. Therefore, sith it his peculiar offic to driue away euill spirites, that they should not reigne any more in men, it is well sayd, that the deuill goeth out of those men, to whom Christ offereth himselfe a redeemer. And though the presence of Christ is not effectual to all, because the vnbeleuers make it to be of none effect to them: yet he woulde haue vs to note to what ende hee visiteth vs, what his coming auayleth of it selfe, and lastly what the euill spirites doe feele. For, hee neuer worketh in men, but that the deuils beeing brought into the conflicte, doe giue place vnto his power. Therefore it is to bee noted, that the deuill is cast out of vs so ofte as Christ shineth vpon vs, and sheweth by some testimony his fauour towards vs. Also, the miserable condition of all mankind is heere described vnto vs: for it followeth that the deuill hath a dwelling place in men: because hee is driuen out from thence by the sonne of GOD. And hee speaketh not of one or other particular man, but of all the offspring of Adam. This therefore is the glory of our nature, that the deuill hath his seate in vs: so that hee dwelleth as well in our body, as in our soule. Whereby wee also see a spectacle of the most excellent mercie of God, in that of filthy stables of the deuill, hee maketh vs temples for himselfe, and consecrateth vs for a dwelling place for his spirit. Thirdly, he painteth out vnto vs the practise of Sathan: to wit, that hee neuer ceaseth from endangering vs, but applyeth it dayly, and turneth himselfe euery way: and to bee short, hee bendeth all his endeouours to worke our destruction: but especially where he is vanquished, and put to flight by Christe, hee enrageth and desireth to hurt the more. For, before that Christ maketh vs partakers of his power, the enimie reigneth in vs, as it were in play and sport. But being driuen out, hee sorroweth the losse of his pray, he gathereth new forces, and stirreth all the powers hee hath, that hee may ouerthrow vs againe. Therefore it is sayd metaphorically, that hee walketh through drie places: for his banishment is greiuous to him, and his dwelling out of men is like to a filthy desert. In the same sense also hee sayeth, that hee seeketh rest so long as hee is out of men: because that then hee fretteth and tormenteth himselfe, and he ceaseth not to try euery way, vntill hee recouer that he hath lost. Wherefore let vs learne, as soone as Christe calleth vs, there is a hot and a sharpe combate prepared for vs. For though he attempteth to destroy all men, and that saying of Peter appertayneth to all, without exception, that he goeth about like a roaring Lyon, seeking whom hee may deuoure, 1. Pet. 5. 18. Yet we are plainly taught by these words of Christ, that he burneth with greater

ter hatred, and is caried with more enuious force, against them which are taken out of his snares. But this admonition ought not to make vs a'rayd, but to stirre vs vp, to make vs diligent in keeping our watches, that being armed with spirituall armors, we may be strong to resist him.

44. *Hee findeth it emptye.* Christ without doubt meaneth them which being voyd of the spirit of God, are readie to receiue the deuill. For the faithfull in whom the spirit of God doth dwell perfectly, are so fenced on euery side, that there is no hole or ginne left open for Sathan. That he calleth it a house swept and garnished, is a similitude borrowed of the vie of men, which are delighted with cleanes and neatnesse in their lodgings. For deformitie is onely beautifull to Sathan, and nothing saoureth well to him, but stinck and filthinesse. But the meaning is, that Sathan can neuer haue a more conuenient place in vs, then when we bid Christ farewell, & admit him in for a guest. Therefore his greatest delights are in that emptinesse, which followeth after the neglect of the grace of God.

45. *Hee taketh to him seuen other.* The number of seuen is taken heere indefinitely, as it is oft in other places. Also Christ teacheth in these wordes, that if wee fall from his grace, we are double endangered to Sathan, so that he useth a greater libertie ouer vs then before, and this is a iust punishment of our slouthfulness. Wherefore let vs not thinke that the deuill is ouercome in one battell, when he is once throwne out of vs: let vs rather remember, sith he hath dwelt in vs of old, euer since we were borne, he hath found and by experience known all those wayes, by which he may enter into vs: if the common passage bee not open to him, he wanteth no subtiltie to creepe in secretly by priuy mines & secret ginnes. Therefore we must labour diligently, that Christ ruling and reigning in vs, may shut vp all passages against his enemie. For although the assaults of Sathan are sharpe and dangerous, there is no cause why they should weaken the children of God: for the inuincible power of the holy Ghost keepeth them in safetie. And wee know that this plague is onely pronounced against the despisers of the grace of God, which menne become profane by choaking vp the light of faith, and by suppressing the study of godlinesse.

Math. 12.

Marke 3.

Luke 11.

46. While he yet spake to the multitude, beholde his mother and his brethren stood without, desiring to speake with him.

47. Then one sayd vnto him, behold thy mother and thy brethren stande without desiring to speake with thee.

48. But hee answered and sayd to him that told him, who is my mother? and who are my brethren?

49. And

31. Then came his brethren and mother, and stood without, and sent vnto him, & called him.

32. And the people saie about him, and they said vnto him, behold, thy mother & thy brethren seek thee without.

33. But he answered them, saying, who is my mother and my brethren?

34. And he looked round aboute on them, which saie

27. And it came to passe, as hee sayd these things, a certaine woman of the companie lifted vp her voyce, and sayd vnto him, blessed is the wombe, that bare thee, and the pappes, which thou hast sucked.

28. But he sayd, yea rather blessed are they, which heare the word of God, and keepe it.

Luke 8.

19. Then came to him his mother, and his brethren, and coulde

49. And hee stretched forth his hand towardes his disciples, and sayd, behold my mother and my brethren.

50. For, whofoeuer shall do my fathers wil which is in heauen, the same is my brother, sister and mother.

sate in compasse about him, and sayd, behold my mother and my brethren.

35. For whofoeuer doth the will of God, hee is my brother, and my sister and my mother

not come neere to him for the prease  
20. And it was tolde him by certaine, which sayd, thy mother and thy brethren stande without, and would see thee.

21. But hee answered and sayd vnto them, my mother and my brethren are these, which heare the word of God and doe it.

**L.V. 27. Blessed is the wombe.** The meaning of the woman was in this order to set forth the excellencie of Christ: for she had no respect to Mary, whom peradventure she neuer saw. but this doth not a litle set forth the glory of Christ for: that he ennobled and made blessed the wombe wherein he was borne. And this blessing of God is no absurd nor strang matter, but is spoken after the manner of the scripture. for we know that the child, which is especially adorned with notable grace, is preferred aboue al other as a singular gift of God. And it cannot be denied, but that God chusing and appointing Mary to be the mother of his sonne, gaue her great honour thereby. Yet Christes answer yeldeth not so to the womans words, but is rather a sharp reproofe. Nay, saith he, blessed are they which heare the word of God. We see that Christ made almost no account of that, which the woman only extold. And certainly that which she thought had bene Marys greatest glory, was far inferiour to her gifts of grace: for it was much more dignitie to be regenerate by the spirit of Christ, then to conceiue the flesh of his Christ in her wombe: to haue Christ spiritually liuing in her then to giue him suck with her breasts. To be short, the holy virgins greatest felicitie & glory was in this, to be a member of her sonne, & that he accounted her amongst the new creatures of the heauenly father. Yet I think that the womans speech was reprobued for an other cause, and to an other end: namely, because men commonly neglect the gifts of God, which in a masse they wonder at, and sound with full mouthes. For this woman in praying Christ, omitted that, which was the chief, that in him there was saluation offered to all men. That therefore was but a cold commendation, wherein there was no mention of his grace & power, which extendeth vnto al men, Wherefore Christ doth rightly challenge vnto himselfe an other kind of praise, that his mother only shuld not be accounted blessed, & that in respect of the flesh: but because he bestoweth vpon vs al perfect & eternall blessednes. Therefore the dignitie of Christ is then esteemed of as it ought to be, when we consider to what end Christ was giuen vs of the father, & that we feele what benefits he hath brought vnto vs that we in him may be made blessed, which are in our felues miserable. But why speaketh he nothing of himselfe, and maketh mention only of the word of God? because that by this meanes he openeth vnto vs al his treasures, & he doth not any thing with vs, nor we againe with him without his worde. Such therefore he communicateth himselfe vnto vs by the word, rightly & properly he calleth vs to heare & keep the same, that he by faith may become ours. Now, we see what  
Christes

Christes answer differeth from the commendation of the woman: for hee offereth that blessednes liberally to all, which shee had after a sorte tyed to one house, also he teacheth that he must not be accounted of in a cōmon sort or order, because that he hath all the treasures of heauenly life, blessednes and glory hidden in him, which he dispenseth by his worde, that they which imbrace the worde, may by sayth be made partakers of the same. For the free adoption of God, which we learne out of his word is the key of the kingdō of heauen. And this ioyning them together is to be noted, that first we must heare, & then obserue & keepe: for faith cōmeth by hearing, Ro. 10 17. & here ariseth the fountaine and beginning of the spirituall life. But because that simple hearing is as a vaine looking into a glasse, as Iames declarcth, 1. 23. The keeping of the word is also added, which is as much as an effectuall receiuing, where it taketh liuely rootes in the hearts, that it may bring forth the fruit. So the vaine hearer, who hath onely his eares beaten with the outward doctrine getteth nothing. And whosoever boast that they are satisfied with a secrete inspiration, and vnder this pretence neglect the outward preaching, are excluded out of the heauenly life. Therefore those things, which the sonne of God hath ioyned, let no men of a sacrilegious rashnes put a sunder. The blockish folly of the papists is to be wondered at, that they would sing these wordes in the honour of *Mary*, which doe so plainly confute their superstition: but in their thanksgiuing, they cul out the womans words, omitting the woordes of Christe which reprocueth. But so it was meete that they should be by all meanes bewitched, which inducours thēselues to prophane the holy word of God after their owne pleasure.

L V. 19. *Then came to him,* There seemeth to be some difference betweene Luke & the other two Euangelists: for they in setting downe their history say, that the mother and kinstolkes of Christ came, when hee had spoken of the vn-cleane spirit: and Luke referreth it to an other time, and onely setteth downe the exclamation of the woman, which wee expounded euen now. But because it is well knowne that the Euangelistes were not very curious in obseruing the course of times, nor in prosecuting all perticular deeds & sayings, the answer is not so hard. For Luke setteth not downe what time Christes mother came: but that which the other two set before the parable of the sowing, hee setteth after. And that he saith, a certaine woman of the cōpany cryed, is somewhat like to this history: for it may be that of an vnaduised zeale she extolled that to the highest degree, which she thought Christ made too small account of: they do all agree in this, that Christes brethré & mother came while he was speaking in the middest of the cōpany: & without doubt it was either because they were carefull of him, or because they desired to learne: for they laboured not to come to him in vaine: neither is it likely ꝑ they were vnbeleeuers, which accompanied the holy mother. There is no colour that Ambrose & Chrysostō do imagine ꝑ *Mary* did it of ambition. For what need this imagination, whē as the spirit doth euery where testifie to her cōmendation of her great goodnes and modestie? It may bee that the greatnes of their carnal affectiō made thē more busie then needed: I deny not this: but I iudge that they came of a godly desire to ioyne thēselues to his cōpany. That Mat. reporteth that the message of their cōming was brought to him by one certaine man, and that Mar. and Lu. do attribute it to mo, hath no absurditie in it. But (as it commonly commeth to passe) the commandement, which the

mother

mother gaue of calling him foorth, was receiued, and so passed amongst many, vntill at length it was brought vnto himselfe.

MA T. 48. *Who is my mother?* It is not to be doubted, but that Maries importunitie is reproued in these words, and certainly she delt very preposterously to attempt to hinder the course of his doctrine. But yet this setting light by the kindred of flesh and bloud, doth deliuer a very profitable doctrine, while he receiueh all his disciples and faithfull ones into the same degree of honour, as if they had bene chiefe amonge his kinsfolkes. But this sentence dependeth of the office of Christ, for he declareth hereby that hee is not giuen to a certaine small number, but to all the godly, which by faith shoulde grow into one body with him. Then, that there is not a more excellent bond of kindred, then the spirituall: because he ought not to be accounted after the flesh, but of the power of his spirit, wherewith he was enriched by the father to renew men, that they which by nature were a filthy and cursed seede of Adam, should by grace begin to be holy and heauenly children of God. Therefore Paule, 2. Cor. 5. 16. saith, that Christ cannot be knowen truly a ter the flesh: because the new repaying of the world is rather to be considered, which exceedeth farre about mans power, while he reformeth vs by his spirit to the image of God. wherefore this is in summe the purpose, that we should learne to looke vpon Christe with the eyes of fayth: also wee must knowe, that euery one that is regenerated by the spirit, giueth himselfe wholly to God in true righteousness to be throughly ioynd to Christ, and so to be made one with him. Further, hee meaneth that they doe the will of the father, not which exactly fulfill all the righteousness of the law (for so this name of brother, which Christ giueth to his disciples shoulde agree to no man) but he especially commendeth faith, which is the fountaine & beginning of holy obedience: it also couereth the wantes and offences of the flesh, that they bee not imputed. For the saying of Christ is well knowen, this is the will of my father, that euery man, which seeth the sonne, and beleueth in him, should not perish, but haue euerlasting life, Ioh. 6. 40. And though christ seemeth here to haue no respect of bloud, yet we know that hee did indeed sanctifie mankind with worshippe, and performed the lawful dueties towards parents: but he teacheth vs that in respecte of the spirituall kindred, the kindred of the flesh is of none or of small estimation. Let therefore this comparison so far preuaile with vs, that we may pay that which is due to nature, but let vs not bee too much tyed to flesh and bloud. But sith Christe vouchsafeth that incomparable honour to the disciples of the Gospell, that he accounteth them for brethren: our vnthankfulnesse isto be detected, if we reiect not all the desires of the flesh, and bend all our endeouours hecher.

Matth. 12.

38. Then answered certaine of the Scribes & of the pharises, saying, master, we would see a signe of thee. 39. But he answered & said vnto them, an euil & adulterous generatiō seek a signe, but no signe shall be giue vnto it; save the signe of the prophet Ionas. 40. For as Ionas was three dayes  
and

Marke.

Luke 11.  
16. And others tempted him, seeking of him a signe from heauen.

A little after.

29. And when the people were gathered thicke together, hee began to say, this is a wicked generation; they seek a signe, & there shall no signe be giuen them, but the signe of Ionas the prophet

30. For



and three nightes in the whales belly: so shall the sonne of man be three daies and three nightes in the heart of the earth.

41. The men of Niniuie shall rise in iudgement with this generation, & condemne it: for they repented at the preaching of Ionas: & behold a greater then Ionas is here.

42. The Queene of the south shall rise in iudgement with this generation, and shall condemne it: for shee came from the vtmost partes of the earth, to heare the wisdom of Salomon: and behold, a greater then Salomon is here.

30. For as Ionas was a signe to the Ninuities, so shall the Sonne of man be to this generation.

31. The Queene of the south shall rise in iudgement with the men of this generation, and shall condemne them: for shee came from the vtmost partes of the earth, to heare the wisdom of Salomon, and behold, a greater then Salomon is here.

32. The men of Ninuie shall rise in iudgement with this generation, and shall condemne it: for they repented at the preaching of Ionas, and beholde a greater then Ionas is here.

38. Certaine of the Scribes. Matthew reporteth somewhat the like againe in the sixteene chapter, and Marke in the eight chapter. Whereby it appeareth that Christ was often questioned with of this matter: so that their wickednes hadde no end, which once were determined to resist the truth. It is euident that they demande a signe, that their vnbeliefe might haue some faire show: namely, that the calling of Christ was not lawfully confirmed. Neither were they so easie & apt to be taught, as that they would giue place to three or foure miracles, much lesse would one suffice them. But as I touched it euen now, they excused them selues by this colour that they beleued not the Gospell, because Christ shewed no seale of the same from heauen. Hee had now wrought miracles enough in number, and euident before their eyes: but as if they were of no force for the confirmation of the doctrine, they would haue some signe from heauen, wherein God after a sort should visibly appeare. They for manner sake doe salute him by the name of maister: because that then they so called all the Scribes and Interpreters of the law: but they do not acknowledg him to be a Prophet of God, vtill he doe bring some testimonie from heauen. The meaning therefore is, sith thou professest thy selfe to be a teacher and a maister, if thou wilt haue vs to be thy disciples, bring it to passe, that God from heauen may testifie, that he is the authour of thy maisterhip, and confirme thy calling by a miracle.

39. Euill generation. He doth not onely accuse the malice of that age, but hee accuseth the Jewes for a wicked nation or the Scribes and such like: signifying that this disease of obstinate stubbornnes came vnto them as it were by inheritance. For the word here vsed is somerime taken for one age, sometime for a country or nation. And he calleth them adulterous, for corrupt people, begotten in adultery, or bastardes, because they were degenerate from their holy fathers: as the Prophets doe also reprove the vnbeleeuers of their age, not to be the offspring of Abraham, but a prophane seede of Chanaan.

Now it is demaunded whether Christ did so sharpely reprove them, because they desired to haue a signe giuen them. For in the booke of Iudg. 6. 17. God sheweth that hee was not so much displeas'd with these thinges. Gedeon demaundeth a signe: G O D is not angry, but granteth his request,

and though hee proceedeth importunately, yet God yeeldeth to his infirmitie, God offereth willingly a signe to Ezechiah, who demanded it not, Esay. 38. 22. And Achas was sharply reprov'd, because he refused to demaund a signe, as he was commaunded by the Prophet, Esay. 7. 11. Therefore Christ doth not simply reprove the Scribes, because they demand a signe: but for that they being vnthankfull to God, hauing maliciously refused so many of his graces and powers, take this as a shift, least they should obey his word. For I doe not onely say that it was their slouth, but their malice, which kept their eyes shut at so many miracles. Therefore they were troubled in vaine: for their deuise was to no other purpose but that they might freely reiect Christ. Paule condemneth the same fault in their posteritie, 1. Cor. 1. 22. When he sayth, that the Iewes seeke for signes.

*No signes shall be giuen vnto it.* They were after conuict by sundry myracies: and Christ ceased not to shewe his power amongst them, that he might thereby take all excuse from them. But he ouely meaneth that one signe, which should bee vnto them in steade of all: because they were vnworthy to haue their wicked desire satisfied. Let them be content, sayth he, with this signe, that as Ionas brought out of the bottome of the sea preached to the Ninuities, so they should heare the voyce of a Prophet rayed to life againe. I know that many haue interpreted this place more subtilly: but sith the similitude between Christ and Ionas hold not in all the particular pointes of the same, it is to bee seen how farre Christ compareth himselfe to Ionah. But I omitting the speculations of other men, doe thinke this one thing meete to be noted, which I touched euen now, that he should become a prophet vnto them after his resurrection: as if he should haue sayd, you contemne the sonne of G O D, which descended to you from heauen: Therefore it remaineth that I being dead shoulde rise from the graue, and being restored to life againe, I will speake vnto you, as Ionas came out of the bottome of the sea. Therefore the Lorde so cut away all occasions from their wicked desires, that he sayth, that after his resurrection hee would become a Prophet to them, seing they would not receiue him clothed in mortall flesh. In Luke he saith, that he would be a signe vnto the, as Ionas was vnto the Ninuities. The word *signe* is vnproperly vsed, not that it should foretheuwe any thing, but that it is remoued farre from the common order of nature: as the sending of Ionah was wonderfull, when he was brought out of the belly of the fish, as out of a graue, that he might call the Ninuities to repentance. In this phrase of *three nights* is a figuratiue speech, as it is well knowne. For because the night is a lioynd to the day, or because the day consisteth of two parts: light, and darkenes: of which two Christ noteth one day, & putteth one whole day for a halte.

41. *The men of Nininie shall rise in iudgment.* Because he had spoken of the Ninuities, christ tooke here of occasiō to shew that the scribes & others, which refuse his doctrine to bee much worse then they were. The prophane men, sayth he, which neuer heard word of the true God, repēted at the voice of this new and strang quest: this kingdom, which is the library of the heauely doctrine, will not heare the son of God and the promised redeemer. For in this similitude there is this Antithesis. It is known what the Ninuities were: namely, that they were not accustomed to haue Prophets, but were without true doctrine. Ionas came not amongst them.

thē with any glorious title, but a stranger might easily haue bene reiected. The Iewes boasted that the word of God had a seate & dwelling place amongst thē, if they had looked vpon Christ with cleare eies, they shuld not onely haue known that he was a teacher sent frō heauen, but also the Messias & authour of saluatiō promised them. But if the miserable wickednes of the people was therefore condemned, because they despised Christ speaking vpon earth: we excel the vnbelieuers of all times, if we obey not the holy and heavenly voyce of the sonne of God, now sitting in heauē. Furthermore, I wil not now entreat whether the Niuiuts were truly & perfectly cōuerted to god: because it suffiseth that they were so moued at the doctrine of Ionah: that they gaue their mind to repentance.

42. *The Queene of the south.* Because that Aethiopia lieth southward in respect of Iudea, I do easily assēt to Iosephus & others, which say that this was the queene of Aethiopia: & that she is called in the scriptures the queene of Saba, it may not be vnderstood of the country of Sabea, which lieth more eastward, but of a citie in the Ile of Meroes situated vpon Nilus, which was the chiefe city of the kingdome. Here also is it good to weigh the comparifons: a woman, which was neuer brought vp in Gods schoole, for a desire she had to learne, came out of a far country, to Salomon an earthly king. The Iewes students of the law of God, do refuse their chiefe and onely teacher, & prince of the prophets. Also the phrase of iudging is not here so much referred to the persons, as to the example of the thing it selfe.

Matth. 13.

1. The same day went Iesus out of the house, and sate by the sea side.  
 2. And great multitudes resorted vnto him, so that hee went into a ship, & sat down & the whole multitude stood on the shore.  
 3. Then he spak many things vnto thē in parables, saying, Behold, a sower went forth to sowe.  
 4. And as he sowed, some fell by the way side, & the fowles came & deuoured them vp.  
 5. And some fell vpon stony ground, where they had not much earth, and anone they sprong vp, because they had no depth of earth.  
 6. And when the sunne rose vp, they were parched, & for lacke of rooting, withered away.  
 7. And some fell amonge thornes, and the thorns sprong

vp

Marke. 4.

1. And he began againe to teach by the sea side, & ther gathered vnto him a greate multitude, so that he entred into a ship, & sate in the sea & all the people was by the sea side on the land.  
 2. And he taught thē many things in parables, & sayde vnto them in his doctrine.  
 3. Hearken behold, there went out a sower to sowe.  
 4. And it came to passe as hee sowed that some fell by the way side, and the fowles of the heauen came, and deuoured it.  
 5. And some fell on stony grounde, where it had nos much earth, and by and by sprang vp, because it hadde nos depth of earth.  
 6. But as soone as the sun was vp, it caught heat, and because it had not root,

it

Luke. 8.

1. And it came to passe afterward, that hee himselfe went through euery city & towne, preaching and publishing the kingdōe of God, & the twelue were with hī.  
 2. And certaine women, which were healed of euill spirits, & infirmities, as Mary which was called Magdalc, out of whō went 7. deuils  
 3. And Iohanna, the wife of Chusa, Herodes steward, and Susanna, and many other which ministred vnto him of their substance.  
 4. Now when much people were gathered to gether, and were come to him, out of all citties, hee spake by a parable.  
 5. A sower went out to sowe his seed: and as he sowed, some fell by the way side, & it was troden vnder feete, and the fowles of the heauen deuoured it vp.  
 6. And

Y 4

6. And

vp, and choaked them.

8. Some againe fell in good ground, and brought forth fruit, one corne an hundred fold, some sixty fold, & an other thirty fold.

9. Hee that hath eares to heare, let him heare.

10. Then the Disciples came & sayde vnto him? why speakest thou to them in parables?

11. And he answered, & saide vnto them, because it is giuen vnto you to know the secrets of the kingdome of heauen, but to them it is not giuen.

12. For who soeuer hath, to him shall be giuen, and he shall haue abundance: but who soeuer hath not, from him shall be taken away, euen that he hath.

13. Therefore spake I to them in parables, because they seeing doe not see: and hearing, they heare not, neither vnderstand.

14. So in them is fulfilled the prophesie of Isaias, which prophesie sayeth, by hearing, yee shall heare, and shall not vnderstand, and seeing, yee shall see, and not perceiue.

15. For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they haue winked, leaste they shoulde see with their eyes, and heare with their eares, and should vnderstand with their heartes, and should returne, that I might heale them.

16. But blessed are your eyes, for they see: and your eares, for they heare.

17. For verily I say vnto you, that many prophets and righteous men haue desired to see those thinges, which yee see, and haue not seene the, & to heare those thinges, which ye heare, & haue not heard them.

it withered away.

7. And some fell among the thornes, & the thornes grew vp, and choaked it: so that it gaue no fruit.

8. Some againe fel in good ground, & did yeeld fruit, that sprang vp, and grew, & it brought forth, some thirty fold, some sixty fold & some an hundred fold.

9. Then he said vnto the, he that hath eares to heare let him heare.

10. And when hee was alone, they that were about him with the twelve, asked him of the parable.

11. And he said vnto the, to you it is giuen to know the mystery of the kingdome of God: but vnto them that are without, all thinges, be done in parables

12. That they seeing, may see, & not discern, and they hearing, may heare, and not vnderstand, leaste at any time they shoulde turne, & their sins should be forgiven them.

Somewhat after.

24. And he sayde vnto them, take heede what ye heare. With what measure ye meate, it shall be measured vnto you: and vnto you that heare shall more be giuen.

25. For vnto him that hath, shall it be giuen, & from him that hath not, shall be taken away, euen that he hath.

6. And some fell on the stones, and when it was sprung vp, it withered away, because it lacked moysture.

7. And some fel among thornes, and the thornes sprang vp with it, & choked it.

8. And some fel on good ground, and sprang vp, & bare fruite, an hundred fold.

And as he said these thinges, he cried, he that hath eares to heare let hē hear.

9. Then his disciples asked him, demaunding what parable it was.

10. And he said, vnto you it is giuen to knowe the secrets of the kingdome of God, but to other in Parables, that when they see, they should not see, and when they heare, they should not vnderstand.

Somewhat after.

18. Take heed therefore how ye heare: for who soeuer hath, to him shall be giuen, & who soeuer hath not, fro him shall be taken euen that, which it seemeth that he hath.

Luke. 10.

23. And hee returned to his disciples, and saide secretly, blessed are the eyes, which see that yee see.

24. For I tel you that many prophets & kings haue desired to see those thinges which yee see: & haue not seene them: & to heare those thinges which yee heare, and haue not heard them.

These things which I haue here written downe out of Luke, doe peraduenture belong to some other time: but no reason seemeth to compell mee to separate those things which he hath ioyned together in one text. First he sayth that the 12. Apostles preached the kingdome of God with Christ. Whereof we gather, that though the ordinarie office of teaching was not as yet laid vpon them, yet they were continuall helpers to make the people attentiu hearers of their master. So though their estate was farre inferiour, yet they are accounted as helpers of Christ. Also he addeth that Christ had certaine women in his company, which were healed and deliuered from euill spirites. and other infirmities, as Marie Magdalene was, who had bene tormented of seuen deuills. The hauing of this company might seeme to be smal for his honour: for what was more vndecent for the Sonne of God, then to leade women about with him, noted with infamie? But by this we do the better perceiue that the sinnes wherewith we were loden before we beleued, are so farre from hindering the glory of Christ, that they doe rather amplifie & set forth the same. And it is not sayd that he found the Church which he chose, without spotte or wrinkle, but that he washed & clesned it with his blood, that he might make it pure and beautifull, Wherefore the miserable and shamefull estate of these women, after they were deliuered from the same, made greatly for the glory of Christe, for they were ensignes and tokens of his power and of his grace. Luke also commendeth their thankfulness, in that they despising the shame of the world, followed their deliuerer. It is not to bee doubted but that they were poynted at with the finger euery where, and the company and presence of Christ was vnto them as a Theatre to set them forth to the shew: but they refuse not to set their shamefastnesse openly a broach, rather then that the grace of Christ being suppressed, should be hid: but that the beholding of Christ might bee the more notable, they do willingly suffer themselues thus to be humbled. Also, singular and wonderfull was the shew of the great goodnesse of Christ towards Mary, in that she being a woman possessed by seuen deuils, and as a most vile bondslaue of Sathan, he did not only vouchsafe her the honour of a disciple, but tooke her also to his company. Luke addeth the surname of Magdalene, that he may make a difference betweene her and Marthas syster & other Marias, of whom there is mention in other places.

L V K E. 3. *Ioanna the wife of Chusa*. It is not knowne whether Luke would that that which he spake of Mary, should be vnderstood of these women also. In my opinion it seemeth probable, that she was first placed in order, in whom Christ had shewed his great power. And that Chusas wife & Susanna, honest matrons and of good name & fame, were added after, only because they were healed of some common diseases. And their godly endeouour deserueth so much the more praise, because that they being rich & noble matrons, ministred vnto Christ of their owne substance. And not content with this labour, they leauing all the affaires of their owne houses, had rather follow him with enuy and many discommodities, through strange and vncertaine lodging places, then to enjoy delicate quietnesse in their owne houses. And it may be that Chusa, Herodes stewarde, was too like his maister, and much contrary to his wifes minde: but the godly woman through feruencie of her zeale and

stancie ouercame this let.

**M A T. 2.** *Great multitudes resorted to him.* It is not in vaine that the Euangelists doe speake of the great concourse of the people, because that Christ at the beholding of them, tooke occasion to compare his doctrine to seed. The multitude was come together out of many places, they stood doubtfull what to doe, they had all like greedy desire to heare, but they had not like affection to profit. This was the occasiō of the parable, to teach that the seed of the doctrine is not fruitfull euery where, though it be sowed far & wide. For it alwaies findeth not a fruitfull and well appointed earth. Christ therefore professeth himselfe in that, to be like to a Husband man, which goeth forth to sowe: but that many of his hearers are like to hard and drie earth: others like thorny grounde, so that both labour and seed are lost. But I will leaue of further entreating of the meaning of this Parable, vntill we come to the exposition which the Lord himselfe maketh a little after. Onely for this present the readers are to bee admonished of this, if they be found like to vnprofitable and barren earth, which out of farre places come as men starued to Christ: it is no maruell if the Gospell do not at this day bring forth fruite in many, wherof some are slacke and slow, other heare negligently, and others are scarce drawne to heare.

9. *He that hat heares.* Christ doth by these wordes declare, partly that all are not endued with true vnderstanding to conceiue that which he speaketh: and partly he stirreth vp his disciples, that they should more diligently consider that the doctrine is neither easie nor meete for euery man. And he so distinguisheth betweene hearers, as if some could heare, and others were deafe. Now if it be demanded whereof it cometh, that the former haue eares to heare: the scripture testifieth in Psal. 40. 6. that no man can make and frame himselfe eares of his owne industry, but that they are prepared of the Lord,

10. *Then the disciples came, and said vnto him* It appeareth by Matthewes wordes, that the disciples had not onely respecte of themselues, but had also a care and regard of others. When they perceiued not the meaning of the parable, they knewe that it was much harder to the people: therefore they complaine that Christe had spoken such wordes, as the hearers reaped no profit by. Also though similitudes do commonly make that matter plaine which is in hand, yet they which containe a continuall Metaphore, are very obscure & hard. Therefore Christ propounding this similitude, couered that vnder an Allegory, which he coulde haue spoken more plainly and fully with out a figure. But now where he expoundeth it, the figuratiue speech is more plaine and more pithy, then that which is simply spoken without a figure. that is, it is not onely more effectuall to moue the mindes, but also plainer. It is good therefore to consider, how and in what order euery thing is spoken.

11. *It is giuen to you, to knowe the mysteries.* By this answer of Christe we doe gather that G O D proposeth the doctrine of saluation to menne for diuers ends. For Christe declareth that he spake so darkely of purpose, that his wordes might seeme harde vnto many, and shoulde onely beate their eares with a confused and doubtfull sounde. If any manne shall obiecte to the contrary, that saying of *Isaias, 45. 19.* I haue not spoken in secrete, neyther

ther in a darke corner: I sayd not in vaine to the seede of Iacob: seeke you me: or those commendations which Dauid doeth giue of the law, Psalme 119. 19. that it is a lantern to the feete, and giueth wise dome to the simple: the answer is ready and easie, the word by the owne nature is alwayes light, but the light of it is dimmed with the darkenesse of men. For though the lawe was couered as with a vaile, yet the tructh of God was euident to be seene in the same, if the eyes of many had not beene blind. Paule witnesseth truely of the Gospell, 2. Cor 4. 4. that it is not hid but from the reprobate, & them that are ordained to destruction, whose mindes Sathan hath blinded. Also this is to be knowne, that the force of lightning whereof Dauid maketh mention, & the familiar kind of teaching which Isai speaketh of is properly referred to the chosē people. Yet this alwayes remaineth certaine and sure that the word of God is not obscure, but as the world with her owne blindnesse darkenth it; but yet the Lorde referueth his mysteries, so that the reprobate cannot come to the vnderstanding of them. And he depriueth them of the light of his doctrine two waies, for some time he speaketh that in parables. which might haue beene spoken more plainly: sometime he opening his minde plainly without darke speeches and figures he dulleth their senses, and amaseth them, so that they cannot see in the midde day. To this purpose pertaine those horrible threats in Isai, 28. 11, where he threateneth that he would be a stranger to the people, & that he would speake with a straunge and vnknowne language: that the visions of the prophetes, should be to the learned as a booke shutte and sealed, wherein they could not read, Isa. 29. 11, and where the booke should be opened, they should be all as idyotes, and stay as menne amased that cannot reade. Now sith Christ so dispensed his doctrine of purpose, that it should profit onely a few, in whose minds it should bee thoroughly setled: and that it should hold other some in suspence and in doubt: it followeth that the doctrine of saluation was not deliuered by God to men for one end and purpose, but it is so ordered by his wonderfull counsell. that it should be to the reprobate a fauour of death to death, as to the elect a liuely fauour to life. And least any manne should be so bolde as to murmur against it. Paule answereth in these wordes whatsoeuer the effect of the Gospell be, yet the fauour of it, though it be deadly doeth alwayes smell sweetly before God. But that the meaning of this present place may be the better vnderstoode, it behoueth vs to sift more narrowly the purpose of Christ, for what cause and to what end he spake this. First, the comparifon vndoubtedly tendeth to this ende, that Christ might amplyfie & set forth the grace and fauour which he sheweth to his disciples: because that was specially giuen to them, which was not generally allowed to all. If any mane shoulde demaunde from whence the apostles had this dignitie and priuiledge: certainly the cause shall not be found in them; and Christe by sayinge that it was giuen them excludeth all merite and desert. Christe affirmeth them to bee appoynted and chosen menne, whome God hath especially vouchsafed this honour, that he should reueale his secretes vnto them, and that other shoulde be voide and without this grace. There is no other cause of this difference to be found, but that God callsth vnto him, them that he hath freely chosen.

2. *For who soeuer hath.* Christ prosecuteth that which I spake euen now: for he admonisheth his disciples, how liberally God dealeth with them, that they might make so much the more account of this grace, and acknowledge themselves the more bound, for that they had received a greater benefit then other. He rehearseth these same wordes in an other place, but in an other sense, for there hee speaketh of the lawfull vse of gi tes: but now he simply teacheth, that there is more bestowed vpon the Apostles, then vpon the common sort of men, because that the heauenly father woulde in this sort abundantly heape vp his bountifull kindnes towards them: for because that he neuer forsaketh the works of his owne hands, as it is sayd in the Psalme, 138. 8. whom hee once beginneth to make, he beautifieth dayly more and more, vntill at length he bringeth them into great perfection. For this cause doth there flow so manifolde graces from him to vs: hereof come so ioyfull proceedings, because the beholding the G O D of their deliuerance, prouoketh a continuall course of bountifullnesse. And as his riches are innumerable, so he is neuer weary of enriching his children. Therefore as oft as hee listeth vs vpp higher, wee ought to remember that what benefites soeuer we receiue dayly, they come out of that fountayne, that he would performe that worke of our saluation begon in vs. But on the contrary part, Christ affirmeth that the reprobate doe alwayes become worie, vntill they being altogether come to naught, doe faint in their owne weaknes. This seemeth to be a hard speech, that there should bee taken from the wicked, that which they haue not: but Luke mittigateth the hardnes, and taketh away the ambiguitie, by altering the words somewhat: saying, that those things shall be taken away, which they seeme to haue. And certainly, it falleth commonly out that the reprobate doe excell in many excellent giftes, and in shew are like to the children of God. But there is no soundnesse in them, because the minde is voide of godlinesse, and there appeareth onely a vaine shewe. Wherefore Mathew doth rightly say that they haue nothing, because it is accounted as nothing before God, and in their conscience it is vaine and vnfruitfull. Luke doth aptly declare that the giftes wherewith they were indued, were prophaned by them, so that they onely made a shew in the eyes of men, else they had nothing but a pompe and vaine-glorious brag. Hereby wee also learne to seeke profite euery day of our life, because that God hath of this condition giuen vs the taste of his heauenly doctrine, that we might dayly bee more abundantly fed with the same, vntill we come to a perfect fulnes. Marke setteth downe this sentence somewhat more confusedly: Take heed, sayth the Lord, what is said vnto you. Then if they haue profited well, hee putteth them in hope of greater grace, to you (sayth he) that heare, shall more be giuen. Then followeth a clause which agreeth with Mathews wordes, but in the midst is there a sentence which I expounded before in the 7. chap. of Mathew, because it is not likely to be placed here in his owne order. For the Euangelists (as it is sayd other where) were not curious in setting downe Christs sermons, but heaped oft diuers of his sentences together. But Luke setteth downe the same sentence in diuers places with other words which Christ spake, and also noteth the diuers causes why Christ so spake the same: namely, to make them attentiuē to his doctrine, least the word of life should passe forth in vaine, which ought to be receiued, and to take



rootes in our mindes, as if he should haue sayd: Take heede least that bee taken from you, which was giuen you, if it fructifie not.

13. *Therefore spake I to them in Parables.* He sayth that he spake obscurely to the multitude, because they could not bee partakers of the true light. Yet when he saith, that there is a vaile drawne ouer the blind, that they might remaine in their blindnesse, hee ascribeth the fault of this to them: but thereby hee the more commendeth the grace giuen to the Apostles, which was not in such sorte giuen commonly to all. And other cause he assigneth none, but the secret counsell of God, the reason whereof, though it be hid from vs, yet is apparant to him, as wee shal hereafter more plainly appeare. And though parables haue an other ende, then to containe darke speeches, which God would not that they shoulde be plainly made knowne. yet wee sayd that this which we haue now in hand, was so propofed by Christ, that by the continuance of the Allegorie, it was as a doubtfull riddle.

14. *So in them is fulfilled the Prophecie.* He confirmeth & proueth out of the prophesie of Isai, that it is no new thing, if many profite nothing by the worde of God, because that in times past the old people were founde in such great blindnesse. But this place of the Prophet is diuersly cited in the new Testament. For Paule Actes 28. 26. vpbraiding the Iewes for their obstinate malice, saith that they were therefore blinded, that they coulde not see the light of the Gospell, because they were bitter and rebellious against God. So he set downe the nearest cause which was to bee seene openly in the men. But in the Epistle to the Rom. 11. 7. he setteth downe the cause out of a higher & a more secret fountaine: for he teacheth that the remnants should bee saued according to the grace of election: & that the rest were blinded, according as it is saide by Isaias, &c. the opposition there vsed is to be noted, for if the only free election of God saucth a remnant of the people: it followeth that all other do perish by the secret iudgement of God, but yet righteous. For vho are those other which Paul opposeth to the remnants which were chosen, but they whom God would not should be saued? There is the like reason also in Iohn 22. 38. For he saith that there were many which beleued not, because that no man beleueth, but they to whome the arme of the Lord is reuealed. And presely after, he addeth, that they could not beleue, because it is written againe, Isa. 6. 9. he hath blinded their eyes, and hardned their hearts. Christ also had regard vnto this, when he referreth it to the secret counsel of God, that the truth of the gospel was not generally reuealed to all, but set forth a farre off vnder dark speeches, so that nothing was poured into the peoples mindes but grosser blindnes. I doe alwayes graunt that whom soeuer God doth blind, they are found worthy of this plague: but because the next cause doth not appeare in the persons of the men, let this principle remaine alwayes certaine & sure, that they are lightned of God to saluation, and that by a singular gift, whō God hath freely chosen. but al the reprobate are deprived of the light of life, whether God withdraweth his word from them, or else holdeth their eyes and eares fast closed, that they should not heare nor see. Now we see how christ applyeth the prophesie of the prophet to the presēt cause *Hearinge, yee shall heare*. The woordes of the Prophet are not recited, neither was it needfull: for it was sufficient for Christe to shewe that it was

no new nor strange example, if many be astonished at the word of God. The saying of the Prophet was this: Go blind their minds, and harden their hearts. Matthew referreth it to the hearens, that the fault of their blindness & hardnes might be laid vpon themselves: for the one of them cannot be separated from the other, because that as many as are cast off into a reprobate sence, do willingly and of a conceiued malice blind & harden themselves. Neither can it be otherwise, where as the spirit of God raigeth not, wherby the elect are only ruled. Wherefore let this which is added be noted, that all they are out of their mind, which God lighteneth not with the spirit of adoption: & therefore they are rather blinded by the word of God, & yet the fault remaineth in the, because they are willingly blinded. But the ministers of the word may by this comfort themselves, if they haue not alwayes such successe of their labours as they desire. yea, if that may be so far from profiting by their doctrine, that they rather become the wo se thereby. Namely, that the same thing befaileth vnto them, that the Prophet whom they do not excell had experice of. It were to be wished that all were brought to obey God, & it becōmeth them to apply and to labour to bring this to passe: yet let them not wonder, that the iudgement which was exercised in times past by the ministry of the Prophet, be also fulfilled at this day. But we must diligēly take heed, least the fruit of the gospel perish through our default.

*MAR. 12.* *That they seeing, may not discern.* It sufficeth to note here breisly, that which is more largely entreated of other where, that the doctrine is not properly, nor by it selfe, nor of the own nature the cause of the blindness, but by an accidentall meanes. For, as when the purblind come forth into the Sun, their eyes are more blinded, and that fault is not to be imputed to the Sunne, but to their eyes: so the word of God blindeth & hardneth the reprobate: because it cometh through their owne wickednesse it is proper and naturall to themselves, & accidentall to the word.

*Least at any time they should turne.* This clause sheweth what profit we should haue by hearing & vnderstanding: namely, that men being turned to God, may by him be receiued againe into grace, & by ioyning his mercy, they may liue well & happily. Therefore the Lord would that his word should be preached especially for this end, that by renewing the mindes & hearts of men, hee might reconcile them to himselfe. But on the contrary side, I sai here sayeth of the reprobate, that a stony hardnes remaineth in them, least they should obtaine mercy, & that the effecte of the worde was taken away from them, least their heartes should tourne to repentance. Vnder this word healing, Matthew comprehendeth the deliuerance from all euilles, as the Prophet also doth. for they do Metaphorically compare a people afflicted by the hand of God, to a sicke manne. And when the Lord rehearseth his punishments, they say that he healeth. But because this health dependeth vpon forgiveness of sins, Marke doth aptly & well set down the cause & fountaine. For whence proceedeth the imagination of punishments, but because the Lord being well pleased with vs, bestoweth his blessing vpon vs? And though that soon time after he hath forgien our sinne, he yet ceaseth not to punish vs, either that we may the more be humbled, or that we may be the more wary hereafter: yet because he sheweth some tokens of his fauour, he quickeneth and restoreth vs, then, because that for the moste  
part

part the punishments are taken away with the sin : the healing is rightly ioyned with forgiuenes. But it cannot be gathered of this, that repentance is the cause of forgiuenesse, as though God should receiue the repentant into fauour, because they deserued it : ( for euen the conuersion it selfe, is a token of the free mercy and fauour of God ) but it only noteth the order of things following the fauour of God : for God forgiueth sinnes onely in those men which are displeas'd with themselves.

**M A T. 16.** *But blessed are your eyes.* Luke seemeth to referre this saying to an other time, yet it is easily answered, for he heapeeth there many sentences together, not obseruing the course of the times. We will therefore follow the course which Mathewe holdeth who setteth downe more plainly the occasion why he spake it. For as of the singular grace bestowed vpon them, they were before admonished that the Lord exempting them from the common sort, did familiarly admit them to the mysteries of his kingdome: so now the same grace is extolled by another comparifon : to wit, that they are preferd before the old Prophets and the holy kings. And this is much more excellent then to be preferred before the vnbeleeuing multitude. Also Christ meaneth not euery hearing, nor simple seeing of the flesh : but he sayth that their eyes are blessed, because they see the glory due to the onely begotten sonne of God, so that they acknowledg him to be the redeemer, because the liuely image of God appeared to thē, wher by they should receiue saluation and perfect blessednesse. Then, because that which was said by the Prophets was fulfilled in them, that they should not learn euery man of his neighbour, but that they should be fully and perfectly taught of God. So is that objection also answered, which might be gathered of an other saying of Christ, Iohn 20. 29. where he called them blessed which saw not, & yet beleeued : for there is noted an other maner of seeing: namely, such a seeing as Thomas desired, to serue his grosse affection. But the speach wherof Christ now speaketh, is common with the Apostles to the faithfull of all ages. For we not seeing, and not hearing, doe heare and doe see Christ : because that in the Gospell, as Paul sayth, 2. Cor. 3. 18. he appeareth vnto vs face to face, that we might be changed into his image : and the perfection of wisdome, righteousnesse, and of life, which was once giuen in him, shineth therein dayly.

**L V. 24.** *And kings haue desired to see.* The present estate of the Church may well be accounted better, then the estate of the holy fathers which liued vnder the law to whom that was shewed, but vnder shadowes and cloudes, which now appeareth plainly in the open face of Christ, For the vaile of the temple being rent, we doe enter by faith into the heauenly Sanctuarie, and thereby we haue a free accesse to God. For though the fathers content with their lot, nourished a blessed peace in their minds, yet this hindered them: not, but that they were caried further in their desirs. So Abraham saw, Iohn 8. 56 the day of Christ a farre off, and he reioyced. yet he desired to haue a nearer sight, but he obtained not his desire. For Simeon spake according to the desire of them all, when he sayd. Luke. 2. 29. Now let thy seruāt depart in peace. And it could not otherwise be, when vnder the burden of the curse, whereby mankind was oppressed, they were all enflamed with a desire of the promised deliuerāce. Therefore we know that as famished people they hungred after Christe, and yet they had a stayed faith,

faith, that they grudged not against God, but patiently suspended their desires vntill the full time of his reuealing.

## Mathevv. 13.

18. Heare yee therefore the Parable of the sower.

19. Whoso euer a man heareth the word of the kingdom and vnderstandeth it not, the euill one cometh, and catcheth away that which was sown in his heart, and thus is hee which hath receiued the seede by the way side

20. And hee that receiued seede in a stony ground, is hee which heareth the word, and incontinently with ioy receiueth it.

21. Yet hath hee no roote in himselfe, and dureth but a season for as soone as tribulation or persecution cometh, because of the worde: by and by he is offended.

22. And he that receiueth the seed among thornes, is he that heareth the word, but the care of this worlde, and the deceitfulnesse of riches choake the word, & he is made vnfruitful

23. But he that receiueth the seede in the good ground, is he that heareth the worde, and vnderstandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixtie fold, and some thirtie fold.

## Marke 4.

13. Againe hee sayd vnto them, perceiue yee not this parable? how then should ye vnderstand all other parables?

14. The sower soweth the word.

15. And these are they that receiue the seede by the way side, in whome the worde is sown: but when they haue heard it, Sathan cometh immediately and taketh away the worde, that was sown in their hearts.

16. And likewise they that receiue the seede in stony ground, are they which when they haue heard the worde, straightway receiue it with gladnesse.

17. Yet they haue no roote in themselues, & endure but a time: for when trouble and persecution ariseth for the word, immediately they be offended. 18. Also, they that receiue the seede among the thornes, are such as heare the word. 19. But the cares of this worlde, and the deceitfulnesse of riches, and the lustes of other things enter in, and choake the word, and it is vnfruitfull.

20. But they that haue receiued seede in good grounde, are they that heare the word, and receiue it, and bring forth fruit, one thirtie, another sixtie, and some an hundred.

## Luke 8.

11. The parable is this the seede is the worde of God.

12. And they that are beside the way, are they that heare: after ward commeth the deuill, & taketh away the word out of their heartes, least they should beleue and be saued.

13. But they that are on the stones, are they which when they haue heard, receiue the word with ioy: but they haue no rootes, which for a while beleue, but in the time of temptation goe away.

14. And that which fell among thornes, are they which haue heard and after their departure are choaked with cares & with riches & voluptuous liuing, & bring forth no fruite

15. But that which fell in good grounde, are they which with an honest and good heart heare the worde and keep it, & bring forth fruite with patience.

M A T H and Luke doe set downe the exposition of the Parable, as if that Christ had simply expounded it to his disciples without reproofing them: but in Marke he doth sharply reprove their slacknes, because that they which should become teachers of others, did not profit more then others. But the sum is, that the doctrine of the gospell being scattered abroad as seede, doth not bring forth fruite euery where, because it doth not alwayes fall vpon fruitfull and good ground

ground. Hee reheateth foure sortes of hearers, of which the first receiue no seede. The second sort seeme to receiue seede, but so, that it taketh no roote to liue by: in the third sort the corne is choaked: so there remaineth a fourth part which bringeth forth fruit. Not that of foure hearers one, or tenne of fortie, do embrace the doctrine, and bring forth fruit: fore it was not the purpose of Christe to appoynt a certaine definite number: nor to deuide them of whom he spake, into equall portions: but that there is not all waies one and the same increase of faith where the worde is sowed, but sometime in more abundance, sometime in lesse: he onely teacheth them that through diuers faultes the seed of life perisheth in many, in whome it either presently corrupteth or wythereth, or by little and little degenerateth. But that we may profite the better by this admonition, it is to be noted that he maketh no mention of the despisers, which do openly withstand the word: but they only are noted here, in whome there seemeth to be some aptnesse to be taught. But if the greater part of these doeth vanish away, what shall becom of the rest of the world, from whom the doctrine of saluation is openly debared? Now I will cōeto the particular points.

19. *When soeuer a man heareth the word of the kingdom and vnderstandeth it not.* First he maketh mention of barren and hard groundes, which receiue not the seede inwardly, because their heartes are not prepared. Such hee compareth to hard and dry earth, which is in the common hie way, which by continuall treading vppon, becommeth hard as pauement. I woulde wee had not so many of this sort at this day as wee haue, which though they offer themselues to heare, yet they stand as menne amazed, and feele no taste of it at all, and to speake in fewe woordes, they differ little from blockes or stones, wherefore it is no maruell if they vanishe altogether away. Christ sayeth that the worde was sowed in their heartes, which though it bee an improper speache, yet it is not without reason, for the sinne and wickednesse of menne taketh not away the nature from the worde, but it retaineth still the force of seede. And that is diligently to be noted, least wee shoulde thinke that the graces of God lost their forces, though they bee not effectuell in vs. For in respect of God, the worde is sowed in their heartes, but the heartes of all doe not receiue with meekenesse that which is grafted in them, as Iames exhorteth, 1.21. The Gospell therefore is alwayes in power a fruitfull seede, but not in deede. In Luke it is added, that the deuill taketh away the seede out of their heartes, least they beleeuing should be saued. Whereby we gather, that as hungry birdes behaue themselues in feedes time, so as soone as the doctrine is deliuered, this enemy of our saluation is present, & laboureth by violence to take the same away, before it can take moysture and bring forth fruit. This also is no small prayse of fayth, in that it is called the cause of our saluation.

20. *Hee that receiueith seede in the stony ground.* This sorte differeth from the former, for the temporall fayth, or faith for a season, as a conceiuing of seede, promiseth some fruit at the beginning: but their heartes are not so well and thoroughly brought in order, as may suffice to giue continuall nourishment to the same.

Of this sorte of menne also wee see too many at this day, which doe  
Z
greedily

greedely embrace the Gospel which shortly after doe waxe faint, because thei is no liuely affection in them to strengthen and continuethem in constancie. Wherefore let euery man examine himselfe throughly, least his hastinesse, which giueth a great shewe, speedily vanish (as men say) as a flame of stubble. For except the woorde doe throughly pearce the whole hearte, and take deepe rootes in the same the faith cannot haue continuall moysture to maintaine the same to continue. This readinesse is worthy to be praised, in that they receiue the word of God alloone as it is vttered, and that without delay and with ioy: yet we must know that it is to no purpose, vntil that faith shall gather a perfect strength, least it wither in the first springing. As for example, Christ sayeth: that they which are such, are offended with the trouble of persecution. And certainly, as the barrenesse of the ground, is tried by the heat of the sunne: so persecution and affliction discovereth their vanitie, whiche are lightly touched, I know not with what affection, and are not well endued with an earnest desire of godlynesse. Such are called by Matheue and Marke temporisers, not onely because they professing themselues to be Christes disciples for a time, and after fall away into temptation, but because they seeme also to themselues to haue a true faith, and therefore in Luke Christ sayeth that they beleue for a time. because that honour which they giue to the gospel, is like to faith. Yet notwithstanding it is to be noted that they are not truely regenerate with incorruptible seede, which neuer fadeth as Peter teacheth, 1. Pet. 1. 4 for that saying of Isai- as. 40. 8. The word of our God shall stand for euer, is fulfilled in the hearts of the faithfull, in whome the trueth of God once setled, neuer fadeth away, but flourisheth euen to the end. Yet they which do louingly and with some reuerence receiue the word of God, they doe beleue after a sort: because they differ from the vnbeleeuers, which either will not giue credite to God when he speaketh, or despiseth his worde. Onely let vs knowe that none are partakers of true faith, but they which being sealed with the spirit of adoption, do cal God father from their heart. Also, as that spirit is neuer extinguished: so it is impossible that the faith which it hath once engraued in the harts of the godly, should vanish away and perish.

22. *Hee that receiueth the seede among thornes.* In the third place he rehearseth them which were inwardly apt to nourish the seede sowaen, if they suffered not the same otherwise to be corrupted and spoyled. Christ compareth the pleasures of the world as euill desires, couetousnesse and other affections of the flesh to thornes. Though Matheue onely mentioneth the cares of the worlde with couetousnesse: but the meaning is all one, for vnder this word is comprehended the baies of pleasures (wherof Luke maketh mention) and all kinde of euill desire. For as thornes and other noysome weedes doe choake vpp the corne, which woulde otherwise prosper and growe vpp: so the wicked affections of the flesh preuayle in the hartes of menne, and ouergrow their faith, so that they ouerwhelme the force of the heauenly doctrine, which is not yet ripe. And though the euill desires doe possesse the heart of manne, beefore the worde of the Lorde make any shewe there, yet they seeme not to beare any rule at the first. But after the corne groweth, and promiseth to yeelde fruite, then growe they vp aloft. Therefore all men must diligently apply themselues, to roote vpp the thornes out of their hartes, least the worde

of God be choaked: for there is no man which is not filled with great abundance of thornes, as with a thicke wood. And certainly we see very few come to ripeness, because scarce the tenth man applyeth himselfe to roote them vp, no, nor to loppe and cut them. And the great abundance which should moue menne to be more diligent, causeth many to be more carelesse. Christ vseth the phrase of deceitfulness of riches for couetousnesse. And he purposely calleth riches, beguilefull or deceitfull, that men might thereby learne the rather to take heed & to beware of their snares. But let vs remember that as many affections as there be of our flesh, the abundance and varietie whereof is innumerable, so many lettes and hindrances there are to corrupt the seed of life.

23. *He that receiveth the seede in the good ground.* Christ compareth them onely to good and fruitfull grounde in whom the woorde of God not onely taketh rootes, and those deepe and sound, but which doe also ouercome all lettes, least they should hinder the fruite of the same. If any man obiekt that there can not any be found, void and free from thornes, the answer is easie, Christ speaketh not here of perfection of fayth, but only sheweth in whome the word doth fructifie. Therefore though the fruite be but small, yet whosoever degenerateth not from the sincere worship of God is counted good and fruitfull grounde. It behooveth vs to be diligent in rooting vp of thornes, but because that wee shall neuer bring to passe, no not by our daily labour, but that some remnants will alwayes remaine, yet let every one of vs endeavour to mortifie & to kill them, least they hinder the fruite of the woorde. That which followeth next, where Christe teacheth that all bring not forth fruit in like measure, confirmeth this sentence. For though the fruitfulness of that ground which bringeth forth fruite in thirty folde, is but small in comparision of a hundred folde, yet we see that Christ ioyne all those groundes together, which doe not altogether deceiue the labour and hope of the husband man. And we are hereby taught not to despise them, which grow not to great excellencie, when the housholder himselfe, though he preferre some one about the rest in respect of his high estate, yet he vouchsafeth the common shew of his fauourable goodnesse, also towards the inferiours. But Hierome wresteth very fondly these three degrees to virgins, widows and wiues, as though the fruite which the Lord requireth of vs, were onely tyed to virginitic, and that the godlinesse of the married were not oft more plentifull in bringing foorth all fruite of righteousnesse. This is also to be noted by the way, that Christe speaketh not hyperbolically of encrease of a hundred fold, for there were diuers regions at that time so fruitfull, as it appeareth by many Historyographers, which were eye witnesses of the same.

Matthew 13.

Mark.

Luke.

24. *An other parable pus he forth vnto them, saying: The kingdom of heauen is like vnto a man, which sowed good seede in his felde.*

25. *But while men slept, there came his enemy, and sowed Tares among the wheat, and went his way.*

22

26. And

26. And when the blade was sprong vp, and brought forth fruite, then appeared the Tares also.

27. Then came the seruantes of the housholder, and sayde vnto him: maister, sowedst not thou good seede in thy field? from whence then hath it Tares? 28. And hee sayd vnto them. The enuious man hath done this. Then the seruante sayd vnto him: wilt thou that wee goe & gather them vp? 29. But he sayd: nay, least while yee goe about to gather the Tares, ye plucke vp also with the wheat. 30. Let both grow together vntil the harvest, & in time of harvest, I will say vnto the reapers: Gather ye first the Tares, and binde them in sheaues to burne them: but gather the wheat into my barne.

Somewhat after.

36. Then sent Iesus the multitude away, & went into the house. And his disciples came vnto him, saying: declare to vs the parable of the Tares of the field. 37. The answered he and sayd vnto them: he that soweth the good seede, is the sonne of manne. 38. And the field is the world, and the good seed they are the children of the kingdom, and the Tares are the children of the wicked. 39. And the enemy that soweth them, is the deuill, and the harvest is the end of the world, and the reapers be the Angels. 40. As then the Tares are gathered and burned in the fire, so shall it be in the end of the world. 41. The sonne of man shall send forth his Angels, & they shal gather out of his kingdom all things that offend, and them which do iniquity. 42. And shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. 43. Then shall the iust men shine as the sunne in the kingdom of their father. Hee that hath eares to heare, let him heare.

That we may profite by this parable, it is worth the labour to consider to what purpose Christ applyeth it. Some thinke, least the confused multitude should flatter themselues in the outward profession of the Gospel, that he sayd, that in his field there is often mixed bad seede with the good, but that a day shoulde come wherein Tares should be seperated from the wheat. And therefore they ioyne this parable with the last, as if they both had one cause and one end. But to mee it seemeth otherwise: for hee doth therefore make mention of the separation, least the mindes of the godly should waxe faint with wearines, in beholding the confused mixture of the good with the euill: for though christ hath cleansed his Church with his bloud, that it should be without wrinkle and spot: yet he suffereth many faultes to remaine.

I speake not of the remnantes of the infirmities of the fleshe, to which all the faithfull are subiecte, after they are regenerate by the spirite of God.

But



But assoone as Christe hath gathered a little flocke vnto himselfe, many hypocrites insinuate themselues, peruerse men creepe in, and many wicked men thrust themselues in: and so it commeth to passe, that the holy company which Christ had separated vnto himselfe, is polluted with many filthy pollutions. Also this seemeth to be very absurde vnto many, that either vngodly or prophane, or wicked men should be nourished in the bosome of the Church. Furthermore there are many which vnder pretence of zeale are more frowarde then neede, if all things be not ordered according to their desire: because there doeth not appeare an absolute puritie, they doe either tumultuously depart from the Church, or else they ouerthrow and destroy the same through their outragious rigour. Wherefore in my iudgement this is the simple meaning of the parable. So long as the Church wandreth in this world, there shall hypocrites and wicked men be mixt with the good & syncere in the same, that the children of God might arme themselues with patience, and hold theyr faith strong and sure, amongest the offences with which they might be troubled. And it is a most apte comparison whē the Lord calleth the Church his fiede, because the faithful are the seede of the same, And though that Christ doeth say afterward that the fiede is the worlde, yet without doubt he properly applied this name to his Church, whereof he began his speach. But because he was to drawe his plough through all the coastes of the world, and till fields for himselfe in the whole world, and sowe the seede of life in the same, he applied that by a figure to the worlde, which rather agreed to a part of the same. Now it is to be noted what is meant by wheat, and what by the Tares. This cannot be vnderstoode of the doctrine, as if he should haue sayde, where soeuer the Gospell is preached, it is presently corrupted and defiled with wicked inuētions: for Christ would neuer haue forbid them to labour strongly in purging such a corruption. Neither was it lawfull for them to deale in this, as in the manners of men, to tolerate those vices which they could not punish: for so it should be lawfull to beare with wicked erroures, which ouerthrowe the purity of faith. Then Christe taketh away the doubt, when hee doeth by name call the tares, the children of the wicked. Yet againe it is to be noted, that this cannot be simplye vnderstoode of the persones of men as if God in the creation had sowed good men, and the deuill euill men. Which thing I doe therefore giue warning of, because the Maniches haue abused this place, that they might cast a colour vppon their fained deuce of two beginnings. But we knowe that what soeuer corruption is in the deuill, or in menne, the same is nothinge else but a corruption of sounde and pure nature. Therefore as God maketh not his electe (whiche are infected with originall sinne) good seede by creation, but regenerateth them by the grace of the spirit: so the deuill createth not euil menne, but depraueth them that were created of God, and thrusteth into the fiede of the Lorde, to defile the pure seede.

36. *Hee that soweth good seede.* Hee had sayde before, that the kingdome of heauen was like to a sower, but vnproperly, Yet the sense is euident, that the same doeth ofte befall in the preaching of the Gospell, as in the sowing of the feldes, that the Tare ouer groweth the Wheate. But hee setteth downe one speciall thing: saying, that the fiede was sowed with Tares by the deceite of the enemy: that yee might knowe that this came not by

chance nor naturally, that many wicked men should mixe themselves amongst the faithfull, as if they were all one corne: but lette vs learne to impute the faulte to this mischeife of the Deuill, not that the condemning of him shoulde deliuer meane from guiltinesse, but firste that wee lay no faulte vppon God for thys offence befalling to his Church: then that wee woonder not that Tares doe growe vpe in the Lordes field: sith Sathan doeth allwayes wathe to annoy it. Also, it is not without reason that Christe sayeth not that the Ministers of the woorde doe sowe, but himselve onely. Forthough it be not conuenient that this be restrained to his person, yet because he vseth our helpe, and applyeth vs as instruments in tilling of his field, so that hee alone worketh by vs and in vs, hee doth rightly challenge that to himselve, which after a sorte is common vnto his Ministers. Therefore let vs remember that the Gospell is not onely preached by the commandement of Christe, but by his directions and guiding, that wee should bee as his hands, and he as the onely authour of the worke.

39. *The haruest is the ende of the worlde.* This is a very troublesome estate, that the Church should be laden with the reprobate to the ende of the world: yet Christ doth therefore prescribe vs this time to prepare vs to patience, least we should feede our selues with vaine hope. It behooueth the pastours diligently to apply themselves to the purging of the Church, and in this behalfe al good men are to helpe them so farre as their calling will suffer. But when all menne haue generally put to their helping handes, yet they shall not profite so much as vtterly to purge away all filth from the Church. Therefore we must note that the purpose of Christ was nothing lesse, then by sufferance to nourish sinnes. His onely purpose is to exhorte the faithfull that they should not fainte because they are compelled to haue the wicked amongst them: Then it doth also serue to bridle and to moderate their zeale, which thinke it not lawfull to keepe companie but with pure Angels. The Anabaptistes also and such like, haue wickedly abused this Text, that they might driue away the vse of the sword from the Church. But the answer is easily made: for sith they themselves doe admitte excommunication, which rooteth out the wicked and reprobate for a time, why should not the godly Magistrates exercise the sword against the wicked, so oft as neede shall require? They take exception against this, saying: that in the one there is space giuen for repentance, which is not where the punishment of death is. As though the theefe found not comfort of saluation vpon the crosse. But let this answer suffice, Christ speaketh heere, neither of the office of Pastours nor of Magistrates: but hee applyeth himselve to take away the offence wherewith the weake are troubled, while they see the Church gathered, not onely of the elect, but of the filthy dregges of the wicked.

*The reapers bee the Angelles.* This worde may bee applied to this present purpose. The reapers in the fourth Chapter of Iohn, and the eighte and thirtie verse, are sayde to bee the Apostles, in respecte of the Prophetes, because they entered into their labours. And the commaundement is inioyned and giuen to all the Ministers of the woorde, that they shoulde bring forth fruite to the Lorde, which shoulde alwayes remaine, Iohn 15. 16. To the which that also appertayneth, that the corne waxeth white, Iohn

4. 35. and requireth the reapers : Also the harvest is great, but the labourers are fewe, Matthew 9. 37. But here is an other cause of this comparison: for they are sayde to bee planted in the field of the Lorde, which occupie a rounth in the Churche. Neither is that any Obiection, that Christe in the thirde Chapter of Matthewe, and the twelfth verse, is sayde (as soone as hee commeth fourth with his Gospell) to haue a Fanne in hande, wherewith hee woulde purge his floure. For there is described the beginning of the purging of the same, which hee sayeth cannot be brought to passe before the last day: for then it shall bee throughly performed in all poyntes. But though hee will then at last put his hand to purge the Church by Angelles, yet hee beginneth nowe to doe the same by godly teachers. Further more, hee attributeth these thinges to the Angelles, because they shall not stand idle at his tribunall seate, but they shall offer themselues to execute his commaundementes. They therefore which doe hasten preposterously to ouertourne whatsoeuer doth displease them, doe preuent the iudgement of Christe, as much as it lyeth in them, and by taking away the office from the Angelles they doe rashly vsurpe it themselues.

41. *They shall gather out of his kingdome.* That which followeth of all them which doe iniquitie, is not any thing diuers, but as an exposition of the former wordes, as if hee should haue sayde, that the time will then bee ripe and ready, wherein all thinges shall bee restored into their lawfull order, and so the wicked shall be taken away, which are now the offences. And they are so called because they doe not onely liue wickedly to themselues, but they weaken the faith of many, others they hinder from a right course, some they doe vterly overthrowe, others they cast downe headlong. By this we may take a profitable admonition, least we being compassed about with so many offences, should goe forward slouthfully and carelessly, but that we shoulde earnestly and diligently bend our selues to take heed. Their nicenesse is here also reprooued, which are so dainty, that they turne backe from their course, for euery small offence. It is hard for them I graunt, which are conuersant amongst many offences, not to stumble at the same, yea, and sometime to fall, but their mindes must bee strengthened and comforted with hope: because it is not to be doubted but that the Sonne of God, who commandeth his to goe through the middest of offences, will also giue strength to ouercome them all.

Hee also pronounceth a horrible iudgement against all hypocrites, & reprobate, which seeme now to be cheife Citizens in the Church, least they shoulde lay them downe in rest, in their vainglorious boasting. That Phrase of a fiery furnace, is a Metaphoricall speech. For as the excellency of the glory which is layd vp for the children of God, doeth exceede further beyond all our senses, then can bee expressed with any wordes: so the iudgement and punishment which remaineth for the reprobate, because it is incomprehensible, is set forth by a shadowe, according to the measure of our capacitie: the ignorance whereof, made the Sophister sturmoyle themselues in vaine, in disputations of noweight, as we haue already touched other where.

I knowe that some haue prosecuted more subtilly euery particular clause

of the same: but because it is to be feared least such subtleties which are not of any sounde foundation, shoulde leade vs to follies, I had rather deale more sparingly in such things, being contente with the simple and plaine meaning. If they that are so much delighted with such curiositie, shoulde be demaunded how the deuill shoulde sowe Tares amongst the good seede, while Christ slepte & knew it not, they haue not any thing to answer to it: yet I haue endeouored my selfe to bee sparing in these matters, so that I woulde not omitte any thing worthy and profitable to be knowne.

43. *Then shall the iust manne shine.* A notable comfort, that the children of God which nowe lie either ouerwhelmed with filth, or are hidde as people of no reputation, or are assaulted with reproofes and slaunders, shall then (as in a cleare skie, when all cloudes are scattered away) once shine cleare and freshly to bee beholden. And the Aduerbe of time, *Then* is very forcible, for it contayneth a secret opposition of the present state, and of the last day, in hope whereof Christe comforteth all his faithfull ones. The meaning there of is, though many wicked ones doe now flourish alofte in the Church, yet we must certainly hope for that happy day wherein the Sonne of G O D will extoll his children, and will wipe away all filthe, wherewith their beauty is nowe ouerwhelmed. It is true that the glory to come is promised to none, but them in whome the Image of G O D now shineth, and which through continuall degrees of glory are transformed into the same: but because the life of the godly is nowe hidde, and their saluation is inuisible, because it consisteth in hope: Christe doeth woorthily call them backe into heauen, that the faithfull may enjoy the glory promised them. And it is not to bee doubted, but that hee had respecte vnto the place of Daniell, that hee might thereby the rather touch his hearers to the quicke. As if hee shoulde haue sayde, whereas the Prophet preacheth of the excellent brightnesse to come, hee noteth withall a temporall darkenesse: and therefore that this Prophecie may haue place, the mixture which wrappeth and encloseth the elect of God with the reprobate for a time must bee borne with patience. Hee maketh not an equalitie in comparing this glory of the Sunne to the light. For as Christ doeth now distribute his giftes diuersly amongst the faithfull, so will hee also crowne the same in the last day. But that must bee remembered, that I sayde, that the restoring or renewing which is deferde to the latter comming of Christe, is onely compared with the mistie and cloudie estate of the worlde. The kingdome of the father as the inheritance of the godly is opposed against the earth, that they might remember that they are pilgrimes in the same, and so that they might aspire to heauen. For though the kingdome of God is said otherwhere to bee in vs, yet wee shall not fully enjoy the same, vntill God bee all in all.

Matth. 13.

31. Another Parable hee put forth vnto them, saying: the kingdome of heauen is like vnto

Marke. 4.

26. Also he sayde, so is the kingdome of God, as if a man should cast seed in the ground  
27. And

Lukē. 13.

18. Then sayd he, what is the kingdome of God like? or whereto shall I compare it?

19. Is

vnto a graine of mustard seede which a man taketh and soweth in his field.

32. Which indeede is the least of all seedes : but when it is growne, it is the greatest among hearbes, & it is a tree, so that the birdes of heauen come and buylde in the braunches thereof.

33. An other parable spake he to them, The kingdome of heauen is like to leauen, which a woman taketh, and hideth in three peckes of meale, till all bee leauened.

34. All these thinges spake Iesus vnto the multitude in parables, and without parables spake he not to them.

35. That it might be fulfilled, which was spoken by the Prophet, saying, I wil open my mouth in parables, and will utter the thinges, which haue bene kepte secreete from the foundation of the worldes.

27. And should sleepe, & rise vp night and day, & the seed should spring and grow vp, hee knoweth not howe.

28. For the earth bringeth forth fruit of her selfe: first, the blade, then the eares after that full corne in the eares.

29. And as soone as the fruite sheweth it selfe, anon he putteth in the sickle : because the harvest is come. 30. He said moreover, whereunto shall we liken the kingdome of God? or with what comparison shall we compare it?

31. It is like a graine of mustard seede, which when it is sowne in the earth, is as the least of all seedes that be in the earth.

32. But after that it is sowne it groweth vp, and is the greatest of all hearbes, and beareth great braunches: so that the fowles of the heauen may buylde vnder the shadow of it.

33. And with many such parables he preached the woorde vnto the, as they were able to heare it.

34. And without parables spake hee nothing vnto them, but hee expounded all thinges to his disciples apart.

19. It is like a graine of mustard seede, which a man tooke and sowed in his garde, & it grew & waxed a great tree, and the fowles of the heauen made nestes in the braunches thereof.

20. And againe hee said, whereunto shall I liken the kingdome of God? 21. It is like leauen, which a woman tooke and hid in three peckes of flour, till all was leauened.

22. And hee wente through all cities and townes, teaching and iourning towards Ierusalem.

By these parables Christe encourageth his Disciples, least they beeing offended with the small and base beginniges of the Gospell shoulde giue backe. We see how proudly prophane men doe despise and scorne the Gospell, because it is brought by meane and simple ministers : because it is not receiued with the lyking of the whole worlde, but hath a fewe disciples, and them for the most part men of no estimation nor reputation, euen of the common people. Whereby it commeth to passe, that the weake doe dispayre of successe, which they measure by the beginniges. But the Lorde beginneth his kingdome purposefully of meane and contemptible beginnings: so that the proceeding being such, as were not to be hoped for, doe the better set forth his power. Therefore the kingdome of God is to be compared to a graine of mustard seede, which is the least amongst seedes : yet it increaseth into such a height, that it becometh a tree, wherein birdes do build their nestes. It is also compared to leauen, which though it be but small, doth yet so spread the force of the same, so that a

great heape of meale be leauened therewith. If therefore the shew of the kingdom of Christ be contemptible to the eyes of fleshe and bloud, let vs learne to lift vppe our mindes to the great and inestimable power of God, which as it once created all things of nothing, so it dooth daily rayse vppe those things, which are not about the measure of mans vnderstanding: and let vs let alone the proude men, with their doggish scornings, vntill the Lord amaze them before they looke for it. In the meane season let not vs bee faint harted, but let vs arise by sayth against the pride of the worlde, vntill the Lord shew foorth the wonderfull testimony of his power, wherof he speaketh here. The word leauen is sometime taken in the worst parte, as when Christe warneth to take heede of the leauen of the Scribes: in like maner, when Paule teacheth, 1. Cor. 5. 6. that a little leauen sowreth a whole lumpe. But here is simply to be noted the applying of it to the present cause. Of the kingdom of God, & of the kingdom of heauen wee haue spoken other where.

**M A R. 26.** *So is the kingdom of God.* Though this similitude tendeth to the same purpose, that the two former doe, yet Christe seemeth earnestly to apply his speech to the miniters of his word, least they shoulde waxe colde in their office: because the fruite of their labour doeth not presently appeare. Therefore he setteth before them the husband-menne to follow, which in hope of a time to reape, doe cast the seede into the earth, and are not vexed with greedinesse, which neuer is at quiet, but they goe to rest, and arise againe: that is, they doe ordinarily apply their daily labour, & refresh themselues with their nightly rest, vntill the corne waxe ripe at length in the due time. Therefore though the seede of the word lie hid for a time, as if it were choaked or drowned, yet christ commaundeth the Godly teachers to be of good comfort, least distrust shoulde abate their diligence.

**M A T. 34.** *All these things spake he vnto them.* Although Marke sayeth expressly that Christ spake vnto them, as they were able to heare: yet it seemeth probable to me, that he vsed not these continual parables so much for instruction sake, as to make the hearers attentiuie and more apt for an other time. For why did hee expound the same familiarly to his disciples apart from the people? Was it because they were more ignorant then the common people? Nay verily: for his will was familiarly to deliuer his meaning and his minde vnto them, but he left others in suspence, vntill they should become more apt & ripe for the same. For these were but onely certaine entraunces into the Gospell, the fuller and plainer shew and declaration of the same hee deferred vnto a time more fit for the same. But the shewe of repugnancie, which seemeth to bee betweene this saying of Matth. and the prophesie of Isaiah, which was alledged a little before, is easily answered. For though he kept backe the light of the doctrine from the reprobate, yet not withholding this, he so applied himselfe to their capacitie, that he thereby made them inexcusable. Therefore hee followed that kinde of teaching, which hee knew to be apt and agreeable for his hearers, whom hee knew to be not yet sufficiently prepared to learne.

**35.** *That it might bee fulfilled.* Mathewe meaneth not that the Psalmes which hee citeth, is a peculiar Prophecie of Christe: but as the maiestic of  
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the spirit shone in the wordes of the Prophet: euen so was the force of the same set forth in the words of Christ. The Prophet beginning to speake there of the couenant of God, whereby he adopted the seede of Abraham, of his dayly benefites towards that people, and of the whole gouernement of the Church, he beginneth with great maiestie the Psalm 73. 2. I will open my mouth in parables: that is, I will not speake of light trifles, but I will speake wisely of most earnest matters. Hee meaneth the same also by hard sentences: for this repetition is commonly vsed in the Psalm. The word heere first vsed by the Hebrewes, signifieth comparisons or resemblances: then they referre this word to graue sentences, because that similitudes for the most parte do adorne and set forth the wordes: the seconde worde there vsed, they doe call sometimes riddles or hard speeches, sometimes apothegmes. And though Matthew seemeth to allude to that word parable, yet is it not to be doubted, but that he meaneth that Christ spake figuratiuely, that the phrase of his speech being more notable then the common speech of the common sorte, might giue some dignitie and weight to the same. And he sayth, that that was fulfilled, which was written in the Psalm: for hee sayth, that he entreated of the secret misteries of God in Allegories and figures, least the doctrine should waxe vile. Wee doe also gather hereby, that there is no absurditie, that Christ spake more darkely to the people for diuerse endes. For though his will was to conceale that, which hee spake from the reprobate, yet hee applyed so his speech, that his wordes were full of heauenly and diuine maiestie, that men astonished, might perceiue the same.

**L V. 22. Journeying towards Hierusalem.** It is doubtfull whether Luke spake of one only journey, or whether he meaneth, when Christ had walked through Iudea, and had gone through the coastes thereof teaching, that hee was wont at the feastes to goe vp to Hierusalem. And in the former part of the sentence hee seemeth to note what was the continuall trade of Christes life after that he entred into the office inioyned him by the father. Wherefore, that the later part may agree therewith, the meaning must be, that as oft as the feast dayes came, hee frequented the holy assemblies with others.

Mathew. 13.

Marke

Luke

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| <p>44. <i>Againe, the kingdome of heauen is like vnto a treasure hid in the fiede, which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath and buyeth that field.</i></p> <p>45. <i>Againe the kingdome of heauen is like to a merchant man, that seeketh good pearles.</i></p> <p>46. <i>Who hauing found a pearle of great price, went and sold all that he had, and bought it.</i></p> <p>47. <i>Againe, the kingdome of heauen is like vnto a draw nette, cast into the sea, that gathereth of all kinds of thinges.</i></p> <p>48. <i>Which, when it is full, men draw to land, &amp; sit and gather the good into vessels, and cast the bad away.</i></p> | <p>49. So</p> |
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49. So shall it bee at the ende of the worlde, the Angells shall goe forth, and seuer the bad from amongst the iust.

50 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

51. Iesus sayd vnto them, vnderstand yee all these thinges? They saide vnto him, yea, Lord.

52. Then said he vnto them, therefore euery Scribe, which is taught vnto the kingdome of heauen, is like vnto an housholder, which bringeth forth out of his treasure things both new and olde.

The two former similitudes tend to this end, to teach the faithfull to preferre the kingdome of heauen before the whole world, and therefore to renounce themselves and all the desires of the flesh, least they shuld be any way hindered from the obtaining of so great good. Also this admonition is very necessary for vs: for we are so enchanted with the deceitfull allurementes of the world, that the heauenly life is not remembered: and because that we are carnall, the spirituall graces of God are the lesse esteemed of vs. Therefore doth Christ rightly extoll so much the excellencie of the eternall life, that it should not grieue vs to leaue for that, whatsoeuer otherwise wee esteemed to bee most deare vnto vs. First hee sayeth, that the kingdome of heauen is like to a hidden treasure. For as for the most part wee sette much by these things, which are apparant: and so the new and spirituall life, which is proposed in the Gospel is not regarded: because it lyeth hidde shut vp vnder hope. This therefore is a most apt comparison of treasure, whose value decayeth not, though it lye vnder the earth hidde and whelmed from the eyes of menne. By which words wee are taught that the riches of the spirituall grace of God are not to be accounted of by the view of our flesh, or by the outward shew of the same: but as a treasure, though it be hidde, is yet to bee preferred aboue most gorgious riches. The other similitude doth likewise expresse the same. One pearle, though it bee but small, is yet so much esteemed, that a skilfull marchaunt doubreth not to sell his landes and houses, to buye the same. therefore though the wisedome of the fleshe apprehendeth not the excellencie of the heauenly life: yet we doe not consider of it, as the dignitie thereof requireth, except wee bee ready for that to deny those thinges, which shew gloriously before our eyes. Now, wee vnderstand the summe of both the parables: namely, that they are then apt to receiue the grace of the Gospell, which not regarding any other delightes, doe wholly addicte themselves and their studies to the obtraying of the same.

It is to bee noted that Christe sayeth, not that the hidden treasure or pearle is so much esteemed of all menne, that they would sell all that they haue for it: but that the price is sette of the treasure, after it is founde and knowne: and that the skilfull marchaunte hath this estimation of the Pearle. For in these woordes is the knowledge of the fayth noted: as if Christe shoulde haue sayde, the common sorte make no account of the kingdome of heauen: because they are men without vnderstanding, and cannot see suffici-



sufficiently how incomparable a treasure the Lord offereth in the gospel. Yet it is demanded whether it be necessary to renounce all other good things for the enjoying of eternall life. I answer briefly, this is the simple meaning of the wordes, the Gospel hath not the honour due to it, except we preferre it above all the riches, delights, honours and commodities of the world: & that we being so far satisfied with the spirituall graces, which it promiseth, that we should neglect what things so euer do withdraw vs from the same. For it behooueth them to be loosed from all hindrances, which aspire into heauen. Therefore Christ doth not exhort his faithfull ones, but to the deniall of those things, which are lets to pietie: yet he graunteth them so to vse and to enjoy the temporall benefits of God, as if we used them not.

46. *And he bought it.* Christ meaneth not by the word buying, that men should bring any recompence, whereby they might purchase to themselves the heauenly life: for we know vpon what condition the Lord calleth his faithful people in Isa. 55. 1. Come and buy without siluer, &c. But though the heauenly life, & whatsoever pertaine to the same be the free gift of god: yet we are said to buy the same, when we do willingly bridle the desires of the fleithe, that wee be not thereby hindered from the obtaining of the same, as Paul saith Philip. 3. 8. that all things were to him as losse and dongue, that he might winne Christ.

47. *It is like vnto a draw net.* Christ teacheth here no new thing, but confirmeth by an other similitude that which we had before, that the Church of God is mixed with good and euill, so long as it is conuersant vpon the earth. Yet it may be, that the ende of this parable is to an other purpose: to witte, that Christ not onely remedieth the offence, which troubleth many weakelings, because that puritie is not founde in the worlde, which were to be wished: but also that hee might keepe his disciples in feare and modestie, least they shoulde content themselves with a vaine title of fayth, or with a naked profession. I do willingly allowe both these endes, that Christ teacheth that the mixture of good and euil must bee patiently borne, vntill the ende of the worlde: because the true and perfecte restitution of the Church shall not bee before that time. Then that hee admonisheth that it sufficeth not, nay, it is to no purpose for vs to be gathered into the sheepfolde, except wee bee peculiar and chosen sheepe: to which purpose belongeth that saying of Paule. 2. Tim. 2. 19. The Lorde knoweth who are his: therefore let euery one that calleth on the name of the Lorde depart from iniquitie. Also he compareth the preaching of the Gospel very aptly to a nette drawne vnder the water, that we might know that the present state of the Church is a thing confused. For though our God, as he is the God of order, and not of confusion, commendeth discipline vnto vs: yet for a time hee graunteth the hypocrites a place amongst the faithfull, vntill hee at the last day doe bring his kingdome into perfecte order. Therefore as much as in vs lyeth, lette vs endeuour to correcte vices, and let filthinesse bee seuerely purged: yet shall not the Church be free from wrinckles and spots, before that Christ shall separate the lambes from the goates.

51. *Vnderstand yee all these thinges?* That must bee remembered, which wee sawe before, that all the Parables were expounded priuately to the disciples. But now after the Lorde hath familiarly and so louingly instru-

sted them, he also admonisheth them, that he hath not onely employed his labour in teaching thē, that they might onely be wise for themselues, but that they should impart vnto others that, which was committed to them. And by this meanes hee sharpeneth them and prouoketh them the more to endeouour to learne. Therefore he saith, that teachers are like to housholders, which are not onely carefull, for that they shall liue by themselues, but they haue also prouision layd vp in store for the nourishment of others. Then they liue not carelessly for a day: but they prouide for a much longer time to come. And the meaning is, that the teachers of the Church ought to bee instructed by long studie, that as neede shal require they may minister to the Church abundance of doctrine out of the worde of God, as out of a storehouse. That many of the old writers, by new and old doe vnderstand the law and the Gospell, seemeth in my iudgement to be wrested. I therefore doe take it more simply for the diuerse and manifold wayes of dispensing the mysteries, which they doe aptly & wisely apply to euery mans capacite.

Matth.

Marke.

Luke. 7.

36. And one of the Pharises desired him that he would eat with him: and he wente into the Pharises house, and sate downe at table.

37. And beholde, a woman in the citie, which was a sinner, when she knew that Iesus sate at table in the pharises house, she brought a boxe of oyntment.

38. And shee stode at his feete behind him, weeping, & beganne to wash his feete with teares. and did wipe them with the haire of her head, and kissed his feete, and annoynted them with the oyntment.

39. Nowe, when the Pharise, which bade him, saw it, hee spake within himselfe, saying, If this man were a Prophet, hee woulde surely haue knowne, who, and what manner of woman this is, which toucheth him: for she is a sinner.

40. And Iesus answered, and sayde vnto him, Simon, I haue somewhat to say vnto thee, and he said maister, say on.

41. There was a certaine lender, which had two debtors: the one ought fise hundred pence, and the other fiftie.

42. When they had nothing to pay, he forgauē them both. Which of them therefore, tell me, will loue him most?

43. Simon answered, and sayde, I suppose that hee, to whome he forgauē most. And he sayd vnto him, thou hast truly iudged.

44. Then hee turned to the woman, and sayde vnto Simon, Seest thou this woman? I entred into shine house, and thou gauest mee no water to my feete: but shee hath washed my feete with teares, and wiped them with the hayres of her head.

; 45. Thou

45. Thou gauest mee no kisse, but shee since th<sup>e</sup> time I came in, hath not ceased to kisse my feese.

46. Myne head with oyle thou didest not annoint: but shee hath annointed my feete with oyntement.

47. Wherefore I say vnto thee, many sinnes are forgiven her: for shee loued much. To whom a litle is forgiven the same doth loue a litle.

48. And he sayd vnto her, Thy sinnes are forgiven thee.

49. And they that sate at table with him, began to say within theselues, who is this that euen forgiveth sin<sup>n</sup>?

50. And he sayd to the woman, thy faith hath saved thee, goe thy way.

36. *And one of the pharises desired him.* This history declareth how overthrow all they are, which know not the office of Christ, in conceiuing, yea, & in seeking and taking offences. A Pharisee inuited Christ: whereby we gather that he was one, neither of the enuious and violent enemies of his doctrine, neither of the proud contemners. but though he was meeke, he was presently offended, when he sawe a woman gentlye admitted by Christ, who in his opinion should haue bene driuen from his company and speech: and therefore he denieth him to be a Prophet, because he knewe not the Mediatour, whose peculiar office it shoulde bee, to reduce miserable sinners into fauoure with God. This truely was somewhat to vouchsafe Christ the honour of a prophet. but he ought also to haue enquired to what end he should be sent, what he shuld bring and to be short, what was enioned him of the father, because he neglected the grace of reconciliation, whiche is speciallye to bee taken holde of in Christe hee thought him not to bee a Prophet. And certainly this womanne oughte to haue bene reiected, if shee had not by the grace of Christe her sinnes beinge abolyshed, obtained a new righteousness. Simone is deceiued onely in this, because not consideringe that Christe came to saue that was lost, he coniectureth rashlye that hee could not discern the worthy from the vnworthy Further, least any such disdainefullnes should ouerwhelme vs, let vs know first that Christ was giuen as a delyuerer of miserable and lost men, to restore them from death to life. Then let euery man examine himselfe and his life: so it shall come to passe that wee shall not wonder that others are receiued with vs: because no man shall be so bolde as to preferre himselfe aboute others. For hypocrisie onely puffeth men vp into securitie, so that they despise all others.

37. *A woman in the cittie, which was a sinner.* It is so worde for worde, as I haue translated it: Erasmus thought best to vse the preterpluperfect tense of the verbe, least any should thinke her then as yet to haue bene a sinner. But he leaue the verye meaninge of the wordes. Luke woulde note what the behaiour of the womanne was, and what all men thought of her. For though her sodeine change hadde made her an other womanne before G O D, then shee was before, yet the infamy of her former life was not as yet extinguished amongst men.

Therefore

Therefore by common iudgemente shee was a sinner, that is of a wicked and shamefull life. Whereuppon Simon doothe euill inferre that Christe had not the spirite of discretione, whoe knewe not that infamye so commonly knowne.

40. *Iesus answered.* Christe declareth by this aunswere how muche Simon was deceaued. For he reuealing and setting foorth his silente and secrete thoughte, proueth that hee hath some greater excellencie then the prophets, For, he answ. reth not his wordes, but he refuteth that, which he kept secrete within. And that not for Simons sake onely, but that wee all maye thereby learne that it is not to be feared, that hee shoulde reiecte any sinners from him who is readye no lesse lyberallye, as with outstretched armes to receiue all, then gentlye and louinglye to call them to him.

41. *Two debtors.* The summe of this parable is, that Simon erred in condemning the woman, whiche the heauenly Iudge hath cleared. And hee proueth that shee is righteous, not because she hath satisfied God: but because sinnes are forgiuen her: for otherewise the similitude should not agree, where Christ saith, the debtes were freely forgiuen the debtors because they were not able to pay. Therefore it is maruaile that so manye interpreters were so grossly deceaued, as though this woman should obtaine forgiuenesse by teares, annoynting and kissing of his feete. For the argument, whiche Christe vseth is not taken of the cause, but of the effecte: for this in order is first to receiue the benefit, then to giue thanks: and free forgiuenesse is here noted to be the cause of this mutuall loue. In summe, the argument, whereby Christ proueth that this woman is reconciled to God, is gathered of the fruities or the latter effectes

44. *Hee turned to the Woman.* The Lorde seemeth so to compare Simon with the woman that he maketh him bound onelye for small offences, But the manner of his graunting is, as if he should haue sayde, Simon imagine that thy guiltinesse were but sinall, from the which the Lorde hath deliuered thee: and that this woman was ouerwhelmed with many and most grieuous sinnes: yet thou seest that shee is forgiuen, and shee now doth testifie the same in deed For what meane these teares thus abundantly shedd? what the continual washing of my feete: what the precious oyntment, but that shee confeseth her selfe to haue beene ouerwhelmed with a wonderfull weighte of damnation? And now she embraceth the mercie of God so muche more earnestly, by how much shee acknowledgeth her selfe to haue greater neede of the same. Therefore by Christs words it can not be gathered, whether Simons debt was smal, and whether he was deliuered from the guiltines of the same. It is rather to be beleueed, that he was a blinde hypocrit, and then was yet drowned in the filthines of his sinnes. But Christ rested vpon this one thing, though shee had beene a wicked woman, yet the eare manifest signes of her rightousnesse, that to testifie her thankfullnes, she omitted no kind of dutie, and she declared by al meanes shee could how much she was bound to God: yet Christ admonisheth Simon that there is no cause why hee shoulde flatter himselfe, as though he were free from al fault. for he also had need of mercie. Then if he himselfe do not please God without forgiuenes, he ought by these signs of repentance and thankfulnes to consider, whatsoeuer this womã had sinned, was forgiue her. The words are to be noted

noted wherein this woman is preferred aboue Simon: namely, that she washed Christes feete with her teares, and wiped them with her hayres, when hee had not commanded to giue him so much as common water: that shee ceased not to kisse his feete, when he had not vouchsafed to receiue Christ with a kisse of salutation for a guest: that shee had powred precious ointment vpon his feete, and hee had not annoynted his head with oyle. Also this was the cause why the Lord, who was a singular example of a sparing and moderate life, suffered the cost of this ointment to be bestowed vpon him: because the miserable sinner shoulde by this meane testifye that shee oughte all to him. For hee desired not delights, nor was allured with pleasant sauour, nor allowed glorious decking, but looked only for an earnest testimonie of repentance: which is also set forth by Luke, as an example to vs: for the teares are witnessers of her sorrow, which is the beginning of repentance. Shee came behind Christ, and there threwe her selfe downe at his feete, in which appeared her shamefastnes and humility: shee brought her oyntment, and offered her selfe and all shee had in sacrifice to Christ. All these things are for vs to follow: but the shedding of the oyntment was a particular action, which should be yll drawne into a generall rule.

47. *Her finnes are forgiuen her.* Some thinking the verbe to haue beene of the moode of exhorting, doe gather this sense, sith this woman sheweth by these notable deeds, that shee wholly burneth with the loue of Christ, it is not meete that the Church should be more sharpe or hard against her, but that she should rather be gently entreated, though shee had grieuouly offended. But the manner of placing of the Greeke word being well considered, that subtil expostion may bee reiected, which the text refuseth. For a litle after Christ speaking to the woman rehearseth the same, where the maner of exhorting coulde not agree. And the contrary clause followeth this sentence, lesse is forgiuen to him that loueth lesse. Though the verbe of the present tense may bee resolued into the preter tense. For sith shee endeouored to performe carefully all the duties of pietie, Christ hereof inferreth, that though shee was couered with many sins yet the mercy of God was greater then that shee should bee accounted a sinner any more. But this loue is not sayd to be the cause of forgiuenesse, but a signe following after, as I sayd before. For this is the meaning of the words. They which see so great desire of pietie in a woman are peruerse Iudges, except they iudge thereby that God hath already beene mercifull vnto her, so that free forgiuenes hath in order gone before. For christ doth not dispute by what price me should obtaine the grace of God, but hee proueth that God hath now forgiuen this miserable sinner, and that mortall man should not be so hard against her.

48. *Thy finnes are forgiuen thee.* It may bee demanded to what ende Christ promiseth her againe that forgiuenes, which shee had obtayned, and whereof shee was assured. Some say that this was spoken not so much for her sake, as for others. But in my iudgement he had especiall regarde of her: as shall more evidently appeare by those things, which follow.

It is no maruaile that shee shoulde againe bee absolued by Christes woordes, which hadde tasted his grace before: and who was perswaded that hee was the onely sanctuary of her saluation. So it is necessary that

faith should alwayes goe before, when we aske of the Lord, that he would forgiue our sinnes. Neyther do we make this prayer in vaine, as a thing needlesse: but that the heavenly Iudge would more and more seale his mercy in our harts: and by this meanes quiet our consciences. Therefore though this woman had concealed faith by faith which shee had obtained, yet this promise was not superfluous: for it much auayled to the confirmation of that faith.

49. *They which sate at the table with him began to say.* Here we perceiue againe that men not knowing the office of Christ, doe thereof gather to themselves new offences. And this is the roote of euill, that no man searcheth his owne miseries, which without doubt would prouoke all men to seeke remedy. But it is no maruaile, if the hypocrites, which sleepe in their owne sinnes shoulde murmur at this, as at a strange and wonderfull matter, that Christ shoulde forgiue sinnes.

50. *Thy fayth hath saved thee.* Christ, to appease the murmurers, and withall to comfort the woman, prayseth her faith: as if he should haue sayd, how so euer these doe grudge, establish thou thy selfe constantly in that faith, which hath brought thee assured saluation. Yet Christ reserueth vnto himselfe that right giuen him of the father: for as the power of healing was in him, the faith is rightly directed to him. And it declareth that the woman was not lead by rashnes, or by ignorance to come vnto him, but by the direction of the spirit shee helde the right way of faith. Whereof it followeth, that wee cannot beleue in any other, then in the Sonne of God: but that we should make him the Iudge of life and death. For, if we ought to beleue in Christ, because the heavenly father hath giuen him power to forgiue sinnes, as soone as faith is applied to any other this his honour is of necessitie taken from him. By this saying also is their error confuted, which thinke that sinnes are redeemed by charitie: for Christe setteth here downe a farr other meanes, in that we embrace the mercy offered by fayth. In the last clause is noted the incomparable fruite of faith, which the scripture so oft commendeth, to witte, that it bringeth peace and ioy to the consciences, least through disquietnesse and trouble they should bee tossed hether and thither.

Mathew

Marke

Luke. 10.

38. Now it came to passe as they went, that he entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39. And shee had a sister called Mary, which also sate at Iesus feete, and heard his preaching.

40. But Martha was cumbered about much seruing, and came to him, and sayde, maister doest thou not care that my sister hath left me to serue alone? bid her therefore that shee helpe me.

41. And Iesus answered, and sayd vnto her, Martha, thou carest, & art troubled about many things.

42. But

42. But one thing is needfull, Mary hath chosen the better part, which shall not bee taken away from her.

38. *That he entred.* This history declareth that whether soeuer Christ went, hee was not giuen priuately to himselfe, nor to seeke his owne commodities or delights: but this was his onely desire, to profite others, and that hee might performe the office enioyned him of his father. For Luke declareth, that when he was friendly entertained of *Martha*, as soone as he was entred into the house, hee applyed himselfe to teaching and to exhorting. But because that this place is viley wrested to the praise of the life contemplatiue, as they call it, we must seeke out the naturall meaning, where by it shall appeare that the purpose of Christ was nothing lesse then to appoynt his disciples to liue in idlenesse and in colde speculations.

It is an olde error, that they which withdraw themselues from businesse, and apply themselues wholly to contemplations, do liue an Angelles life. And the Sorbonistes doe seeme to haue drawne their trifling about this matter out of *Aristotle*, who placeth his chiefst good thing, and the last end of mans life in contemplation, which, according to his iudgement, is the enioying of vertue. And when ambition hadde caried some to withdraw themselues frō the common trade of life, or that froward men had giuen themselues to solytaries & idlenesse, this pride also followed, that by doing nothing they imagined themselues to be like to Angels: for the traouelling life was so much disdaind of thē, as if it should withdraw vs from heauen. But wee know that men were created to this end, that they should labour, and no sacrifices do please God better, then that euery man should labour in his calling, and to apply himselfe to liue profitably for the common wealth. But how ignorantly they haue abused the words of Christ to proue their deuce, shall easily appeare out of the plaine sence.

Luke saith that *Mary* was at *Iesus* feete: doth he meane that she did nothing else all her life time? But the Lord rather commandeth that the times should so be deuided, that he which studieth to profit in God his schoole should not be an idle & a negligent hearer: but that he should put in practice that which he learned: for there is a time of hearing, & a time of labouring. Therefore the *Monkes* do very fondly wrest this place, as though Christ should compare the contemplatiue life with the labouring life: whē as Christ doth simply shew to what end and how he would be receiued. For though the hospitality of *Martha* is worthy of cōmendation, as it is praised: yet Christ noteth two faults in the same. The first is, that *Martha* exceeded measure in busiying her selfe. For christ had rather to be entertained sparingly, & with small charge, thē that the holy matron should take so much paine. The second fault was that *Martha* withdrawing her selfe, & being occupied in superfluous labors, made the cōming of christ vnprofitable for her. For Lu. noteth her excesse, in ḡ he mētioneth her much seruing, whē christ was content with a little. For this was as much as if a man receiuing a Prophet, should haue no regard to hear him, but should rather bury all ḡ doctrine with great & superfluous preparatiō. But the lawfull receiuing of the prophets is, when the profit is receiued

ceiued, which God appoynteth and offereth to vs by them. Now, we see that the diligence of Martha worthy of commendation, yet was not without fault. Also it had this fault more, that Martha pleasing her selfe in these troublesome labours, despised the godly desire that her sister had to learne. By which example wee are warned to take heede alwayes, least any in well doing preferre themselves aboue others.

42. *One is needefull.* Some expound it too coldly, that one kinde of meat is sufficient. Others dispute more subtilly, but besides the purpose of an vnitie. But Christ bent himselfe an other way: namely, that whatsoeuer the faithfull should take in hand to doe, and whereto soeuer they apply themselves, yet there is one ende, to the which it is meete that all things should be referred. The sum therefore is that wee wander about in vaine, if wee direct not all our actions to a certaine end. Therefore the hospitalitie of Martha was faultie, because that the principall matter was neglected, and she was wholly caried away in taking care about her busines. Yet the meaning of Christe is not that all other things are nothing this onely excepted, but order must be wisely holden, least the accessary, as they call it be more esteemed then the principall. *Mary hath chosen the good parte.* Here is no comparifon, as foolish and absurd interpreters do dreame: but Christ onely sayeth, that Mary is occupied in a holy & profitable exercise, from which she ought not to be drawne: as if he should haue sayd, thou mightest well here haue reprooued thy sister, if she following idleneffe, or being occupied in vaine cares, or desiring any other thing not meete for her calling, shoulde haue laide the whole burden of prouiding for the house vpon thee. But now when shee applyeth her selfe well, and profitably to hearing, it were not well to draw her from it: for such oportunitie is not had alwayes. Though others doe take the latter part other wise, as if Christ had sayd that Mary had therefore chosen the better part, because the fruite of the heauenly doctrine neuer falleth away, the which iudgement, though I do not reiect, yet I haue followed that, which I thinke doeth most aptly agree to the meaning of Christe.

Matth.

Marke.

Luke. 12.

13. *And one of the company sayd vnto him, maister, bid my brother deuide the inheritance with me.*

14. *And he said vnto him, man, who made mee a iudge, or a deuider ouer you?*

15. *Wherefore he said vnto them, take heede, and beware of couetousnes: for though a man haue abundance, yet his life standeth not in his riches.*

16. *And he put forth a parable vnto the, saying, The ground of a certaine rich man brought forth fruites plenteously.*

17. *Therefore hee thought with himselfe, sayinge, what shall I doe, because I haue no rounge, where I may lay vp my fruites?*

18. *And hee sayde, this will I doe, I will pull downe my barnes, and builde greater, and therein will I gather all my fruites and my goodes.*

19. *And*



19. *And I will say to my soule, soule, thou hast much goods laid vp for many yeeres: live at ease, eate, drinke, and take thy pastime.*

20. *But God sayd vnto him, O foole, this night will they fetch thy soule from thee: then whose shall those things be, which thou hast prouided?*

21. *So is hee, that gathereth riches to himselfe, and is not rich in God.*

13. *Bid my brother deuide.* The Lord being required to giue iudgment for the deuision of inheritance, refused to doe it. Sith this made for the nourishment of brotherly concord, and the office of Christe was not onely to reconcile men to God, but to bring them to mutuall consent: it is demaunded what the cause should be, why he would not end the strife betweene two brethren. And it appeareth that there were two causes especially why hee abstained from the office of a Iudge. First, sith the Iewes imagined the kingdome of the Messiah to be earthly, his will was to take heede, least hee should by any example nourish that errour. for if they had seene him deuide the inheritances, the rumour of that deede should presently haue bene spread abroad. So many hoped for a carnall redemption, and gaped too greedily after the same: the wicked gloried that he should bring new matters to passe, & that hee should overthrow the state of the Romane empyre. Wherefore there could not a better answer be giuen then this, whereby all men might vnderstand that the kingdome of Christ was spirituall. Therefore let vs learne to gouerne our selues soberly, nor to attempt any thing, which may be drawne into the worst parte. Secondly, it was also the Lorders will to make a difference betweene the politique Empyre of this world, and the gouernment of his Church: for he was created Doctor by the father, who should be by the sword of the worde cut downe thoughts and affections, and should pearce into the soules of men: but he was not a magistrate to deuide inheritances. So the theft of the Pope & his priestes is here condemned, which pretending themselues to be Pastors of the Church yet are so bolde as to inuade the earthly and prophane iurisdiction, which nothing pertaineth to their office. For there is somewhat, which is of it selfe lawfull, which yet belongeth not to euery man. Also in my iudgement there is a third particular reason: that is, because Christ saw this man leauing the doctrine and prouiding for his own household commodities. And this disease is too common, so that many professing the gospel, doubt not to abuse the pretence of the same for the increasing of their wealth, and to pretend the authoritie of Christ for their owne gaines.

This may be readily gathered by the circumstance of the exhortation: for except that man had abused the title of the gospel to his own game, there had not bin occasion giuen to Christ to condemne his couetousnes. Therefore the text doth sufficiently declare that this man was but a fained disciple, whose minde was drowned in fields or money bagges. Furthermore, the Anabaptistes do too foolishly inferre of this answer, that it is not lawfull for a Christian man to deuide inheritances, to thrust himselfe in, to deale with worldly affayres, or to exeute any ciuill office. For Christe argueth not of the matter it selfe,

but of his owne calling: because he was ordayned of his father to an other end, he sayth, that he is no iudge, because he hath no such commandement. Therefore let this rule be of force amongst vs, that euery man keepe himselfe within the bands of the calling, wherein the Lord hath set him.

15. *Take heede and beware.* First, he calleth his disciples backe from couetousnes, then, that he might purge the mindes throughly from this disease, he affirmeth that our life consisteth, not in abouндance: By which wordes is noted the fountaine and inward beginning, whence this mad desire of hauing ariseth. For the people doe commonly iudge, that the more a man possesseth, the happier his life is, and they imagine riches to bee the cause of a blessed life. Hence commeth that intemperate desire of hauing, which as a burning furnace sendeth out his heate, and yet ceaseth not to burne within. If that wee were perswaded that riches and all abouндance of goods, be helpe of this present life, which the Lord giueth vnto vs with his owne hand, and blesteth the vse thereof, this one thought would easily appease all wicked desires: and that do the faithfull finde true by their owne experience. For whereof commeth it to passe, that with stayed mindes they should depend of God alone: but because they binde not their life, nor make it subiect to abouндance of riches, but they rest in the prouidence of God, who onely both sustayneth vs by his power, & giueth vs as much as is meete?

16. *He put forth a similitude.* This similitude propofeth vnto vs, as in a glasse a liuely shew of that sentence, that men liue not by the abundance of their riches. For sith the richest doe also lose their life in a moment, what helpeth it to gather vp great heape of riches? All men grant this to be true, so that Christ speaketh nothing, but that which is vsuall and common, & which is in all mens tongues: but in the meane season how doth euery man apply and giue his mind Doe not all men rather so frame their liues, and so mixe their counsels & their reasons, that they may depart furthest of from God, placing their life in the present abouндance of their riches? Therefore all menne haue neede to waken themselues, leatt they imagining themselues to bee blessed by reason of their riches, should entangle themselues in the snares of couetousnesse. Also in this parable is set forth vnto vs the vncertaine shortnes of this life. Further, how riches doe profit nothing for the lengthening of this life. There is a third thing to bee added, which is not expressed, but may easily bee gathered out of the former, that this is a notable helpe to the faithfull, that seeking their dayly bread from the Lord whether they bee rich or poore, their onely rest is in his prouidence.

17. *What shall I doe?* The wicked are therefore doubtfull in their counsels, because they know not the lawfull vse of their riches: then because they being drunken in their peruerse hope, doe forget themselues. So this rich man setting the hope of his life in his great abouндance, shaketh the remembrance of death farre away. And yet is distrust annexed to this pride: for couetousnes, which neuer is filled, doeth yet neuerthelessse vex these rich men, as this rich man enlargeth his barnes, as though his belly being stuffed with his former barnes, had not yet inough. Yet Christ doth not expressly condemne this, that he doth the parte of a diligent and carefull housholder in laying vpp prouision:

but:

but because as a bottomlesse deepe hee woulde swallowe vp and deuour many barnes in his greedy couetounesse wherof it followeth that hee knewe not the true vse of plentifull promise. Now, when hee exhorteth himselfe to eating and to drinking, he remembereth himselfe no longer to be a manne, but becometh proud in his abundance. And wee doe daily see euident examples of this insolencie in prophane menne, which sette the heape of their riches, as brazen fortresses aganist death. When he sayth, my soule, eate and be mery: in this speach there is great force after the phrased of the Hebrewes: for he so speaketh vnto himselfe, that yet hee would declare that he hath abundance to fill the desire of his minde and all his senses.

20. *O foole, this night will they fetch away thy soule from thee.* There is an allusion in this worde *soule*. The rich man spake first to his soule, as the seat of all his affections: but now it is spoken of the life it selfe, or of the vitall spirite. The verbe *they will fetch*, though it bee the plurall number, yet, because it is indefinite, it signifieth nothing else, then that the life is in the power of an other, which the rich man accounted to be in his owne hande: which I doe therefore giue warning of, because that some do without cause imagine this to be spoken of the Angelles. And in this is the rich man reprooued of folly, that he knew not that his life depended of an other.

21. *So is he that gathereth riches to himselfe.* Sith it appeareth that there is here a comparison, the exposition of one parte of the sentence must be gathered out of the other. Let vs therefore define what the meaning of this is, to bee rich in God, or toward God, or in respect of God. They which are but meanely exercised in the Scripture doe know that the Greekes do vse oft one of these prepositions for an another. But it is no matter, which of the two wayes locuer be taken: for this is the summe, they are rich toward God, which trust not in earthly thinges, but depend of his only providence. Neyther is it of any waight, whether they haue abundance, or bee in wante: so that both sorts doe sincerely aske their daily bread from the Lord. For that which is opposed aganist it, to gather riches to himselfe, signifieth as much, as to neglecte the blessing of God, and carefully to heape vp great abundance, as if their hope were shutte vpe in their barnes. Of this may the end of the parable be gathered, that vaine are their counselles, and ridiculous are their labours, which trusting to the abundance of their riches, doe not repose themselues in God alone, nor are not content with his measure ready to beare both estates, and at length they shall beare the iudgement of their owne vanitie.

Matth.

Marke.

Luke. 13.

1. *There were certaine menne present at the same season that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifices.*
2. *And Iesus answered and sayde vnto them, suppose yee, that these Galileans were greater sinners then all the other Galileans, because they haue suffered such things?*

3. I tell you nay: but except yee amend your liues, yee shall all likewise perish.
4. Or thinke you that those eighteene, vppon whom the tower in Siloam fell, and slew them, were sinners above all men that dwelt in Hierusalem?
5. I tell you nay: but except you amend your liues, yee all shall likewise perish.
6. He spake also this parable, A certaine manne had a figtree planted in his vineyarde, and hee came and sought fruite thereon, and found none.
7. Then sayde he to the dresser of his vineyard, behold, this three yeares I haue come and sought fruite of this figtree, and finde none, cutte it downe: why keepeth it also the ground barrent?
8. And he answered, & said vnto him, Lord, let it alone this yeare also, till I digge round about it, & doing it,
9. And if it beare fruite, well: if not, then after shalt thou cutte it downe.

2. Suppose yee that these. This place is very profitable euen for this cause, for that this disease is engrafted almost in vs all, that being too sharpe & seueri iudges against others wee flatter our selues in our own sinnes. So it falleth out, that we do not onely exaggerate the sinnes of our brethren more sharply then is meete, but also if any aduersitie come vnto them, wee condemne them as wicked men and reprobates. In the meane while, whosoeuer is not touched with the hand of God, sleepech carelesly in his owne sinnes, as if hee had God fauourable and mercifull: wherein there is a double fault. For as oft as God chastiseth any man in our sight he admoniseth vs of his iudgements, that euery one should learne to examine then: selues, and to consider what they haue deserued. And that he spareth vs for a time, it is of his benignity and mercy, wherby he calleth vs to repentance, & it ought to be far from vs from taking occasion thereby of sluggishnes. That Christ therefore might correct that wicked iudgemēt, wherciu we become enemies to them that are in miseries & in afflictions, and that hee might withall shake away those pleasures, wherin euery man flattereth himselfe: first, he teacheth that they are not the worst, which are hardest handled of all others: because God so executeth his iudgements in that order and maner as hee shall thinke good, so that some are presently punished, others doe rest long in idleness & pleasures. Then he saith, that as many calamities as befall in the world, are so many testimonies of the wrath of God. Whereby we gather what destruction there remaineth for vs, except we amend. The there ariseth occasion of exhortation of this, that some brought woorde that Pilate mingled mans bloud with sacrifices: to witte, that sacrifices by such an haynous deed might come into detestation. And because it is likely that this reproach was done to the Samaritanes, which were fallen from the pure worship of the lawe, it was an easie and a ready matter for the Iewes by condemning the Samaritanes to iustifie themselves. but the Lord turneth them an other way.

And

And because the wickednesse of the whole nation was odious & infamous vnto them, hee demaundeth of them whether they thinke that those wretches which were slaine by Pilate, were worse then all others : as if he should haue sayde, it is not knowne vnto you, that that land is full of wicked menne, and that there remaineth many yet aliue, which were worthy of the same punishment. A blinde therefore and a wicked iudge is hee, which measureth the finnes of menne by the present punishments. For the worst manne is not first punished : but out of many the Lorde chuseth a fewe to bee punished, in whose person hee teacheth the rest that hee is an auenger, that all might feare him. But after hee hadde spoken of the Samaritanes, hee came nere to the Iewes themselues : For in those dayes when eightene menn were slaine with fall of a tower of Hierusalem, hee affirmeth that they were not the wickedest, but in the destruction of them, hee sayeth that there was an example of teriour sette foorth vnto all menne : for if God hath shewed a token of his iudgement vpon them, others shall nothing the rather escape his hand, though they bee borne with for a time. And Christ forbiddeth not, but that the faithfull should be diligent in considering the iudgements of God : but he appointeth this order to be holden, that they should begin at their owne finnes. For hereof shall great profit come, so that they shal with voluntary repentance preuent the iudgement of God. To the which purpose that exhortation of Paule doeth also pertain, Ephes. 5.6. Let no man deceiue you with vaine wordes, for from these things cometh the wrath of God vpon the children of disobedience.

6. *Hee spake also this Parable.* The summe tendeth to this purpose, that many which are worthy of destruction, are tollerated for a time : yet they shall gaine nothing by the delay, if they goe forward in their obstinacy. For hence cometh a wicked flattery, wherein the hypocrites doe harden themselues, & become more obstinate, because they consider not their owne miseries, except they bee forced : and therefore so long as the Lorde winketh, and suspendeth his corrections, they imagine with themselues that they are well agreed with him. So they nourish vppe themselues in securitie, as if they had made a covenant with death, and with the graue, as Isaias sayeth, 28. 15. Therefore doeth Paule inuey against them so vehemently to the Romanes, 2. 5. because they heape vppe for themselues, the wrath of God against the later day. And wee knowe that the trees are sometimes preserued, not because they are alwayes profitable and fruitfull to their owners : but because the carefull and wise husbandmen attempteth and tryeth euery way before he will stocke vppe his fiede or his vineyarde. But we are hereby taught, that the Lorde hath great reason of his forbearing, when he doeth not presently reuenge himselfe vpon the wicked, but deferreth their punishments. Whereby mans rashnes is put to silence : least any shoulde be so bolde as to murmure against the chiefe iudge of all men, if he doe not alwayes execute his iudgements in like sorte. But the comparison is here made betweene the Lord and the steward, not because the ministers of God do exceede him in mercy and meekenesse, but because the Lorde doth not only prolong the life of sinners, but he also husbandeth them diuers waies, that he might gather better fruite.

Matthewe.

Marke.

Luke 13.

10. And hee taught in one of the Synagogues on the Sabbath day.
11. And behold, there was a woman which had a spirit of infirmity 18. yeares, and was bowed together, & could not lift vp her selfe in any wise.
12. When Iesus saw her, he called her to him, and saide to her, woman, thou art loosed from thy disease.
13. And hee layd his handes on her, and immediatly she was made straight againe, and glorified God.
14. And the ruler of the Synagogue answered with indignation, because that Iesus healed on the Sabbath day, and sayd vnto the people: There are sixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.
15. The answered him the Lord, and said: Hypocrite, doth not each one of you on the Sabbath day, lose his ox or his asse from the stall, & leade him away to the waters?
16. And ought not this daughter of Abraham, whō Sathan had bound, loe 18. yeares, be loosed from this bond on the Sabbath day?
17. And when hee had sayd these thinges, all his aduersaries were ashamed: but all the people reioyced at all the excellent thinges that were done by him.

I haue determined to gather together into this one place, those things which are red in diuers places, set down by Luke alone, without expresse noting of the time, as we haue sayd elsewhere, that the Euangelistes were nothing curious in this behalfe. Our returne shall after be the better to the common Harmony. Here is report made of a myracle in healing of a woman, & the Iewes maliciously conceiued an offence, because the Lord healed her on the Sabbath day. Luke sayth that the woman was holdē with a spirit of infirmitie, so that the bodie was shrunke vp with the shrinking of the synewes. But because he doth not otherwise describe what kind of disease it was, it seemeth not to be any cōmon disease, nor any such as the phisitions knew: therefore he calleth it a spirit of infirmitie. For we know that the deuill applyeth himselfe to plague men with strange & vnwonted diseases. Wherin the diuine power of Christ shewed it selfe more euidently in triumphing ouer sathan: not that sathā ruleth our men at his owne pleasure, but as he hath power giuē him of the Lord to hurt. But as the Lord being the only authour of all good things, yet he doth chiefly shew his glory in especiall & extraordinary benefits: so also he would haue the power & tyrannie of sathan especially knowne in extraordinary scourges, though hee also vse his hand in light chastisements, with which he doth daily chastise vs.

11. *Woman thou art loosed.* Christe in this myracle as in others, giueth a testimony both of his power and of his grace. For hee sayeth that he came for that cause that hee might helpe them in misery. The power is expressed in these words: woman thou art loosed: for of his authoritie he saith that he had the deliuc-

deliuerance in his hand. Yet he addeth an outward signe, of the vse, whereof wee haue entreated oher where. That the people glorifieth God, it testifieth to vs that this heavenly benefit was euident. For it was no obscure worke which might by disputation be applyed cyther way, but it was such as gaue great and certaine occasion of praysing God. Whereby the wickednesse of the maister of the synagoge is reuealed.

14. *There are fixe daies.* This controller dareth not condemne Christ openly, but he turneth the poyson of his frowardnes an other way, condemning Christ ouerthwartly in the person of the common people. And he was growen in malice to a madnes without reason he warneth thé that there are 6. daies appointed for labour: but how wickedly and foolishly defineth he that labor which is not permitted but for those 6. daies? Why doth he not also forbid them entring into the synagoge, least they should breake the Sabboth? Why doeth hee not commaund them to abstaine fró the exercises of godlines? If that men are only restrained fró their own works on the sabboth day, how wicked is it then to tie or restrain the spirit of God? He commádeth thé to come to be healed on other daies: as though the power of God should lie & sleep on the sabboth, and shuld not rather that day more exercise the same for the saluatió of his people. For to what purpose are the holy assemblies, but that the faithfull should seeke & craue the ayd and helpe of God? Therefore this wicked hypocrite speaketh, as if the lawfull obseruation of the sabboth, should hinder the course of Gods benefites should exclude men fró calling vpon him, & should depriue them of his grace.

15. *Each one of you on the sabboth day.* When it was an easie matter to refell so grosse malice with diuers arguments, Christ was content with this one: if it be lawfull to shew kindnes on the sabboth day to beastes, they saine a very preposterous worship, if on that day the children of God should not be helpé. But there is a double cõparison in the wordes of Christ: of the beast with the daughter of Abraham, and of the halter wherewith the asse or oxe is tied to the manger, with the bandes of sathan wherin he holdeth men bound to their destruction, You (sayth he) which are so scrupulous obseruers of the sabboth, dare lose your oxen and asses, that they may be led to the water, why shall it not then be lawfull for me to performe the like dutie to the elect people of God, especially where greater necessitie requireth it? namely, when any man is to be deliuered from the snares of Sathan? And though this wicked reprehender held his peace for shame, yet we see that Christ wrought not any miracle so notable which the wicked did not cauill at. Neither is it any maruaile if Sathan applyed all his studie and endeouour to this purpose, that he might peruert the glory of Christ, who ceaseth not dayly to scatter his cloudes, that he might by them obscure the holy workes of the faithfull. It is to be noted that Christ calleth her the daughter of Abraham, whose body had beene 18. yeeres in thrall to sathan: and hee called her so, not onely in respect of the stocke, as all the Iewes generally were proud of this title, but because she was one of the true and naturall members of the church. Wherein we do also behold that which Paule teacheth, 1. Cor. 5. 5 that some are deliuered to sathan for the destruction of the flesh, that the spirit might be saued in the day of the Lorde. And the continuance of that time teacheth vs not to despaire though the Lord doth not presétly heale our miseries.

Mathew.

Matthew.

Marke

Luke 13.

31. *The same day there came certaine Pharises, and sayd vnto him: Depart and goe hence: for Herod seeketh to kill thee.*
32. *Then sayde he vnto them: Goe yee and tell that Foxe: Behold I cast out deuils, & I will heale still to day and to morow, and the third day I shall be perfited.*
33. *Neuerthelesse, I must walke to day, and to morowe, and the day followinge: for it cannot be, that a Prophet should perish out of Ierusalem.*

Also it cannot be certainly coniectured when this befell, but that it is euident that Christ was then in Galile, as in all the course of his trauaile, hee was more then other where. For they which would seeme to bee his freindes, perswade him to be out of Herodes iurisdiction, if that he would be safe. Now, it is vnknowne howe they were affected which gaue this counsell: but I rather coniecture, when they saw the most part of the people there giuen to Christ, so that the doctrine of the Gospell was euery where receiued, they assayed to driue him to some other place. It is to be noted who these warners were. Luke sayth that they were some of the Pharisies, but we know that secte was not so mercifull to Christ, that it should be probable that they were carefull of his life. What then? certainly their purpose was by casting a feare before him, to driue him away into some corners: for so they hoped that it shoulde come to passe, that in short time his authoritie shoulde decay, and his whole doctrine shoulde vanish away. But yet wee must consider the purpose of Sathan, the cheife master and framer of this deuise: for as by fearing the sonne of G O D, he sought then to hinder the course of the Gospell, so he now inuenceth and frameth new terrours, wherewith he might discourage the ministers of Christ, and enforce them to leaue their course.

32. *Tell that Foxe: behold I cast out deuils.* It is certaine that hee speaketh of Herod Antipas. And though he had the maners of a Foxe, and a disposition no lesse seruile then crafty, yet I doe not thinke that hee comprehendeth the subtiltie of his whole life vnder this name Foxe: but his secreete deceites where hee attempted to vndermine the doctrine of the Gospell, when with open warre hee durst not set vpon it. For Christ declareth, though hee was crafty, that yet hee shoulde preuayle nothing by his deuices. I sayth he, what guiles soeuer hee deuifeth, will to day and to morowe, doe the office layde vpon me of God: and when I come to the ende of the race, then shall I bee offered vppe in sacrifice. Yet, that the meaning of the wordes may bee more plainly set downe vnto vs, in the first parte of the sentence Christe graunteth, that the third day after, that is, shortly after, he should die: and thus hee declareth that he can by no feare of death be driuen frō doing his duty, to the which with a settled purpose of the minde hee goeth without feare. Then hee addeth that it is a vaine sheve of feare which is obiected by those false fained warners, because there is no danger of death other where, then at Ierusalem. But in the second part hee reprooueth the Pharisies sharply, doe you, who I see shall be my  
butchers



butchers, warne me to take heed of Herode? Though the vpbraidenge goeth further: for he not only sayeth, that he is ready to die at Ierusalem, but it is also a denne of the Iewes, where almost all the Prophets were slaine. It is true that many were slaine other where, and especially at that time, when the cruell rage of Iesabell was hotte against them: but because that continually the prophets were not in any other place more cruelly delt w.th: Christ layeth worthily this reproofe vpon the wicked inhabitants of the holy Citie. And for the most part it befell the Prophets to bee slayne there: for sith the wickednesse came from thence, wherewith Iudea was filled, that also was the felde wherein God exercised his prophets. For we know that the more the doctrine of the Gospell shi- neth, and the nearer it commeth to the wicked, the madder they become. Yet this is a horrible example, that the place which was chosen to be the sanctuary of the worship of God, and to bee the house of the law, & of the heauenly wise- dome, should be defiled not with one or two murders, but with the ordinary slaughter of the Prophets. And hereby it appeareth how obstinate the vnthank- fulnes of the world was in refusing sound doctrine. Though the exclamation which followeth presently after in Luke, seemeth so to bee ioyned to this, as if Christe hereof taking occasion, did then enuy against Ierusalem: yet I rather thinke, when Luke hadde sayd before that Ierusalem was embrewed with the Prophets blood, yea, and that it was by continual course of many ages the cruel and sacrilegious slaughter house, occupied in murdering the Prophets, pre- sently according to his manner hee addeth a sentence which agreed with that speach. For wee see in diuers places before, that it was no vnwonted thing in him, to gather into one place, sayings of Christ vttered at sundry times.

Matth.	Marke.	Luke 11.
		37. And as he spake, a certaine Pharise he sought him to dine with him: & he went in and sate downe at the table.
		38. And when the Pharise saw it, he marueiled that he had not first washed before dinner.
		39. And the Lord sayd vnto him, in deede ye Pharises make cleane the out side of the cuppe, & of the platter: but the inward part is full of rauening and wickednesse.
		40. Yee fooles, did not he which made that which is with- out, make that which is within also?
		41. Therefore giue almes of those things which are with- in, and behold al things shall be cleane vnto you.

This heere sette downe, agreeth in parte, but not wholly with that doctrine in the fifteene Chapter of Mattheu, that Christe of purpose neglected those outwarde rites inuented by menne, (in obseruing whereof, the Iewes were to too carefull) that hee might correcte the superstition of the people, and especially of the Scribes. GOD hadde commaunded some certaine washings in his lawe, in the which hee profitably exercised his people in the meditation of true puritie. The Iewes not beeing content with this mediocritie,

mediocritie, added many other washings, specially that no man should eate, except he had washed, as Matke declareth more plainely in the 7. chapter, and also appeareth in the 2. of Iohn. Also to this faulte was added a wicked confidence, because they hauing no regard of the spirituall worship of God, thought they had well discharged themselues, if they had set vp a figure in the place of God. And Christ not being ignorāt that the contempt of this ceremony would be offensively taken, yet omitted the same, that he might shew that God made small account of the outward cleanesse of the flesh, but required the spirituall righteousness of the heart.

39. *In deed eye Pharises.* Christ doth not reprove the pharises in this place, as he doth in Matth. & Mar. because they preposterously worshipped God with mens inuentions, & brake the lawe of God through their owne traditions: but he only toucheth their grosse hypocrisie, because they desired puritie but in the eyes of men, as if they had nothing to do with God. And this reproofe lighteth vpō all hypocrites, which establish a righteoulnes in the ceremonies cōmanded by God. And therefore Christ concludeth more then if he should haue saide that God is worshipped in vaine with the cōmandements of men: for he generally condemneth that error, that God should bee worshipped with ceremonies & not with faith and pure affection of the heart. And though the Prophets alwayes had a great controuersie about this matter with the Iewes: yet the dispositiōs of men are so prone to hypocrisie, that proud error preuailed, that God shuld be pleased with outward worshippings void of faith. But chiefly they were so astonied in Christes time, that religiō then only stood in meere trifles. Therefore hee inueigheth against the Pharises, which are busily occupied in washing the cuppes, & nourish inwardly in their hearts most filthy spots of rauening and wickednes. And he cōdemneth their folly by this reason, that God which created the inward soule of man, as well as the body, could not be pleased only with an outward shew. For this chiefly deceiueth men, that either they do not consider that they haue to doe with God: or else they transforme him according to the vanity of their imaginatiō, as though he differed nothing frō a mortall man.

41. *But of those things which are within.* Christe after his manner calleth the Pharises backe from ceremonies to charitie, affirming that men, as well as meats, are not clesed with water but with loue. Yet he would not in those words lessen the grace of God, nor reiect the rites of the law as vaine and vnprofitable: for hee directeth his speach against them, which carelessly mocke at God with naked signes: as if he should haue said, it is only the lawfull vse which sanctifieth the meates. And they only do vse the meates rightly and iustly, which helpe the want of the poore with their aboudance. Therefore it were better to giue almes of that aboudance which we haue, then by scrupulous washing of hands and cuppes, to neglect the poore. That which the Papistes doe gather hereof, that almes are satisfactions by the which we are purged from sinnes, is so sonde, that it needeth no long confutation. For Christ disputeth not here, with what price it behooueth vs to obtaine forgiuenesse of sinnes: but that they doe eate their bread rightly, which bestow part vppon the poore. For I doe take the Greeke woorde here vsed, signifieth that which is presently had, and not as the olde interpreter and Erasmus doe translate it, for that which remaineth,

neth. It is best to reserue those reproofes which do presently follow for an other place. For I doe not thinke that Christ then presently at the table did so inuey against the Scribes and the Pharisies: but Luke set that downe here which was spoken at an other time: as wee haue often sayd that the Euangelistes regarded not the order of the time,

Mathew.

Marke,

Luke 14.

1. *And it came to passe, that when he was entred into the house of one of the cheife Pharisies, on the sabboth day, to ease bread, they watched him.*
2. *And behold, there was a certaine man before him, which had the dropsie.*
3. *Then Iesus answering, spake vnto the expounders of the lawe, and Pharisies, saying: Is it lawfull to heale on the Sabbosh day?*
4. *And they held their peace. Then he tooke him, and healed him, and let him goe.*
5. *And answered them, saying: which of you shall haue an Asse, or an Oxe falne into a pit, and will not straighe way pull him out on the Sabbosh day?*
6. *And they could not answer him to those thinges.*

This historie containeth nothing else but a miracle wrought by Christ, wher by he reproveth the superstitious obseruation of the Sabboth. Neyther was his purpose as some imagine, simply to abrogate the Sabboth: but onely to shewe that neither the worke of God, nor the dueties of charitie doe violate the holy rest which is commanded in the law. Also it is vncertaine whether the manne which had the dropsie was purposely brought thither by their appointment: for certainly he could not come to the table by aduenture, nor enter into a private house without the leaue and will of the Lord of the same. Wherefore it is likely that he was brought thither craftely to tempt Christ, which yet was no lesse foolishly then wickedly done of them: because they had experience before what Christ was accustomed to doe, as oft as like occasion was offered.

5. *Is it lawfull to heale on the Sabbosh day?* The meaning of the question is this, whether the healing of a manne ought to bee accounted amongst those vorkes which doe breake the Sabboth. If they should haue sayd that the obseruation of the Sabboth should be broken by this meanes, there was an exception ready, that it is the worke of God. And the law of the Sabboth containeth nothing else, but that men should rest from their owne labours. And Christ first asketh the question of them, that hee might thereby preuent the offence. Therefor the cause was not in him that they were not pleased, but in their obstinate malice. Not that he alwayes bound himselfe to this condition (for oft times not regarding the offence, he performed that which was inioyned him of his father): but his will was to teach by this example, that he wrought not his miracles on the Sabboth dayes rashly, but that he was ready to giue an account of what he did. But they do declare by their silence, that they had rather tak occasion to reprehend him, then to be moued by the study of the law. Therefore christ hath

not to regarde, what they iudge of his doing, because it is euident that they would willingly take occasion of offence.

5. *Which of you shall haue an Ass.* Though they were vnworthy that Christ should endeour to mitigate their displeasures: yet he declareth that hee hath done nothing against the obseruation of the Sabbath. All be it he doth this not so much of purpose to teach them, as that he might thereby deliuer himselfe frō their slaunders, for he knew that they shewed themselues rather to bee blinded with poysonfull hatred, then to yeelde themselues to be taught by reason: but his will was not to triumph ouer their malice, while he enforced the for shame to hold their peace. For if it bee lawfull to helpe brute beastes on the Sabbath day, it were too vile a thing, not to doe the same dutie to man framed and made after the image of God.

Mathew.

Marke

Luke. 14.

7. He spake also a Parable to the guesstes, when he marked how they chose out the cheife roumes, and sayd vnto them.

8. When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefest place, least a more honorable man then thou, bee bidden of him.

9. And hee that bidde both him and thee: come, and say to thee: Give this man roume, and thou then begin with shame to take the lowest roume.

10. But when thou art bidden, goe and sit downe in the lowest roume, that when he that had thee commeth, hee may say vnto thee: Freind, sit vp higher, then shalt thou haue worship in the presence of them that sit at table with thee.

11. For whosoever exalteth himselfe, shall bee brought low, and he that humbleth himselfe, shall be exalted.

12. Then said he also to him that had bidden him, when thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen, nor the rich neighbours, least they also bid thee againe, and a recompence be made thee.

13. But when thou makest a feast, call the poore, the maimed, the lame, and the blinde.

14. And thou shalt be blessed, because they can not recompence thee: for thou shalt bee recompenced at the resurrection of the iust.

7. *Hee spake to the guesstes.* Wee knowe howe greatly ambition raigned in all the Pharisees and the Scribes. That as they proudly desired to raigne ouer all men, there was also a contention mutually amongst themselues, which should be the chiefest. For men desirous of vaine glory haue this affection, that euery one of them doeth enuie each other, while euery one of them desireth to drawe that to himselfe, which others thinke to bee due to them. So the Pharisees and Scribes, when they challenge that the people

people should giue vnto thē the title of the holy order, now they strue amongst themselves for the degree of honour, because euery of them chaleng to himselfe the cheife place. Christ aptly derideth this their ambition with a fit similitude. For if any man occupy the cheife rounge at an other mans stable, and then bee enforced to giue place to a better, he shall be set lower by the maister of the feast, not without shame and ignominie. And it is necessary that the same should befall to all them that proudly lift vp themselves to rule ouer others, for God shall cast them downe with shame. For it is to be noted, that Christ preacheth not heere of the outward and ciuill modestie: for we see the proudest men, oft times excell in this behalfe, and for ciuilitie, as they say, they pretende the greatest modestie. But by a similitude taken from the vse of men, hee teacheth vs what wee should bee inwardly before God: as if hee shoulde say: If it befall vnto a guest, which foolishly chose the highest rounge, to bee thrust downe into the lowest, and with shame he desire that hee had neuer climed thither: therefore, least God put the same thing in practise amongst you, so that your arrogancy be stained with extreame ignominie, willingly submit your selues to humilitie and modestie.

II. *Whosoever exalteth himselfe.* This clause declareth that Christ spake of ambition: for he sheweth not what vscth to befall in the common life of men: but heere he maketh God our iudge, who resisteth the proud, and pulleth down their proude looks, but giueth grace to the humble. The scripture is full of such places, that God will be enemy to all them, which desire to lift vp themselves, so that of necessitie they must haue battell with God, which doe arrogate any thing to themselves. For this is the pride, so to glory in the giftes of God, as if there were any worthinesse in vs, which of our owne deseruing should extoll vs: as againe, onely a fained casting downe, ought not to be accounted humility, but the true humbling, that is, when we rightly acknowledg in our owne selues our owne infirmitie, not listing vp our selues, knowing that wee excel by the onely grace of God.

12. *When thou makest a dinner.* They which thinke that those feasts are here simply condēned, which kinsfolkes & freinds do make amongst themselves, doe take away that part of humanity from amongst men. For this were rather barbarous then austere, to shut thy kinsfolkes from thy table, & onely to giue place to strangers. Neither was it the purpose of Christ to driue vs from all neighbourhood, but onely to shew that charitie was little vsed in the ordinary dealinges of the world: for as it is no liberality to bestow any thing vpon the rich men in hope of gaine, from whom we hope to receiue the like, but a kinde of vsurie: so those works for reward are not accounted of before God, nor are woorthy of the name of charitie. If I bid my kinsfolkes or rich friendes to supper, it is humanitie not of it selfe to be condemned, but it smally auayleth to prooue charitie: for oft times wee see them which are wholly addicted to themselves, to bestow great charges in receiuing their friends most delicately, What then? thou mayest furnish thy table with rich men, so that in the meane season thou neglectest not the poore: so it is lawfull to feast with thy freindes and kinsfolkes, so that thou reiectest not strangers, if that they be poore, and thou hast habilie to helpe their neede. The summe is, they which are liberall to their kins-

folkes and freindes, but are hard to the poore, are worthy of no prayse: because they exercise no charitie, but prouide onely for their owne gaine and ambition. But Christ speaketh to his hoast by name, whom hee saw was giuen too much to sumptuousnesse and to dainties, and so to get prayse and fauour of rich men, so that he smally regarded the poore. So vnder the perfon of this one man, are all they reprobud, which ambitiously spend those things they haue, either for their owne glory, or to get like recompence: and yet they will bestow nothing vpon the poore, as if they were afraid, that what soeuer they bestowed freely, were lost. Therefore Christ sayth that they are blessed, which are liberall with out hope of earthly rewarde: for it is euident that they haue regard to God. But there is no cause why they set theregard of profit before their eyes, or which desire the prayse of the people, should looke for any reward from God.

## Matthew 22.

1. Then Iesus answered, and spake vnto them againe in Parables, saying
  2. The kingdom of heauen is like vnto a certaine king, which married his son.
  3. And sent forth his seruants, to call them that were bidden to the wedding but they would not come.
  4. Again, he sent forth other seruants, saying, tel the which are bidden: behold I haue prepared my dinner, mine oxen and my fatlings are killed, & all things are ready: come vnto the marriage.
  5. But they made light of it, and went their wayes, one to his Farme, and another about his marchandise.
  6. And the remnant tooke his seruants and intreated them sharply, and slew them.
  7. But when the king heard it, he was wroth, and sent forth his warriours, & destroyed those murtherers, and burnt vp their citie.
  8. Then said he to his seruants. Truly the wedding is prepared: but they which were bidden, were not worthy.
  9. Goe yee therefore out into the high wayes, and as many as yee finde, bid them to the marriage.
  10. So those seruants went out into the high wayes and gathered together all that euer they found, both good & bad so the wedding was furnished with guests
11. Then

## Marke

## Luke 14.

15. Now, when one of them that sate at table, heard those things, he said vnto him: Blessed is hee that eateth bread in the kingdom of god
16. Then sayd he to him: a certaineman made a greate supper, and bade many.
17. And sent his seruant at supper time to say to them that were bidden, Come: for all thinges are now readie.
18. But they all with one consens began to make excuse: The first sayd vnto him, I haue bought a Farme, and I must goe out and see it: I pray thee haue me excused.
19. And another sayd, I haue bought five yooke of oxen, and I goe to prooue them, I pray thee haue me excused.
20. And another sayde, I haue married a wife, and therefore I can not come.
21. So that seruant returned, & shewed his master these things. Then was the good manne of the house angrie, and sayde to his seruant: Goe out quickly into the places and streetes of the citie, and bring in hither the poore and the maimed, and the halfe, and the blinde.

- 11. Then the king came in, to see the guests, and saw there a man, which had not on a wedding garment.
- 12. And he said vnto him: friend, how camest thou in hither, & hast not on a wedding garment? And he was speechlesse.
- 13. Then said the king to the seruants: Binde him hand and foote: take him away, and cast him into utter darkenes: there shall bee weeping and gnashing of teeth.
- 14. For many are called, but few are chosen.

- 22. And the seruant said: Lord, it is done as thou hast commanded, and yet there is roume.
- 23. Then the maister sayd to the seruant: Goe out into the high wayes and hedges, and compell them to come in, that my house may bee filled.
- 24. For I say vnto you, that none of those men which were bidden, shall tast of my supper.

1. Then Iesus answered. Though Matthew rehearse this parable amongst other Sermons made by Christe about the last Passeouer: yet because hee appoynteth no time, and that Luke expressly affirmeth that he spake this when he sat at the Pharises table, it seemeth best to follow this order. Also, because the purpose of Matthew was to shewe for what cause the Scribes were kindled with extreme madnesse amongst other his odious Sermons he set downe this also, and brought it into that course, neglecting the order of the time. This history set downe by Luke, is to bee noted, that when one of the guesstes hadde sayde, that they are blessed which eate bread in the kingdome of God, Christ tooke occasion therby to reprove the vnthankfulness of the Iewes. And though it bee scarce credible that the Pharises guest and friend should breake out into these wordes, of an earnest affection of godlinesse: yet it seemeth not to me to be spoken in scorne or iest: but as men touched with a small faith, & not openly wicked, doe without regarde speake amongst their cuppes, of eternall life: so I thinke that this man cast out this speach of the blessednesse to come, that he againe might gather somewhat from Christ. And his words do declare that he as yet faouered nothing, but that which was grosse and earthly. For he vseth not the phrase, to eate bread Metaphorically, for the enioying of the eternall glory: but he seemeth to dream I know not of what state replenished with prosperous abundance of all things. Yet the meaning is, that they are happy which eate the bread of God, after he hath gathered his children into his kingdome.

2. The kingdome of heauen is like. As that Spartane sayd in times past, that the Athenians knew what things were right, but would not doe them: so Christe here reprooueth the Iewes, that they coulde speake many notable wordes of the kingdome of God: but when God calleth them louingly and gently vnto him, they contemptuously refuse his grace. And it is not to bee doubted but that hee pincheth the Iewes by name, as shall better appeare somewhat after. But Mathew differeth from Luke in this, that he setteth downe many circumstances, when the other doth summarily only propose the matter it selfe. So Mat. sayth that a king prepared a mariage supper for his sonne. Luke doth simply make mention of a feast. He maketh mention of many seruants, this speaketh not but of one. He noteth many sendings, this but onely one. He sayth that some of the seruantes were beaten or slaine, this speaketh onely of the contempt.

Lastly, hee reporteth that hee was cast out, which came into the feast without his marriage garment, of whome there is no mention in Luke. But wee haue other where noted also the like difference, when as Matthew hath bene more plentifull and large in entreating the same matter. But in the summe they agree very well, that when God had vouchsafed a peculiar honour to the Iewes, preparing as it were a banquetting boarde for them, they despised the honour offered them. That many interpreters doe apply the marriage of the kings sonne to this, that Christe was the end of the lawe, and that God had not regard to any other purpose, in his couenant, then that hee might set him ouer his people, and might ioyne his Church to him in a holy band of spirituall mariage, I doe willingly embrace and allow. And that hee sayeth that his seruants were sent out to call them that were bidden, in these words he noteth a double grace of God: to witte that hee preferred the Iewes before other nations, then that hee reuealed vnto them their adoption by the Prophets. For hee alludeth to the vsuall manner of menne, which making mariage feastes, doe write downe a catalogue of them, whom they woulde haue for their guesstes: then they bid them by their seruants. So God chose the Iewes before all others, as though they should be his familiar friendes: then he calleth them by his Prophets, that they might be partakers of the promised redemption, which was to bee feasted at the mariage. And though they which were first called, liued not vnto the comming of Christe: yet we know that the saluation was proposed in cōmon to all, wherof they were deprivied by their vnthankfulnesse and malice: for that people wickedly despised the calling of God from the beginning.

4. *Again hee sent forth others.* Hee speaketh so, as if they were the same menne, because it was one body of the people. But the meaning is, when that happy and ioyfull day of redemption drewe neare, they were warned that they might be ready in time: for the time was appointed them long before. And now Christ sayeth that they were called at the very poynt of the time, that they might hast to come. For the first calling whereof he maketh mention, comprehendeth all the former Prophesies to the preaching of the Gospell. And though that people hadde ragged against the Prophets, yet hee accuseth the olde people onely of pride and contempt, because their fury increaseth with the time, which at length was powred with all violence vpon Christ and the Apostles. But hee sayth that the seruants which were sent last, euen at supper time, were sharply entreated and slaine: so when as outrageous crueltie was ioyned to the proude reiecting of the grace, that people brake out into the extreamest sinnes. Yet he layeth not this offence vpon them all together: for in the last calling which was by the Gospell, the grace of God was partly reiected by carelesse contemners, & partly reiected furiously by hypocrits. And so commeth commonly to passe, that the more God calleth the wicked to saluation, the more they brake out against him. Now that part of doctrine is to be entreated which is both in Matthew and Luke: to wit, that one went to his farme, another to his husbandrie: or as Luke reporteth, one excused himselfe that he had married a wife, an other hadde bought a Farme, an other had bought five yoake of oxen. By these words Christ declareth that the Iewes were so giuen to the worlde and earthly things, that none of them had leasure to come to God. As while the cares of the world doe



doe hold vs bound, they are so many allurements to withdraw vs from the kingdome of heauen. But it is a vile and a shamefull matter, that men created for the heauenly life, should as beastes be caried to transitory things. but this disease is spread euery where, so that one scarce of a hundred, preferreth the kingdome of God before vaine riches, or other commodities, And though all haue not the same disease, yet euery one is caried by his owne couetousnes into a contrary course: so it commeth to passe that men run out of order hither and thither. Furthermore, it is to be noted that prophane men make shew of honest pretences, for the refusing of the grace of God, as though their sloth were to be excused, which applying themselves to the affaires of this present life, doe little esteeme the heauenly inheritance. But we see that Christ, that hee might draw vs from such delights, teacheth that no man should thinke with himselfe that hee hath profited any thing, while they entangle themselves with these earthly hinderances. Nay, the fault of men is doubled, while they hinder themselves with things which are otherwise lawfull, by the which they ought rather to be holpen. For to what ende doth God grant vs the commodities of this present life, but that he might allure vs vnto him? but euery man is so farre from being holpe so by the benefits of God, that he should aspire to heauen, that the holy mariages, the fields, and the other riches, are so many snares which do hold men bound to the earth.

7. *But when the king heard it* Mathew only maketh mention of this punishment. For in Luke there is no word spoken of iniurie done to the seruants. They both say this, that they were excluded & deprived from the honor of the feast, which came not at the time appointed. And this doctrine is also common to vs, for the same destruction which Christ pronounceth against the Iewes, remaineth for all those wicked ones, which doe violently rise against the ministers of the Gospell. And they which are withdrawn with earthly cares, so that they regard not the calling of God, al these as famished men, shal at length miserably waite away for want. Therefore so oft as he calleth vs, let vs be ready and glad to follow.

9 *Goe ye therefore out into the high wayes.* After he hath shewed them to bee vnworthy of the grace of God, which doe proudly refuse the same offered vnto them, now he sayth others shall be placed in their roome, and euen the most base and contemptible of the common people. And heere is the calling of the Gentiles described, which should prouoke the Iewes to iea'ousie, as it is sayd in the song of Moses, Deut. 32. 21. They haue moued mee to iea'ousie with those which are no Gods: and I againe will moue them to iea'ousie, with those which are no people, I will prouoke them to anger wth a foolish nation. Because they were first cholen, they imagined that his grace was so tied to them as if God coule not be without them, and it is knowne how proudly they despised all others. Therefore vpon a graunt hee compareth the Gentiles to beggers, blinde and lame. And hee sayth they are called out of the hedges and high wayes as forenners and strangers: and yet hee affirmeth that they should be placed in the roome despised by the friendes and neighbours. So that which was more darkely forespoken of by the Prophets, of erecting a new Church, he setteth downe more plainly. And certainly this reproofe was the heape of the vengeance of God, Romanes 11. 17. that God cutting them off,

hath grafted the wilde branches into the roote of the Oliue, & by casting the out, he receiue the polluted and filthy Gentiles into his owne house. If that hee spared not the naturall branches then, the same vengeance shall fall on vs now, if wee answere not our calling. And the supper shall not bee lost, which was prepared for vs, but God will procure himselfe other gueses.

**L V K. 23.** *Compell them to come in.* This is as much as if the housholder should command to bring in the beggers with hard words, & to leaue out none of the worst of the. In which words Christ delareth, that God will rather gather together all the offscourings of the world, then that he would admit those vthankfull men to his table. Yet he seemeth to allude to the maner of the calling of the gospel, because the grace of God is not simply proposed vnto vs, but to the doctrine, there are also added spurres of exhortations, in which the wonderfull goodnes of God is seene, who when hee seeth vs that are called to him, to bee slouthfull, he solliciteth vs importunately from slouthfulnesse: and he doth not onely stirre vs with exhortations, but also he compelleth vs by threatnes to come to him. Yet I doe not disallow that Augustine vsed this testimonie very often against the Donatists, that hee might proue that the disobedient and rebellious might be lawfully compelled by the Edictes of godly princes, to the worship of the true God, and to the vnitie of faith: for though faith is voluntary, yet we see their stubbernesse may well be tamed by these meanes, which obey not except they be compelled.

**M A T. 11.** *Then the king came to see the gueses.* Nowe Christ doth not heere reprove the Iewes, for despising wickedly the grace and calling of God: but hee forewarneth them betime, which were to bee placed in their roume, least when God should vouchsafe to make them partakers of his owne table, they should defile the holy mariages with their filthines. Therefore he hath taught hitherto that the Iewes for their wicked contempt, should bee deprived of that speciall priuledge of honor: and that he would call of the prophane & reiected Gentiles, which should succede in their place. And now he declareth that of this number also they shall bee cast out, which doe defile the church: for when God calleth all men generally by the gospel, many vnclane & filthy men thrust in, which though they occupy a place for a time amongst others, when God ouerseeeth his gueses, they are cast out of doores, and throwne to punishment. The summe is. Not all they which shall once enter into the church, shall bee partakers of the heavenly life, but they which shall be found attired fit for the heavenly palace. Also there is a contention in vain about the mariage garmēt, whether it should be faith, or a holy and godly life: for neither faith can be seperated from good works, & good works do not proceede but from faith. But this only was the meaning of Christ, that we are called of the Lord, of this condition, that we might be renewed in spirit according to his image, & that we should therefore alwaies remaine at his house, that the old man with his pollutions should be put off, & that we should meditate a new life, that the apparell might answere to so holy a calling. But it is demanded how it should agree that the begger should be punished with so seuer a punishmēt, because he brought not a mariage garmēt: as though it were a new thing for those wretches which seeke their liuing in the high waies to be torne and deformed? I answere, heere is not declared whence that garment should haue bin had: for whomsoeuer the Lord calleth, he also apparelleth,

leth, & fulfilleth all things in vs, as is saide by Ezechiel, 16. 7. when God founde nothing in vs, but miserable nakednesse, & filthy spots, he hath cloathed vs with excellent ornaments. We know also that the image of God is not otherwise repayed in vs, but whē we put on Christ. Therefore christ doth not say, that those poore men shall be cast out, which bring not a precious garment fetched out of their owne chest, but they which are found in their sins, when God shall come to examine his guests. And the conclusion doth shew the ende of the parable, there are few chosen, though many are called. Whereby we gather that all the particular clauses of the same are not to be searched subtilly: for Christ said not before, that the greater part should be cast out, but only maketh mentiō of one: but here we heare, that of a great nūber few are retained. And certainly, though at this day more are gathered into the church by the voyce of the Gospell, then were in times past by the law, yet very few approue their faith by newnes of life. Wherefore let vs not flatter our selues with a vaine title of faith, but let euery mā diligētly examine himselfe, that in the last choise, he may be accounted amongst the lawful guests. For as Paul admonisheth, 2. Tim. 2. 19. 20. the vessels in the house of the Lord, are not all of one sort, therefore let euery one that calleth on the name of the Lord depart frō iniquity. I do not here dispute further of the eternall election of God, because the words of Christ tend not to any other purpose, then that the outward profession of faith sufficeth not, that God should acknowledge for his, whofoeuer seeme to haue giuen their name to his calling.

Matth.

Marke.

Luke. 16.

1. And he said also vnto his disciples: There was a certaine rich manne, which had a steward, and hee was accused vnto him, that he wasted his goods.
2. And he called him, and said thus vnto him: How is it that I heare this of thee? Giue an account of thy stewardship, for thou maiest be no longer steward.
3. Then the steward sayde within himselfe: what shall I do: for my maister will take from me the stewardship? I cannot dig, & to beg I am ashamed. 4. I know what I will do, that whē I am put out of the stewardship, they may receiue me into their houses. 5. Then cald he euery one of his masters debtors, and said vnto the first. How much owest thou vnto my master? 6. And he said, an 100. measures of oyle. & he said to him: take thy writing, & sit down quickly, & write 50. 7. Then saide hee to another. How much owest thou? And he said an 100. measures of wheat. Then he said to him. Take thy writing, & write foure score.
8. And the Lord commended the vnjust steward, because hee had done wisely: wherefore the children of this world, are in their generatiō, wiser thē the childrē of light.
9. And I say vnto you, make you friendes of the riches of iniquity, that when yee shall want, they may receiue you into euerlasting habitations.
10. Hee that is faithfull in the least, hee is also faith-

full in much: and he that is vniust in the least, is vniust also in much.

11. If then ye haue not beene faithfull in wicked riches, who will trust you in the true treasure?

12. And if yee haue not beene faithfull in an other mans goods, who will giue you that which is yours?

Somewhat after.

14. All these things heard the Pharises also which were couetous, and they mocked him.

15. Then he sayd vnto them, yee are they which iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

The summe of this Parable is, that wee should deale louingly & kindly with our neighbours, that when we shall come to the tribunall seat of God, the fruite of our liberalitie may returne vpon vs. And though the similitude seeme to be hard and far fetched: Yet the end sheweth that christ had no other purpose in it. And hereby we perceiue that they apply themselves too fondly, which in parables do scrupulously sift out all periculer poyntes. For Christe comāndeth not here by liberall gifts to redeeme, deceits, thefts, prodigall spending & other offences of an euill stewardship: but when as God hath made vs stewards to bestow all those goodes which he giueth vnto vs: here is a meane prescribed vnto vs, which in time when the count day shall come, shall ease some from extreme rigor. For they which imagin that almes shall make a recōpence for a luxurious & dissolute life, do not sufficiētly cōsider, that this is first enioynd to vs, that we should liue soberly & temperately: then that waters should flow vnto vs out of a pure fountaine. It is certaine that no man is so thrifty, which shall not sometime lose the goods laid vp with him: & therefore euen they which apply themselves to the greatest sparing, are not altozether free from euill bestowing. Adde also, that there are manifolde abuses of the gifts of God, so that some comit offence an other way, & I deny not, but as we finde our selues guiltye of euil bestowing: so this should the rather stirre vs vp to the duties of charity. But we ought to see an other end before vs, then that wee should by paying the price of redemption escape the iudgemēt of God. to wit, that liberality being wel & holily bestowed, should only bridle and correct superfluous expences: then, that our kindnes towards the brethren, might prouoke the mercy of God towards vs. Wherefore the Lord doth not here shew his disciples a way to escape, whereby they might deliuei themselves from guiltines, when the heauenly iudge shall aske an account of the, but he warneth them to take heed betime, least they beare the punishmēt of their cruelty, if they be taken wastfully spoyling the blessings of God, no way applying them to good vse. For this is alwayes to be holden: What measure any man meateh to others, it shall be measured to him againe, Matth. 7. 2.

8. *The Lord commended.* It is here also euen to see that he shall do very fondly, that shall stand vpon each particular poyntes. For sith, that to giue of an other mans goods, is nothing praye worthy, who would beare it with a patient mind to be spoyled by a wicked varlet, that at his pleasure should releasē his debtes?

This

This certainly were a token of too grosse blockishnesse, that any manne should see part of his substance spoyled, and to allow that the rest shoulde bee stolne from him, and giuen to others. But this was the only purpose of Christ, which he addeth presently after, that men prophane and giuen to the worlde are wiser and wariier in looking to the accountes of this transitory life, then the children of God are carefull of the heauenly and eternall life, or bent to the studie and meditation of the same. For, by this comparison he vpbraydeth vs of our slouthfulnesse beyond all reason, that at least we haue not like care to provide for that to come, which prophane men haue in providing for themselves in this world. For how vile a thing is it, that the children of light, in whom God shineth by his spirit and his word, should slow and neglect the hope of eternall blessednes offered them, when as worldly men are so greedily caried to their commodities, and are so prouident and wise about the same? Hereby we gather that the wisdom of the spirite and of the flesh are not compared together (which could not be without the reproofe of God himselfe) but that the faithfull are onely stirred vpe more willingly to consider those things, which appertaine to the life to come, and that they should not shut their eyes at the light of the Gospell, when they see blinde menne to see better in the darke then they. And truly it behooueth them to bee the more affected, when they see the children of the world to see longe before for this life, which is transitory, and which passeth away in a moment.

9. *Make you friends.* As Christe commaunded not heretofore to offer sacrifices to God of things stolne: so now hee meaneth not, that eyther excusers or patrons shoulde bee sought for, which should hide and defend vs vnder their defence: but he teacheth that by bestowing louingly, that the fauour of God is obtained, who promiseth that he likewise will be mercifull to them that are mercifull and kinde. But very fondly and absurdly doe they reason, which doe gather of this, that we are holpen by the prayers and suites of them that are dead: for, so whatsoeuer is bestowed vpon the vnworthy, should be lost. But the wickednesse of the men hinder not, but that the Lord writeth vpe in his tables whatsoeuer we bestow vpon the poore. Therefore the Lord hath not regard to the persons, but to the worke it selfe, so that our louing kindnesse shall answere vs before God, yea, though it fall vpon vnthankfull men. But so it seemeth to signifie, that eternall life is giuen as a recompence to our deserts. I answer, it appeareth plainly enough by the text, that hee speaketh after the manner of men, to wit, as hee which is exalted by fauour and riches, if hee get himselfe friendes in his prosperous estate, he hath when he falleth into aduersitic, by whom he shall bee sustained: so our kindnes shall bee to vs a conuenient refuge: because whatsoeuer any man shall bestow liberally vpon his neighbours, the Lord acknowledgeth the same, as bestowed vpon himselfe.

*When yee shall want.* By this woorde hee noteth the time of death, and hee warneth vs that the time of our stewardshippe shall bee but thorte. For whereof cometh it to passe, that the greater parte sleepe in their riches, many waste that they haue in prodigall expences, others by hoarding it doe maliciously defraude themselves and others, but because they being deceiued with a false imagination of along life, doe flatter themselves.

in securitie? Hee calleth them the riches of iniquitie, that hee might make vs to suspecte riches, because that for the most part they entangle their owners in iniquitie. For though they are not euill of themselves: yet because they are seldome gotten without deceite or violence, or other vnlawfull meanes, & are also rarely possessed and kept without pride or luxuriousnesse, or some other wicked affection, Christe causeth vs worthily to suspecte them, as in an other place he also calleth them thornes. *Matth. 13. 22.* Yet here seemeth to bee vnderstood an opposition, as if he should haue sayd, riches which otherwise defile the owners through the wicked abuse, and are almost the snares of sinnes, must be turned to a contrary end, that they might get vs fauour. Furthermore, that must be remembred, which I sayd before, that God desireth not a sacrifice of a pray vniustly gotten, as if he should be a companion of theeues: and therefore it is rather an admonition to the faithfull, that they should preserue themselves free from iniquitie.

10. *Hee that is faithfull in the least.* They are prouerbiall sentences gathered of the common vse and experience: and therefore it sufficeth that they bee true for the most part. For it shall befall sometimes, that the deceiuer not accounting of a small gaine, shall shew forth his wickednes in a great matter: yea, & many in small matters vnder pretence of simplicitie do hunt after great gaine: as *Leui* saith, fraud getteth credit in small matters, that when it is worthy the labour, it may deceiue for a greater reward. Yet not withstanding the saying of Christ is not false: because in prouerbes, as I sayd, we follow that which is most commonly vsed. Christ therefore exhorteth his disciples, that by dealing faithfully in small matters, they might accustome themselves to bee faithfull in the greatest matters. Then he applyeth this doctrine to the right dispensing of spirituall graces, which though the world esteeme not according to the value: yet it is certaine that they farre excell the transitory riches of the world. And hee teacheth that they are vnmeete, that God should commit the incomparable treasure of his Gospell, and of like gifts to them, which deale naughtily and vnfaithfully in matters of lesse value, as are the fleeting riches of the world. Therefore there is included in these wordes a secret threatning, that it is to be feared, least for the abuse of the earthly stewardshippe, wee should bee depriued of the heauenly giftes. In which sence the heauenly blessednesse is opposed against riches, but as a perfectte and perpetuall good thing against a shadow and transitory matter.

11. *If yce be not faithfull in an other mans goods.* Hee calleth that an other mans, which is without man: for God doth not giue vs riches of this condition, that we should be tyed vnto them: but so hee made vs stewardes of them, least they should hold vs bound in their bandes. And it cannot be, that mindes free and at liberty should dwell in heaven, except they account what soeuer is in the world to belong to others. And hee maketh the spirituall riches, which belong to the life to come to be ours: because the enjoying of them is eternall. But now hee vseth an other similitude, it is not to bee hoped that wee should vse our owne goodes well and moderately, if we deale yll and vnfaithfully with other mens. For menne vse more carelesly to abuse their owne, and they graunt themselves more liberty in loosing them: because they are not affrayde that  
any

any man should reprove them. But they are more wary and more fearefull of that, which is layd vp with them, or committed to thē or lent to them, of which things there must an account be giuen againe. Therefore we vnderstand the meaning of Christ, that they will be but euill keepers of spirituall giftes, which doe dispose the earthly goods euill. After there is a sentence set downe, that no man can serue God and riches, which I haue expounded in the sixt chapter of Mat. And let the readers see there what this word *Mammon* significth.

14. *All these things heard the Pharisees,* They which thinke that the Pharisees scorned Christ, because he taught in common and rude speech, and gloried not in swelling words, do not sufficiently consider Lukes wordes. I grant that the doctrine of the Gospell seemeth very contemptible to proude and disdainfull men. But Luke expressly declareth that Christ was therefore scorned of them, because they were couetous. For they being thoroughly perswaded and settled in this, that they were blessed, which were rich, and therefore that there was not a better thing, then to increase their substance by any meanes, and couetously to hold those gotten goods. whatsoeuer Christ should say to the contrary, they reiected as absurd paradoxes. And certainly, whosoeuer speaketh of despising riches or giuing to the poore, seemeth to the couetous to meane deceit. That saying of Horace is well known, the people hisseth me, but I reioyce to my selfe. If that they which are condemned in the iudgement of all men, doe yet please themselues, how much more shall they scorn as at a fable, this wisdom of Christ which is so farre from the minde of the common sort? Yet this I doubt not but that the Pharisees pretended some other colour, that they might merily icst at his doctrine against their sinne. Yet it is to be noted what moued them to it: for this disease raigned almost alwayes in the world, that the greater part of mē apply themselues to scorne that which agreeth not to their manners. Heereof commeth it, that the word of God is in danger of so many reprooves, taunts, & furious scornes: because euery man striueth for the defence of their owne sins, and they thinke with their owne iesting speeches, as with a cloud to couer and hide their owne offence.

15. *Yee are they which iustifie your selues.* Wee see that Christ giueth no place to their pride, but constantly defendeth the authoritie of his doctrine against their scornes: which all ministers of the Gospell must also do, by setting the terrible iudgement of God against wicked contemners. And hee affirmeth that the coloured deceit, wherewith they deceiue the eyes of men, shal not profite them any thing in the iudgement of God: they would not bee thought in their scornings, that they defended their couetousnes: but Christ teacheth that this venome brake out of their hidden lyle. As if any man should say to the horned Bishops at this day, that they are not such enemies to the Gospel, because their odious dealings are too sharply pricked. And he sayth, that they think it inough if they appeare honest to men, and that they may set themselues out with a feigned holines: but from God, who is the searcher of the hearts, they cannot hide those sinnes, which they hide from the world. Where is also to bee noted the difference betweene the iudgments of God and of men: for where men are pleased with outward shewes, nothing is approoued at the iudgement seate of God, but a sincere heart.

There

There followeth a notable sentence, what soeuer is rightly esteemed among men, is abhominatio in the sight of God: not that God refuseth the vertues, whose praise he hath imprinted in the hearts of men: but because God abhorreth whatsoeuer man is tolleth of his owne iudgement, whereby it appeareth how much all fained worshippings are to be accounted of, which the worlde hath framed of her owne deuce. For though they please the iauenters, Christ sayth, they are not onely vaine, and not to bee accounted of before God, but also abhominable.

Mathew.

Marke

Luke. 16.

19. There was a certaine rich man, which was clothed in purple and fine linen, and fared well and delicately euery day.
20. Also there was a certaine begger, named LAZARUS, which was layd at his gate full of sores.
21. And desired to bee refreshed with the crumms that fell from the rich mans table: yea, and the dogs came & licked his sores.
22. And it was so, that the begger died, and was carried by the Angels into Abrahams bosome. The rich man also dyed, and was buried:
23. And being in hell in torments, he lift vp his eyes, and saw Abraham a far off, and LAZARUS in his bosome.
24. Then hee cryed, and sayd, Father Abraham, haue mercy on me, and send LAZARUS, that hee may dippe the tip of his finger in water, and coole my tongue: for I am tormented in this flame.
25. But Abraham sayde, Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise LAZARUS paines: now therefore is hee comforted, and thou art tormented.
26. Besides all this, betweene you and vs there is a great gulfe set, so that they which would goe from hence to you cannot, neither can they come from thence to vs.
27. Then hee sayd, I pray thee therefore father, that thou wouldest send him to my fathers house.
28. (For I haue five brethren) that he may testifie vnto them, least they also come vnto this place of torment.
29. Abraham sayd vnto him, they haue Moses and the Prophets: let them heare them.
30. And he sayd, nay, father Abraham: but if one come from the dead, they would amend their liues.
31. Then he sayd vnto him, if they heare not Moses & the Prophets, neither will they be perswaded, though one should rise from the dead againe.

Though



Though Luke hath set downe some other things betweene, yet it is not to be doubted, but that he confirmeth the former sermon by this example. For he sheweth what portion remaineth for the, which hauing no regard of the poore, do wholly wast themselues in dainty delicacies: which being giuen to surfeitings and pleasures, doe suffer their neighbours to be in miserable hunger: yea, they famish them cruelly, whom they hauing abilitie ought to helpe. And though it seeme to some to be but a simple parable: yet, because the name of Lazarus is set downe, I rather thinke it to be the report of a matter done. But in that matter there is small importance, so that the readers do hold the summe of the doctrine. First, the rich man is brought in, cladde with purple and fine linnen, and filling himselfe with pleasant deinties euery day. In which wordes is noted the delicate life, filled with pleasure and with pompes. Not that all finenes & gorgeousnes of apparell of it selfe displeaseth God, or that all delicacie of meates were damnable: but because it seldome falleth out, that temperance is kept in these things. For he wich desireth gorgeousnes in newe garments, shall as with prouocations encrease lust: & it can scarcely be otherwise, but that he shuld throw himselfe into intemperancy, which delighteth in deinties, & in tables delicately filled. Yet his cruelty is especially condemned, in that hee suffered Lazarus poore, and full of sores to lie without at the gate. For Christ set together these contraries, an ongt themselues. that the rich manne giuen to belly cheare and pompes, as a gulfe not to be filled, shoulde deuour within great heapes: but hee was not touched with the want and miseries of Lazarus, but wittingly and willingly suffered him to starue with hunger, colde, and stinch of sores. And in this maner doth Ezech. 16, 49. accuse Sodom, that in fulnes of bread & wine, she stretched not forth her hand to the poore. It is well knowne that the inhabitants of the East were woont to vse most fine linen for gorgeousnes & pompe: which maner the sacrificing Papistes counterfeted in their garmentes, which they call surpluses.

21. *And the dogges came.* The hard and yron cruelty of the rich man was sufficiently condemned before, in that so miserable a spectacle could not moue him to compassion. For, if there hadde beene any droppe of humanitie in him, he should haue commaunded at the leaste, that some of the fragments of his kitchen should haue beene giuen to the manne in that misery. But here was a heape of wicked and more then beastly cruelty, now not to learne mercy of the dogges. Neither is there any doubt, but that these dogges were directed by the secrete counsell of God, to condemne him by their example. And Christ heere alleadgeth them as a testimonie to reprove the cursed hardnesse of the manne. For, what is more woonderfull, then that dogges shoulde haue care of a manne, which is neglected by his neighbour? nay, hee woulde not giue the crummes of his bread to this hungry manne, to whome the dogs lent their tongues to helpe to heale him. Therefore as oft as either strangers or bruit beasts doe take our rourmes, and doe that which wee shoulde rather haue done, lette vs know that there are so many witnesses and iudges appoynted by God against vs, which shall the more discouer our faulte.

22. *And it was so that the begger died.* Christe declareth heere how much the estate of them both was chaunged by death. Death was common to them

them both: but for the dead to be caried by the angels into Abrahams bosome, is a felicitie more to be desired then all kingdomes. And to bee condemned to eternall torment, is a horrible thing, & to be redeemed with a hundred lues, if it were possible. And in the person of Lazarus there is a notable instruction giuen vs, that wee should not thinke them to be cursed before God, which doe painefully leade a life filled with troubles through continuall sorrowes. For the grace of God was so hid in him, and oppressed with the deformity of the crosse, and reprobues, that the wisdome of the flesh coulede apprehend nothing but the curse: but we see howe precious a soule lay hidde in a filthy and rotten body, which is caryed by the Angelles into a blessed life. Wherefore it hurt him nothing: as one forsaken and despyed to be without all helpe & comfort of man, vppon whome departing out of the prison of the fleshe, the heauenly spirites vouchsafed to bee ready present to helpe. Againe, in the rich manne is seene, as in a notable glasse, howe that temporall felicitie, which endeth with eternall destruction is not to be desired. Yet it is to be noted that Christ maketh expresse mention of the buriell of the rich manne, what became of Lazarus he concealeth: not that his body lay in the open fieldes, as cast out to wilde beafts: but because it was without regarde and honour cast into a pitte (for this may easily bee gathered by the rest, that they woulde bestow no more labour about him being dead, then they did cost of him being aliue) on the other part the rich manne was sumptuously buried according to his riches, hee hath yet a remnant of his former pride. For in this behalfe wee see prophane menne struing after a sorte against nature, in that in the glory of their buryall and funerall solemnities, they desire to haue shewes remaining of their estate: but howe foolish and ridiculous this their ambition is, their soules in hell can witnesse. That hee sayeth Lazarus was caryed, it is a figuratiue speech: for because the soule is the better part of manne, it doeth well challenge to it selfe the name of the whole. And Christe assigneth this office to the Angels not in vaine, which we know are giuen as ministers to the faithfull, to employ their studies and labours for their saluation.

*Into Abrahams bosome.* To reporte howe diuersly many interpreters of the Scripture haue defined of the bosome of Abraham, it is not needfull, nor in my iudgement profitable. It shall suffice to hold that which the readers well exercised in the scriptures doe acknowledge to bee the naturall meaning. For, as Abraham is therefore called the father of the faithfull: because the couenant of eternall life was first laide vppe with him, that being kept in faithfull custody, hee shoulde deliuer it first to his sonnes, then by hande to all the Gentiles, and whosoeuer are heires of the same promise, are called the sonnes of Abraham: so after death they are saide to be gathered into his bosome: because they receiue the fruit of the same faith with him.

It is a Metaphor taken of a Father, into whose bosome, as it were, the children doe come together, when they come home at the eueing from their daily labours. Therefore, sith the children of GOD doe trauayle as Pylgrimes scattered in the woorld, as in this present race they followe the sayth of Abraham their Father, so departing they goe  
into

into that blessed rest, wherein he looketh for them. Neither is it necessary to imagine any certaine place: but that gathering of the Saints together is only noted, that the faithfull might knowe indeede that they warre not in vaine vnder the conduct of the faith of Abraham: for they inioy the same place in heauen.

If it be demaunded whether the godly at this day doe after death inioy the same estate, or whether Christ by his resurrection shoulde open his owne bosome, wherein aswell Abraham himselte, as all the other godly shoulde rest: I answere breifly, as the grace of G O D shonemore clearely vnto vs by the Gospell, and Christ the very Sonne of righteoufnesse by his comming brought vs saluation, which was granted to the fathers in times past, to behold a faire off vnder darke shadowes: so it is not to bee doubted, but that the dead came neerer to the full fruition of the heauenly life. Yet it is to bee noted, that the glory of immortalitie is deferred vnto the last day of the resurrection. In respect of the name, that quiet hauen, which receiueth the faithfull out of the nauigation of this present life, may bee called aswell the bosome of Abraham, as of Christ. But because wee are growne higher then the father vnder the lawe, this distinction is the aptlier noted: if wee the members of Christe should bee sayd to bee gathered to their head: and as the light of the sunne at his rising darkeneth all the starres, so the metaphor of Abrahams bosome should then cease. Yet by this phrase of speech, which Christ vseth, it may bee gathered, that the fathers vnder the lawe embraced by faith (while they liued) the inheritance of the heauenly life whercinto they were receiued at their death.

23. *And being in hell in tormentes, he list vpp his eyes.* Although Christ telleth a hystorie, yet he describeth spirituall things by figures, which heeknew to bee fit for our capacitie. For soules neither haue fingers nor eyes, neither are thirsty neyther haue they mutuall speach amongst themselues, as is here described betweene Abraham and the glutton. But the Lorde heere paynteth out a table, which representeth the estate of the life to come, according to the measure of our vnderstanding. But the summe is, that the soules of the faithfull, when they doe goe out of the body, doe lead a ioyfull and a blessed life out of the worlde: and that there are horrible tormentes prepared for the reprobate, which can no more be conceaued in our mindes, then can the great glory of the heauens. For as we onely in very small measure, to wit, as wee are lightened by the spirite of God, do taste by hope the glory promised to vs, which farre exceedeth all our senses: so let it suffice that the incomprehensible vengeance of God, which remaineth for the wicked, be knowne darkely of vs: euen so as it is meete to strik a terror into vs. So the words of Christ doe giue a taste and a small knowledg of these things, and yet such as may suffice to bridle curiositie: to wit, that the wicked are cruelly tormented with the feeling of their owne misery, that they should desire some refreshing, yet all hope being taken away, they feele double torment: yea, and they are the more tormented, while they are inforced to remember their owne sinnes, and to compare the present blessednes of the faithfull with their owne miserable and damnable estate.

This was the purpose and ende of the description of this talke, as if this shoulde haue passed betweenthem, which haue no fellowship betweent  
them.

themselves. In that also that the rich man calleth Abraham father, there is expressed an other torment of his, that now too late hee feeleth himselfe reiect&ed out of the number of the children of Abraham.

25 *Sonne, remember.* The name of sonne seemeth to be set downe in derision that it might bee a sharpe reproofe for to pinch the rich man, who gloried falsly in his life, that hee was one of the children of Abraham. For his mind is wounded as with the blow of a burning hot yron, while his hypocrisie and deceitfull trust is obiect&ed to him, and set before his eyes. And that he is sayd to be tormented in hell, because he receiued his pleasure in this world, may not so be taken, as if eternall destruction remayned for all them, which liue well and prosperously in the world: nay, as Augustine noted very wisely, the poore Lazarus is therefore caried into the bosome of rich Abraham, that we might know that riches shut the gate of the kingdome of heauen against no man: but that it is generally open to all men, which doe either vse their riches soberly, or doe beare their wants patiently. The onely meaning is, because hee being drunke with the inticements of this life, drowned himselfe in earthly delightes, and despised God and his kingdome, he now suffereth the punishmentes of his careles dealing. Therefore the pronounne *thy*, is very forcible: as if Abraham should haue sayd, when thou wert created to immortall life, and the law of God should haue list thee vp to meditate the heauenly life, thou being forgetfull of so excellent a lot, hadst rather be like a swine or a dogge: therefore thou receiuest iust reward for thy brutish pleasures. Againe, when it is sayd of Lazarus, that he receiued comfort, because he bore many miseries in the world, he should do very fondly, that should draw this to all men in misery, which haue receiued so litle profit by afflictions, that they shall rather end in extreame punishment: but the bearing of the crosse is praysed in Lazarus, which alwayes commeth of fayth, and of a sincere feare of God. For he which obstinately resisteth euils, and continueth as one vntamed in his wildnesse, deserueth not any prayse of patience, so that God shoulde recompence any comfort to him for his affliction. The summe therefore tendeth to this purpose, they which patiently beare the burden of affliction layd vpon them, and doe not stubbornly striue against the yoke and scourges of God, but through continuall troubles shall aspire to the hope of a better life, for them there is a quiet ioy layd vpin heauen after the time of their warfare is expired: but on the other side, for prophane despisers of God which gorge themselves in the pleasures of the flesh, and doe choake vp all studie of godlines with a certaine surfeiting of the minde, tormentes are prepared presently after death for them, which may shake away their vaine delightes. Further, it is to be remembered, that this comfort, which the children of God inioy, standeth in that, that beholding the crowne of glory prepared for them, they rest in a ioyfull waiting for the same. As againe the feeling of the iudgement to come, which they see readie for them, tormenteth the wicked.

26. *Besides all this.* In these wordes is noted a perpetuitie in the state of the life to come: as if it should haue beene sayd, the bondes, which distinguish the reprobate from the electe, can neuer bee broken. And so wee are warned to returne speedily into the way, while it is time, least we runne headlong into that deepe gulfe, whence wee cannot rise.

is spoken vnproperly, that the passage is shut, if any man woulde descend from heauen to hell: for it is certain that such desire neuer cometh in any of the godly

27. *I pray thee therefore father.* That hee might the better apply the history to our vse, hee proposeth the desire of the rich man, that Lazarus might goe warne his brethren yet aliuē. The Papists doe reason heere very fondly, while they would proue hence that the dead haue care of the liuing: then the which cauill nothing is more absurde. For by the same colour I will gather that the soules of the faithfull not content with their estate, haue a desire to goe to hell, if the great space hindered them not. If no man receiueth this mad fancie, there is no cause why the Papists should please themselues very much in that other deuise. Neither is it yet my purpose contentiously to dispute this matter either this way or that way: but I thought to note by the way with what vaine arguments they are lead, to imagine the dead to be intercessors to God for vs. Nowe I returne to the simple and plaine meaning of this place: Christe vnder the persons of the rich man and Abraham, admonisheth vs, that where there is a certaine rule deliuered vs to liue by, not to waite and looke when the dead shoulde arise to teach and to warne vs. For Moses and the Prophetes, when they yet liued, were so perfect teachers to the men of their age, that out of their writings, the same fruite may come to the posterities. When it was Gods will to teach vs by this meanes to liue well, there is no cause why the dead shoulde bee sent to bee witnesses of the rewardes or of the punishmentes of the life to come. Neyther shall their negligence bee excused, which flatter themselues vnder this pretence: because they knowe not what is done out of this worlde. Wee knowe that this wicked speach, or rather hoggish grunting doeth passe amongst prophane men, that they are fooles, which vexe themselues with a double care: because no messenger returned at any time from hell. Christe minding to take away such bewitchings of Sathan, calleth vs backe to the lawe and the Prophetes: according to that testimonie of Moses, Deut. 30. 12. Thou shalt not say after this, who shall ascende into heauen? or who shall descend into the deepe? or, who shall passe ouer the sea? The word is neere vnto thee, in thy mouth, and in thine hearte. They therefore which doe deride as fables those things, which the scripture testifieth of the iudgment to come, shall in time to come feele howe intollerable their wickednesse is, to discredit the holy Oracles of God. But Christe wakeneth his from this slouthfull disease, least they being deceiued with hope to escape punishment, shoulde let escape the time of repentance. And to this tendeth Abrahams answere: because God had sufficiently and thoroughly deliuered to his people the doctrine of saluation by Moses and the Prophetes, there wanteth not any thing else, but that all men should rest in the same. The wisedome of man is altogether infected with the wicked disease of curiositie: so the greater parte alwayes gapeth after reuelations. Nowe, because that nothing more displeaseth God, then that men should so desirously wander beyond their boundes to seeke the truth of Magicians and Southsayers, and to seeke after feigned Oracles after the manner of the Gentiles, which is forbidden, for the staying of which ytching, hee also promiseth to giue vnto them Prophets, of whom the people shoulde learne whatsoeuer shoulde bee profitable for  
their

their saluation, Deut. 18. 10. 18. If that the Prophets are sent to this ende, that God might keepe the people vnder the bridle of the worde. Hee which is not satisfied with this reason of doctrine, hath no desire to learne, but is moued with a wicked wantonnes: and therefore God complaineth that he is iniured when he alone is not heard from the liuing to the dead, Isa. 8. 19. This diuision which Abraham maketh of the word into the law and the Prophets, is referred to the time of the olde Testament. Now, when there is added a more full interpretation of the Gospell, if wee bee caried hither and thither with loathing of that doctrine, and briefly, if we suffer not our selues to be ruled by the word, our impietie is not to be borne with. Hereof it may be also gathered what assurance there is of Purgatory, and of such trifles of the Papistes, which hath no other ground but vpon dreames and visions.

30. *Nay, father Abrahams.* This is Profopopæia, as we haue said, which is rather set downe for the vnderstanding of them that liue, than for the care of the dead. For the doctrine of the law waxeth cold in the worlde, the propheties lye not regarded, and no man abideth to heare God speake after his owne order. Some desire that Angels should descend from heauen, others that the dead should come out of their graues: others would haue whatsoever they heare sanctified with newe miracles, others would haue voyces speake out of the ayre. But if God should yeelde to all their preposterous desires, they would profit nothing thereby: for God setteth down in his word whatsoever is profitable for vs to knowe, and the authoritie of this worde is testified and confirmed vnto vs by lawfull signes. Then faith dependeth not vpon miracles, nor vpon all sorts of miracles: but it is the peculiar gift of the spirit, and is grounded of the word of God. To conclude, it is the proper gift of God to draw vs vnto him, whose will it is to worke effectually by his word. Wherefore there is no hope that those meanes should profit vs, which do draw vs from the obedience of the word. I grant that flesh is not apter nor readier to any thing, then to hearken to vaine reuelations: and we see how they, which doe loath the scripture, do earnestly throw themselues into the snares of Sathan. Hereof sprang Necromancy and such like deceits, which the world doth not onely receiue with greedinesse: but also with a mad violence shee draweth the same vnto her. But Christ onely declareth heere, that they which are deafe & obstinate at the doctrine of the law, cannot be amended or brought to a better mind by the dead.

Mathevv.

Marke

Luke. 16.

7. Who is it also of you that hauing a seruaunt, plo wing or feeding cattell, would say vnto him by & by, when he were come from the field, Goe, and sitte downe at table?

8. And would not rather say to him, dresse wherewith I may suppe, and girde thy selfe, and serue me till I haue eaten and drenke, & afterward eat thou and drinke thou.

2. Doth

9. Doth hee thanke that seruaunt, because hee did that which was commaunded vnto him? I trow not.

10. So likewise yee, when yee haue done all those thinges, which are commaunded you, say, we are vprofitable seruaunts: we haue done that which was our duty to doe.

The end of this parable is this, when as God challengeth all that wee haue to himselfe, as his owne proper right, and holdeth vs in bondage and seruice, whatsoeuer labour wee endeouour to employ in his seruice, yet he is not bound to vs by any desert: for sith wee are his, hee cannot owe vs any thing againe. Therefore hee proposeth the similitude of a seruaunte, who, after hee hath passed ouer the whole day in diligent and painefull labour, returning home in the euening, continueth his labours vntill hee hath done his duetie according to the pleasure of his maister. But Christ doeth not speake of hyred seruaunts, which serue vs at this day, but of those olde bound menne, whose estate and condition of life was such, that they should get nothing for themselves, but should be giuen to their maisters with all their labour, study, and endeouour euen vnto bloud. Christ teacheth that wee are bound and tyed to God with noe lesse bond of seruice: wherby he gathereth that he is no way bouid vnto vs. And the argument is from the lesse to the greater. For if that mortall man hath such power graunted him ouer manne, so that he may driue them night and day to continuall obedience, and yet can craue no meanes of mutuall recompence, as if he should be his debter: how much more shall it be lawful for God to require all the duties of our life, so farre as our power can reach, so that yet hee shall owe vs nothing at all? Therefore we see all them condemned of wicked arrogancy, which feigne themselves to deserue any thing at Gods handes, so that they should binde him to them: for there is no man, which would not willingly call God to accounte. Whereof the imagination of merites preuailed almost in all ages. But the saying of Christe is to bee noted, that we yeeld nothing to God of free will: for we are subiect to his power of this condition, that whatsoeuer is in vs, should be due to him. And there are two thinges to bee noted in this sentence, that our life, to the end of the race of the same, is wholly bounde to God: so that if any man shoulde employ a parte of the same in the seruice of God, it is not lawfull for him to couenant to liue idly the rest of his time: as many after the seruice of tenne yeare woulde gladly bee set free. Then followeth that other, which we touched euen now, that God is bound by no werks of ours to pay vs any rewarde. Therefore lette euery manne remember that hee is therefore created that hee shoulde labour, and shoulde exercise himselfe diligently in his office and calling: and that not for a certaine time, but to death it selfe, so that hee shoulde no lesse die then liue to God. But in respect of the merite, that knor, which stayeth and hindreth many must bee looted. For the scripture oft promising rewarde for werkes, seemeth to attribute some merite to them. The answer is easie, that the rewarde not due as a debt, is not otherwise promised thē of the meere good wil of god. For they are far deceiued, which do cople a rewarde with desert in mutuall relatiō together: for God is moued to

giue them rewardes not by the dignitie of their workes, but of his free mercy. I graunt that in the couenant of the law God is bound vnto men, if they perfectly perſourmed all that is required of them: but becauſe this band is voluntary, this remaineth ſure, that man can demaund nothing of God, as if hee had deſerued any thing. So therefore the arrogancy of the fleſhe falleth downe: for, if any manne ſhould fulfill the law, yet hee can beſtow nothing of God: becauſe hee onely rendreth that which hee was indebted. And in this ſence hee calleth vs vnprofitable ſeruants, becauſe that God receiueth of vs nothing more then due: but onely gathereth the due and lawfull fruits of his ſoueraigne Lordſhip. Therefore theſe two things are to be noted, that God naturally oweth vs nothing, neither doe any of our workes deſerue or merite the worth of a hayre: Then by the couenant of the lawe, workes haue a rewarde promiſed not for the dignitie of the ſame, but that God might be a free debtor. And this vnthankfulnes is not to be borne, if any manne ſhall vnder this pretence proudly liſt vp himſelfe. For the more liberally that God doeth deal with vs, ſo much the more he maketh vs bound vnto him: ſo that he is farre from giuing vs liberty to liſt vp our ſelues in a vaine confidence. As oft therefore as wee ſee or remember this word merite, let vs know that this is the abundance of the goodnes of God towards vs, that when he hath vs wholly in his debt, doth yet deſcend to make a couenant with vs. Wherefore the deuice of the Sophiſters is ſo much the more deſeſtable, which dare bee ſo bolde as to frame a merit worthily deſeruing. Nowe, the worde merit is of it ſelfe prophane, and ſtraunge from the rule of pietie: but this is farre worſe to make men drunke with a diuclish pride, as if they ſhould deſerue any thing of their worthines.

10. *We haue done that, which was our duty to doe.* That is, we haue brought nothing of our own, but we haue only done the works due to the law. Chriſt ſpeaketh here of the perfect obſeruatiõ of the lawe, which is not found any where: for he which is the perfectest of all, is yet farre from the righteouſneſſe, which the law requireth. That queſtion then is not entreated here, whether wee be iuſtified by works, but whether the obſeruatiõ of the law deſerueth any reward with God. This latter is denied: becauſe God hath vs bound to himſelfe, ſo that whatſoever can proceed from vs, he accounteth as his own by right. But though that were true, that the reward were due in reſpect of deſert to the obſeruatiõ of the law: yet it ſhall not follow thereof, that any man ſhall be iuſtified by deſerts of workes: for we fall all, and our obedience is not onely maymed, but no part of it doth exactly anſwere to the iudgement of God.

Matth.

Mark.

Luke. 18.

1. *And he ſpake alſo a parable vnto them, to this end, that they ought alwayes to pray, and not to wax ſaine.*
2. *Saying, There was a iudge in a certaine citie, which feared not God, neither reuerenced man.*
3. *And there was a widow in the citie, which came vnto him, ſaying, doe me iuſtice againſt mine aduerſary.*

4. *And*



4. And he would not for a time: but afterward he said with himselfe, though I feare not God, nor reuerēce man:
5. Yet because this widow troubleth me, I will doe her right, least at the last she make me weary.
6. And the Lord sayde, heare what the vnrightheous iudge sayth.
7. Now shall not God auenge his elect, which cry day and night vnto him, yea, though he suffer long for them?
8. I tell you hee will auenge them quickly: but when the Sonne of man commeth, shall hee find faith on the earth?

Wee know how rare and hard a vertue, diligence in prayer is: and in this our infidelitie bewrayeth it selfe, that except he grant our first requestes, presently together with our exercise wee cast away also our hope. But this is a notable tryall of our fayth, if any man receiue not his desire, hee doe not yet distrust, nor yet cast away his hope. Wherefore Christ doeth not newe without cause commendē perseuerance in prayer to his disciples. Also, though hee vseth a hard similitude in shew, yet most apt, while hee teacheth his disciples earnestly to attend vpon God the father, vntill they obtayne at length as it were by force, that which otheiwise hee seemeth not to giue willingly. Not that God being overcome with our prayers, doeth hardly yeelde to mercy: but because hee doeth not presently testifie indeede that hee giueth care to our prayers. And that Christ proposeth vnto vs a parable of a widow, which obtayned that which shee would of the vnrightheous and cruell Iudge, because shee ceased not to sollicite the cause dayly: the summe is this, God doeth not helpe his presently, because hee would bee called vpon with prayers. But though they, which pray vnto him are miserable and despised: yet if they faint not frō the continuall course of praying, hee will at length looke vpon them, so that hee will helpe their necessities. Hee compareth not equals together, for ther is great difference betweene a wicked and a cruell man, and God, who bendeth himselfe to mercy. But Christ would teach the faithfull not to feare, least they should not by dayly prayer intreate the father of mercy, when as through their importunitie they compell men giuen to crueltie. The wicked and cruell iudge could not beare the suites of the widow. therefore how shoulde the prayer of the faithfull be without fruite, so that they be continuall. Therefore if we waxe weary, if wee stay when wee haue prayed a while, or that our zeale to prayer waxeth colde, because God seemeth to bee deafe: yet let vs account that wee shall certainly receiue profit by it, though it doth not yet appeare. And with this perswasion let vs striue with our impatience, so that a longer delay may not hinder the course of prayer.

7. *Shall not God auenge his electe.* That Iudge, which Christ describeth to vs to bee altogether without mercy, as one which hadde not onely hardened himselfe in the sight of GOD: but hauing cast of all shame, hadde no care of his fame, opened his eyes at length to the miseries of the widow: it is not to bee doubted but that the faithfull shall feele at the least the

same commodity, so that they cease not to be instant with God. But it is to be noted, while Christ applyeth the similitude to his purpose, he maketh not God like to the wicked and unkinde iudge, but he noteth a farre diuerse cause, why he deferreth his faithfull ones, and delaieth them for a long season, and doeth not indeede reach his hand presently vnto them: to wit, because he is long suffering. Wherefore if God winketh at our iniuries longer then hee would, let vs know that he doth it of his fatherly wisdom, that he might exercise vs to patience: and a delaying of punishment for a time, is not a setting of sinnes free for euer. And that he promitteth that God will auenge quickly, ought to be referred to his prouidence: for, as we are too rash hastie, so he commeth not time inough to helpe, as our flesh imagineth. But if it were lawfull to enter into his counsell, wee should know that his helpe is ready at hand as neede requireth, & that it slacketh not the space of a moment, but is ready at all seasons. Yet it is demanded, how Christ should instruct his Disciples to pray for vengeance, who otherwhere teacheth his Disciples to blesse and to pray for their persecutours? I answer, Christ speaketh heere of vengeance, as he derogateth nothing from his doctrine. God sayth, that he will be the auenger of the faithfull, not that he would giue the raines at liberty to the affections of the flesh, but that hee might perswade them, that their saluation is deare and pretious vnto him: also by this meanes he biddeth them to trust in his defence. If without hatred, and free and cleare from wicked desire of reuenge, they with a right ordred motion of the spirit craue the helpe of God, their prayer shall be holy and lawfull, and shall be heard of God himselfe. But, because nothing is more hard then to cast off wicked affections, the Lord is to be required, that he would direct and gouerne our hearts by his spirit, that we may so conceiue pure and right praiers, so it shall come to passe, that we may rightly call vpon God the auenger, and hee being prayd vnto, will answer vs.

8. *When the sonne of manne commeth.* Christe in this sentence declareth that it is no maruaile if manne doe consume away in their euils: to wit, because they neglect the true remedie. But his will was to meete with an offence, which wee doe dayly conceaue of the vile confounding of all thinges. Unfaithfulnesse, crueltie, deceites, fraudes, violence, no regarde of equitie, shamelesnesse doe abounde euery where, the oppressed poore doe sigh, the innocents are proudly and despitefully vexed: yet GOD seemeth to sleepe in the meane season in heauen: heereof it commeth to passe, that flesh imagineth a blinde gouernement of fortune. But Christe heere declareth that men of iniustice are left destitute of the heauenly helpe, in confidence whereof they neither knowe nor will repose themselues. For it is not meete they should be holpe of GOD, which grudging inwardly, haue no regarde of his prouidence. But Christe doeth expressly foretell, that there should be vnbelieuers euery where from his ascention into heauen vnto his returne againe: by these wordes declaring that if the Redeemer shoulde not appeare so speedily, manne shoulde feele the wante: because no manne almost woulde looke or haue regarde to him. And I woulde to God the effecte of this prophesie were not too euident: but experience teacheth, though the world should be

ouerwhelmed and oppressed with a great heape of euiles ; yet there canne scarce bee founde a little sparke of fayth in a fewe . Others doe take the woorde fayth for integritie , but the former sence dooth better agree with the text.

Matth.

Mark.

Luke. 18.

9. Hee spake this Parable vnto certaine, which trusted in themselues, that they were iust and despised others.

10. Two men went vp into the Temple to pray: the one a Pharisee, the other a Publican.

11. The Pharisee stood and prayed thus with himselfe, O God, I thanke thee that I am not as other men, excommunicers, vniust, adulterers, or as this Publican.

12. I fast twise a weeke : I giue tycth of all that eue I possesse.

13. But the Publican standing a farre off, would not lift vp so much as his eyes to heauen, but smote his brest, saying, O God, be mercifull vnto mee a sinner.

14. I tel you, this man departed to his house iustified, rather then the other : for euery manne that exalteth himselfe, shall bee brought low, and he that humbleth himselfe, shall be exalted.

Christe nowe giueth commaundement of an other vertue, which is necessary in true prayer : that the faythfull come not into the presence of God, except they doe humbly and simply submitte themselues . There is not a more deadly disease then arrogancy, which yet is so throughly fastened and settled into the bones and marow of vs all , that it canne scarce bee driuen away and rooted out by any remedies . And it is wonder that menne are so deceiued, that they dare set vppe themselues agaynst God, and boast of their merits with him . For though ambition bewitcheth vs amongst menne, yet when wee come before God, it becommeth vs to forget all our vaine confidence : but euery manne thinketh that hee hath humbled himselfe sufficiently, if onely in hypocrisie hee hath prayed for forgiveness . Heereby wee learne how necessary this admonition of the Lord is. Furthermore, Christ reproveth two vices, which hee purposed to condemne, wicked trust in our selues, and pride in condemning our brethren, which do spring one of another : for whosoeuer deceiueth himselfe with vaine confidence, it cannot bee but that hee should lift vppe himselfe aboue the brethren : neither is it any meruaile : for how should it bee, that hee should not despise his equals, which in his pride listeth vp him selfe against God ? And whosoeuer is puffed vp with a trust of himselfe, purposely maketh battaile against God, who is reconciled to vs only by denying our selues, while we being, without all hope of our owne power, vertue and righteousness, doe repose our selues in his only mercy.

10. *Two menne.* Christe compareth two men together, which doe both pretend the exercise of religion in praying, yet they two seeme too much vnlike. For the Pharise hauing an outward holinesse, comming to God, commendeth his life, and commeth to offer the sacrifice of prayse, as it were in his owne right: But the Publican as a manne reiected, because hee knoweth himselfe vnworthy to come before God, doth insinuate himselfe fearefully, by confessing his owne vnworthinesse in his prayers: and Christe reiecting the Pharise, sayth, that the prayers of the Publican were acceptable before God, Agayne, there are also noted two causes, why the Pharise was reiected: to wit, because his trusting in his owne righteousness, extold him selfe with condemning others. Yet hee is not reprehended, because he lifted vp himselfe in the forces of free will: but because hee trusted that hee had reconciled God to him by the deserts of his workes. For this giuing of thanks, which he vseth, testifieth that he glorieth not in his own strength, as if he should obtaine righteousness of himselfe, or shoulde deserue any thing by his owne industrie: but he rather ascribeth it to the grace of God, that hee is righteous. But though he giuing thanks to God, confesseth that what good workes soeuer he hath to be the meere benefit of God: yet because he putteth his trust in works, and preferreth himselfe before others, he with his prayer is reiected: whereby wee gather, that menne are not rightly and perfectly humbled (though they account that they canne doe nothing of themselues) except they also distrusting the merites of their workes, doe learne to place their saluation in the free goodnes of God, so that their whole trust and confidence be grounded there. A notable place: for to some it seemeth sufficient, if they take from man the glory of good workes, because they are the giftes of the holy Ghost, and so they interpret it, that wee are iustified freely: because God founde no righteousness in vs, but that which hee brought. But Christe goeth further, not onely assigninge the power of well doing to the grace of the spirite: but hee taketh from vs all trust in workes. For the pharise is not therefore reprooued, because he challengeth that to himselfe, which was proper to God: but because hee trusteth in his owne merites, so that hee woulde haue God mercifull vnto him, because hee hadde so deserued it. Therefore let vs knowe, though any manne ascribe the prayse of good woorkes to God: yet if hee imagine the righteousness of them to bee the cause of his saluation, or trusteth in the same, hee is condemned of peruerse arrogancy. And note, here is not reprooued the vaine ambition, wherein menne otherwise ginitie with themselues doe glory amongst menne, but the secreete hypocrisie: for it is not sayd that he was a setter forth of his owne prayses, but that he prayed freely with him selfe. But though hee set not forth the fame of his owne righteousness with a lowd voyce, yet the inward pride was abhominable to God.

His glorying was in two things: for, first hee freeth himselfe from the common guiltines of men: then hee setteth forth his owne prayses. He sayeth that he is not as one of the common sorte, because hee is free from the sinnes, which raigne euery where in the world. And that he boasteth that he fasted twise euery weeke, and gaue tythes of all his goodes, is as much, as if hee shoulde haue sayd, that he performed more then the law required.

Euen as the Monkes in Poperie, doe preach the workes of supererogation: as though it were a small thing for them to fulfill the law of God. But though euery man for the measure of the vertues which God hath bestowed vpon him, is more bound to giue thanks to the authour, & this is a godly meditatio to consider how much euery man hath receiued, least hee ouerwhelme the blessings of God in vnthankfulness, yet two things are to be obserued, least wee be lifted vp in any confidence, as if we had satisfied God: then, that we become not insolent with despising the brethren. The pharise sinneth in both: for he falsly challenging a righteousness to himselfe, leaueeth nothing to the mercy of Gods: then, he despiseth all others in respect of himselfe. And Christ would not haue reprobued this thanksgiuing, if it had not bene polluted with these two sinnes: but because the proude hypocrite winking at his owne sinnes, opposed the imagination of his sound and perfect righteousness before the iudgement of God, it was necessary that he should fall with his wicked and sacrilegious bouldnes. For the onely hope of the godly, so long as they labour vnder the infirmitie of the flesh, is, when they acknowledge the good things they haue, to flee to the mercy of God, and to set their saluation in the obtaining of forgiveness. But it is demaunded how hee shoulde haue so great holinesse, who was blinded with such wicked pride: for so great perfection cannot come any other way, but from the spirite of God, which wee are assured doth not raigne in hypocrites. I answer, he trusted onely in an outward shew, as if the secreete and inward vncleanness of the heart shoulde not come to account. Wherefore, though he was full within of wicked concupiscences: yet he pretendeth an innocency, because hee carelesly iudgeth onely by the outward shew. The Lord reprobueth him not of vanitie, because hee falsly challengeth that to himselfe which he had not: yet it is to be noted, that no man is free from rapine, vnrighteousnes, lust, and other vices, except he be governed by the spirite of God. Hee vseth this worde Sabbath in this place, as oft times otherwhere, for a weeke: But God doth not commaund any where in the lawe, that his seruants shoulde fast euery weeke, wherefore this fasting and tenthes, were voluntary exercises without the prescript commaundement of the law.

13. *The Publican standing a farre off.* Christ deliuereth not here a generall rule, as if it should be necessary to looke to the ground as oft as we pray: but he onely noteth the signes of humilitie, which he commendeth to his disciples. Further, humilitie is placed in this, if they spare not their own sins, but by condemning themselves, they do preuent the iudgements of God: & they do simply confesse their owne guiltines, that they might be reconciled to god. And hether belongeth that shame, which is alwaies companie with repentance: for the Lord certainly doth especially stand vpon this, that the Publican earnestly acknowledging his owne misery & wretched estate, only fleeth to the mercy of God: for though he was a sinner, yet by obtaining free forgiveness, he hopeth that God wil become favorable vnto him. In sum, y he might obtain fauor, he confesseth himselfe to be vnworthy of the same. And certainly, sith forgiveness of sins doth only reconcile vs to God, it is necessary that we should begin there, if we desire to haue our prayers acceptable to him. Further, hee which before confesseth himselfe guilty and conuict, yet desireth to be pardoned, banisheth himselfe fro al confidence in works  
and

and that was the purpose of Christ, to shew that God would not bee entreated of any, but of them which do fearefully flie to his onely mercy.

14. *This man departed iustified.* This is an improper comparison: for they were not both iustified, Christ onely preferreth the publican in some degree, but hee meaneth that he was acceptable to God, when as the Pharisee was altogether reiected. And this place doth teach vs euidently what this word to be iustified, doth properly signifie: namely, to stand before God as if wee were righteous. Neither was the Publican therefore said to be iustified, because he had sodainly gotten a new qualitie: but because his guiltinesse being pardoned, and his sinns abolished, hee obtained fauour, whereof it followeth, that righteousnesse consisteth in forgiveness of sinnes. Therefore as wicked confidence defiled and polluted the vertues of the Pharisee, so that this life which was laudable before the worlde, was not accounted of with God: so the Publican not holpe with any merits or deserts of works, obtained righteousnesse only by praying for forgiveness: because that hee trusted not in any other thing, then the mercy of God. But it seemeth to absurde, that all men should be brought into order, sith there are Sainctes much holier then the Publican was. I answer, howe much soeuer any man hath profited in the worship of God and true holinesse: yet, if he consider how much hee wanteth of perfection, hee cannot otherwise pray rightly, except he begin at confession of his owne guiltinesse. For though some are more, some les, yet all are generally faulty. Wherefore it is not to be doubted but that Christ precribeth here a law to all men: as if he should haue said, then is God pleased with vs, when distrusting in our works, we seeke to be reconciled freely by his grace. And the Papists are enforced in part to grant this: but presently they corrupt the doctrine with a wicked comment. They grant that all haue need of forgiveness, because no man is perfect: but first they make miserable menne drunken in a vaine hope of a partiall righteousnesse (as they call it) then they adde satisfactions, whereby they shoulde wipe away their guiltinesse. But this ought to bee the onely stay of our fayth, that wee are accepted of God, not that we, haue so deserued it, but because he imputeth not sinnes.

Matth.

Marke.

Luke 17.

11. *And so it was, when he went to Ierusalem, that hee passed through the midst of Samaria & Galile.* 12. *And as he entred into a certaine towne, there met him ten men that were lepers, which stood a far off.* 13. *And they lift vp their voyces, and said: Iesus, maister, haue mercy on vs.* 14. *And when he saw them, hee sayd vnto them: Go shew your selues vnto the Priests. And it came to passe, as they went, they were cleansed.*

15. *Then one of them, when he saw that he was healed, turned backe, and with a loud voyce praised God.*

16. *And fell downe on his face at his feete, and gaue him thanks: and he was a Samaritan,*

17. *And Iesus answered, and saide: are there not tenne cleansed? but where are the nine?*

18. *There are none found that returned to giue God praise* 19. *And*

19. And he sayde vnto him: Arise, goe thy way, thy faith hath made thee whole.

20. And when he was demanded of the Pharises when the kingdome of God should come, he answered them, and sayd: the kingdome of God commeth not with obseruation

21. Neither shall men say: Loe here, or loe there: for beholde the kingdome of God is among you.

As Mathew before in the eight chapter, and the other two Euangelists declared that Christ healed one Leper, so Luke reporteth that the like miracle was shewed in healing of 10 Lepers. But there is another purpose in this hystory: for here is described the vile and incredible vnthankfulnesse of the Iewish nation, least it should seeme a wonder to any man, that so many benefits of Christ were suppressed, and so many miracles buried. The circumstance is also added, which infameth their offence the more: for when the Lorde had healed nine Iewes, not one of them gaue thanks, but that their disease might be forgotten they escape away by stealth. One onely Samaritane professeth what hee oweth to Christe. Therefore of the one parte heere is shewed the diuine power of Christ. againe, the wickednes of the Iewes is reprobud, whereby it came to passe, that almost no honour was giuen to so notable a miracle.

13. *Iesus, maister.* It appeareth that they all had some faith, because they do not only craue the ayd of Christ, but they giue him the title of maister. Also, it may bee gathered by their readie obedience, that they spake so from their heart and not fainedly. for although they yet saw the filthy scab vpon their fleshe, yet as soone as they are commanded to shewe themselues to the priestes, they obey without delay. Adde also: that they would neuer haue gone to the priestes, but by the perswasion of faith: for it shoulde haue bene a scorne for them to offer themselues before the iudges of Leprosie to witness their cleansing, if the promise of Christ had not bene more forcible to them, then the present beholding of their disease. They cary the visible leprosie in their flesh, yet trusting in the onely word of Christ, they doubt not to professe themselues cleane, therefore it cannot be denied but y<sup>e</sup> there was some seed of faith plâted in their hearts. And though it is certaine that they were not regenerate by the spirit of adoption, yet there is no absurditie in it, that they helde some beginnings of pietie. So much the more it is to be feared, least it befall vnto vs, that the sparkes of faith shining in vs, be extinguished, for though the liuely faith neuer dieth, which hath his rootcs fastned in the spirit of regeneration: yet we see other where, that many haue conceived a faith for a time, which doth presently vanish away. And this disease is too common, that necessitie enforceth vs, and that thereby our minds are caried to seeke God, yea, and the Lord himselve by the secret instinct of his spirit solliciteth vs thereto: but after we haue obtained our desires, howe doth vnthankfull forgetfulnesse swallow vp that sense, & feeling of pietie? So want and hunger ingendereth faith, which fulnesse killeth.

14. *Go, shew your selues to the priestes.* This answer is as much, as if hee should haue said that they were clensted: for we know that the iudgment of the leprosie was in the law commanded to the priestes, that they should discern the cleane from the vncleane: so Christe leauech them their right without diminishing it, and

and he maketh them witnesses and allowers of his myracle. Therefore we sayd that these men esteemed holily and reuerently of Christ, which being yet diseased, of his onely word they presently shoulde conceiue hope of health. But the Papists doe very fondly gather their auricular confession from hence. The Leprous men are sent I grant by Christe to the Priests, not to vomite their sinnes in their eares: but they are rather sent to offer the sacrifice according to the com mandement of the law. Neither, are they sent to purge themselues, as the Popish confession (by their saying) bringeth cleanness: but that they being now cleane before, should shew themselues to the priests. But they are double fooles, not considering what a filthy blot of infamie, they cast vpon their confession. They haue behaued themselues well, if of all the multitude of them which haue gone to the Priests, the tenth part onely returneth to Christ, and all the rest are wickedly alienated away. For they cannot pretend this as a title of their confession, but that it shall be lawfull to returne againe this fruit of the same vpon the that none returned from the Priests to giue glory to God. But these trifles being let passe, we vnderstand to what end there was mention made of the Priestes.

*It came to passe as they went.* Heere appeared the diuine power of Christe and of his wordes, and heere also was an instruction giuen, howe much obedience of faith shoulde please God: for heereof came their sodaine health, that they being of good hope, doubted not to take their iourney at Christ his commaundement. If that that vanishing faith wanting a liuely roote, onely brought out the herbe, was yet adorned of God with a wonderfull effect, how much more excellent a rewarde remayneth for our faith, if it bee settled sincerely and perfectly in God: For though the health of the body profited not the 9. Lepers to saluation, but for their fleeting and frayle faith they onely obtained a temporall gift: yet vnder this figure it is shewed vs, how effectuell a true faith shall be.

15. *Then one of them.* It is vncertaine whether he returned in the midst of the iourney, and Lukes words seeme to signifie the same. yet it seemeth more probable to me, that he came not to giue thanks vntill he had heard the iudgment of the Priestes. For it behoued him to be restored by the Priestes to the common societie, neither was it lawfull for neglecting the com mandement of Christ to defraude the temple of God of the sacrifice: except that other coniecture shal rather like you, alsoone as he saw himselfe cleansed, before he desired the testimony of the Priests, being caried with a holy and godly zeale came to the author, that he might begin his sacrifice at thankesgiuing. But in Christs wordes there is an vpbraiding of the whole nation: for he doth odiously compare one stranger with many Iewes: because it was a common thing amongst them to deuour the benefits of God without any sense of godlines. And heereof it cometh to passe, that by so many and so notable miracles, Christe had almost no name amongst them. Yet let vs know that wee are generally condemned all by this complaint, except we become thankfull to God for his benefites.

19. *Thy faith hath saued thee.* Some interpreters doe restrain this worde *sauiug*, to the cleansing of the fleshe: but if it bee so, sith Christ commendeth the liuely faith in this Samaritane, it may be demanded how the other nine were saued, for they had all generally like health. Thus therefore it



is to bee noted, that Christ heere iudged otherwise of the grace of God, then prophane men doe: namely, as a comfortable token and pledge of the loue of the father. The other nine Leapers were healed: but because they do wickedly blotte out the grace of God, their vnthankfulnesse hindereth and polluteth the health it selfe, so that they take not that profit by the same which they ought. Therefore onely fayth sanctifieth the giftes of God, that they may bee pure to vs, and being ioyned with a lawfull vse, they may bee to our saluation. To be short, Christ declareth by this worde how wee should vse the benefites of God rightly. Whereby we gather that the eternal saluation of the soule is ioyned together with this temporall gift. The Samaritane is saued by his fayth. How? Certainly not so that he was healed of his leaprofie: (for this was comon with the rest) but because he is accepted into the number of the children of God, in that he receiued a token of a fatherly loue at his hand.

20. *And when he was demaunded of the Pharisies.* This question vndoubtedly was moued in scorne. For when as Christ had spoken daily of the being of the kingdome of God at hand, and that there was no change of the outward state amongst the Iewes, the wicked and malicious men thought this to be a plausible colour to vex and trouble him by. Therefore as if he should speake in vaine & trifle of the kingdome of God, they doe aske him iestingly, when at length the kingdom shall come. Yet if any shall thinke that they rather asked this question of grosse ignorance, then to scorne at, I do not strue against it

*The kingdom of God commeth not.* Christ in my iudgemēt neglecting those dogs, applyeth this answer to his disciples: as being after prouoked by the wicked, he tooke thereby occasion to teach them. And so their malice being laughed to scorne by the Lord, while the truth is defēded frō their cauils, it sheweth it selfe the more. Christ here vseth this word obseruation for great glory as if he should deny the kingdōe of God to come loftily, as in a pomp. For hee declareth that they are much deceiued which seeke the kingdom of God, which is not carnall or earthly, with fleshly eies, when it is nothing else but an inward & spiritual renewing of the soule: for he teacheth them that they do peruerfly against the nature of that kingdō, which looke about hither or thither, & they might obserue some visible notes: as if he should haue said, the restitution of the Church which God hath promised, must be sought inwardly: for he giuing to his electe a heauenly newnes of life, setteth vp his kingdom in them. And so he doth outwardly reprove the slouthfulnesse of the pharisses, because they aspire to nothing, but that which is earthly and transitory. Yet it is to bee noted that Christ onely spake of the beginnings of the kingdome of God: because that we begin now to be reformed by the spirit according to the image of God, that then a perfect renewing of vs and of the world, might follow in his time.

Math. 13.

53. *And it came to passe, that when Iesus had ended these Parables, he departed thence.*

54. *And came into his owne country, and taught them in their*

Marke 6.

1. *Afterwardes he departed thence, & came into his owne country, and his disciples followed him.*

2. *And when the Sabboth was come, he began to teach in the synagogue, & manny*

Luke.

their Synagogue, so that they were astonied, and sayd: whence commeth this wisdom & great workes vnto this man?

55. Is not this the Carpenters son? Is not his mother called Mary, & his brethren Iames and Ioses, and Simon and Iudas.

56. And are not his sisters all with vs? Whence then hath hee all these thinges?

57. And they were offended with him. Then Iesus saide to them: a Prophet is not without honour, saue in his owne country, & in his owne house. 58. And hee did not many great workes there, for their vnbeliefsake.

ny that heard him, were astonied, and sayd: fro whence hath he these things? & what wisdom is this that is giuen vnto him, that euen such great workes are done by his hands.

3. Is not this the carpenter, Maries sonne, the brother of Iames and Ioses, and of Iuda and Simon? & are not his sisters here with vs? And they were offended in him.

4. Then Iesus sayde vnto them a Prophet is not without honour, but in his owne country, and among his owne kinned, and in his owne house.

5. And hee coulede there doe no great workes, saue that he layd his handes vpon a fewe sicke folke, and healed them.

6. And he meruailed at their vnbeliefe, and went about by the Townes on euery side, teaching.

53. When Iesus had ended. Matthew meaneth not that Christ came presently after the ende of those Sermons into his owne country: for by Marke it appeareth that there was some distance of time. But the meaning is, when he had taught sometime in Iudea, he returned againe to the Galileans, of whom he was receiued, but with small kindnes. Luke rehearseth almost the like history in the 4. chap. yet not the same. Neither is it any wonder that his country men were now offended at the beginnings of Christ, accounting his base house, his obscure and meane manner of bringing vp, so that they murmured against his doctrine: and they persisted after in the same malice, so that they ceased not to flander him, as oft as he would execute the office of a Prophet amongst them. Therefore this second reiecting of Christ declareth that the citizens of Nazareth were not amended by this time that he was away, but the same contempt was alwayes a lette vnto them from hearing Christ.

54.- So that they were astonied. They are astonied, being mooued at the newnes of the matter, that Christ which had not beene brought vp in learning, but had beene occupied euen from his youth vnto his mans estate, in an handy-craft, should be such a Doctor, and should vter diuine wisdom. When they ought to haue beholden the hand of God in this miracle, their vnthankfulnesse made them, that they spread darknesse vpon themselves. They are enforced to wonder, will they, nill they: yet they despise him. What is this else, then to cast away a Prophet taught of God, because he came not out of the schoole of men? And they ouerthrow themselves in their own confession, when as they giue so notable a testimony to the doctrine of Christ, which findeth yet no place in the, because it hath not the vsuall originall from the earth. Why doe they not rather lift vppe their eyes into heauen, that they might learne, that that came from God, which excelleth mans reason? Furthermore, the miracles ioyned to the doctrine, ought to touch them deeper, or at least to waken them from sleeping in too much securitie, that they might giue the glory to GOD: for certain-

certainly, while God dealeth by vnwonted meanes, he doth so much the more evidently shew the power of his hand, yet this was the very cause why the Nazarites so maliciously drew a vaile ouer their eyes. Therefore we see that simple ignorance did not hurt the men: but they willingly tooke offences to the selues, least they should follow whether God calleth them. It behoueth vs rather to reason on the contrary parte, where humane meanes doe want, the power of god doth evidently shew it selfe, that he might haue the whole praise to himselfe.

55. *Is not this the carpenters sonne?* Wee know that it was by the wonderfull counsell of God, that Christ kept himselfe in a priuate life, vntill he was thirtie yceres old. Hereof the Nazarites wickedly and vniustly tooke an offence, when they ought rather reuerently to embrace him, as one sodainly falne from heauē. They see God working in Christ: thereof of set purpose they turne their eyes to Ioseph and Mary, and al his kinsfolkes, whose estate was meane and base, to be as a vaile drawne betweene them and the manifest light. Wee haue sayd other where before, that all kinsfolkes are called brethren after the maner of the Hebrewes. Wherefore Heluidius imagined too fondly, that Mary had moe sonnes because there is mention made so oft of the brethren of Christ.

57. *A Prophet is not without honour.* I haue expounded this sentence more largely in the 4. chap. after John. It may be this was a generall Prouerbe, that they which excell in excellent giftes, are no where lesse esteemed, then in their owne country: wherein the vnthankfulness of these menne bewraieith it selfe, which the more familiarly God offreth himselfe, so much the more boldly they refuse him in the gifts of his spirit: yet I do willingly subscribe to Chrysostome who thinketh that the Iewes were specially reprehended by this saying. But that which was wont to bee spoken against the whole nation, Christ doth properly apply to his country men the Galileans: for he was neuer lesse esteemed in any place, then where he was borne. Wherefore he reproveth them worthily, that when they ought to haue bene the first that should haue imbraced the grace offered them, they reiect it farre from them: for it is too absurd, that a Prophet of God should be despised in that place where he was borne, to whom others, as out of a strange place, doe come with great desire.

58. *Hee did not many great workes there.* Marke speaketh more Emphatically, that he could not doe any great worke there. Yet in the substance of the matter they agree very well: the way was shut vp against Christ by the wickednesse of his owne citizens, that he should not worke many miracles amongst them. He had giuen them some tast: they do willingly amase themselves, least they should vnderstand any thing. Therefore Augustine doth aptly compare faith to the open mouth of a vessel: but he sayth that infidelitie is like to a couer, wherewith the vessel is couered, least it should receiue the liquour poured in of God. And truly the matter is euen so: for whē the Lord seeth that we receiue not his power, at length he withdraweth the same: and yct in the meane while wee complaine that we want his helpe, which our incredulitie driueth and renoueth far from vs. Marke, by saying that Christ could not, amplifieth the offence of them from whom his goodness was staid: for certainly, the vnbeleeuers do as much as in them lieth, hold backe the hand of God by their obstinacy, not that God is ouercome as an inferiour, but because they permit him not to shew his power.

That

That yet is to be noted which Marke addeth, that notwithstanding there were some sicke folke healed. For hereby we gather that the goodnes of Christ did striue with their malice, that it might goe beyond the hinderances. Wee doe finde the same in God dayly: for though that necessarily and iustly he with holdeth his power, because the way for him to vs is not open: yet we see that he maketh himselfe a way through places impassable, ceaseth not to do vs good. A wonderfull contention, that when we do by al meanes endeuour to ouerwhelm the grace of God, least it should come vnto vs, yet that, as conquerour, breaketh out, and as it were in despite of vs it becommeth effectuell.

## Math. 14

1. At that time Herod the tetrarch heard of the same of Iesus:  
2. And said vnto his seruantes: This is Iohn Baptist: He is risen againe frō the dead and therefore great works are wrought by him.

## Marke 6.

14. Then king Herode heard of him, (for his name was spread a broade,) and sayd: Iohn Baptist is risen againe from the dead, and therefore great works are wrought by him.  
15. Other sayd, it is Elias: and some sayde, It is a Prophet, or as one of the Prophets.  
16. So when Herod heard it, he said: It is Iohn whom I beheaded: he is risen from the dead.

## Luke 9.

7. Nowe Herode the Tetrarche heard of all that was done by him and hee doubted, because that it was sayd of some, that Iohn was risen againe from the dead.  
8. And of some, that Elias had appeared: & of some, that one of the old Prophets was risen againe.  
9. Then Herod sayd: Iohn haue I beheaded. Who then is this, of whom I heare such thinges? and hee desired to see him.

The Euangelists do therefore report this, that we might know that the name of Christ was much spoken of euery where, so that ignorance might not excuse the Iewes. For otherwise this doubt might haue crept into the minds of many men: how should it come to passe, that Christ liuing vpon the earth, should rest quietly in Iudea, as if hee were thrust vp into a corner, and had reuealed his diuine power to none. Therefore the Euangelists do now witnesse that the fame of him was spread euery where, so that it came euen into Herodes court.

2. Hee sayd vnto his seruantes. It is gathered by the wordes of Luke, that Herod had not this in mind of himselfe, but this suspicion was thrust into him by the common rumour of the people. Neither doe I doubt but that the hatred of the Tyrant, and the detestation of the cruell slaughter should giue occasion of speeches, as it commonly cometh to passe. This superstition did sticke in the minds of men euery where, that the dead returned into life vnder an other person, as it is sayd other where. Now they take that which was next, that Herod by killing cruellly that holy man, obtained not that which he hoped for, because that he being raised frō the dead by the wonderfull power of God should become a more sharpe enemy, and auenger of his finnes. Yet Marke and Luke doe declare that men spake diuersly: namely, that some thought him to be Elias, others, some one of the Prophetes, or which was equall to the Prophetes in excellencie of the spirite. Why they shoulde imagine it of Elias rather then of any other, we haue spoken other where. Because God had promised by Malachie 4. 5. that Elias shoulde come who should gather together the

Church dispersed, they fondly drew the Prophecie to the person of the man: when as the simple comparison should be in this meaning, least the coming of the Messiah should be obscure and hid, and least the grace of redemption should be kept vnknowne from the people, a certaine Elias shall goe before him, such a one as he was in times past, which restored the ruinous estates & ouerthrown worship of God. Therefore he shall goe before in singular power of the spirit, that hee might make manifest that great day. The Iewes as they were grosse interpreters had drawne this to Elias the Thesbite, as if that he should execute the office of a Prophet againe. Yet others doe imagine that eyther some one of the olde Prophets was risen, or that hee should be some great man and excellent as they were: Also it is wonderfull, when they were of diuers opinions yet the truth came in none of their mindes. especially, when as the reckoning of the time it selfe should direct them to Christ. God had promised them a redeemer, which should bring helpe to the miserable and the lost. The extreame necessitie whereinto they were cast, did then especially require helpe of God. The Redeemer is present, as is partly witnessed by the crying of Iohn, and partly hee himselfe testifieth of his owne office. They are inforced to acknowledg some diuine power in him, yet falling to their owne deuises, they change him into an other person. So truely the world, through wicked vnthankfulness vseth to extinguish the graces of God offered them. In respect of Herod himselfe as I touched a little before, he conceiued the opinion that Iohn was raised, not with any ioy: but as euill consciences doe quake fearefully, and doe bend at eueery blast, so he easily conceiueth that which he feared. And God often scourgeth the vngodly with these blind terrours: so though they harden themselues of purpose, neither are vexed by any other, yet they obtaine no rest from that inward slaughterman, but that he sharply scourgeth them.

Therefore great workes are wrought by him. It is wonder by what reason they were ledde to bring these thinges in. Iohn in all the course of his preaching, wrought no signe: therefore it seemeth to bee without all colour, that they seeing a man notable through miracles, should imagine him to be Iohn: but they thinke that these miracles were now wrought at the first, by them to proue his resurrection, and which should testifie that the holy Prophet of God was wickedly slaine by Herod: and now came forth as a man hallowed, not to be touched but with reuerence, least any durst be so bold as to violate him any more. Therefore to worke workes by him: that is, they thought them to be wrought that hee might get the more authoritie thereby, and that it might be euident that the Lord was with him.

Matthew 14.

3. For Herod had taken Iohn, and bound him, and put him in pryson for Herodias sake, his brother Philips wife.

4. For Iohn sayd vnto him: It is not lawfull for thee to haue her.

5. And

Marke 6.

17. For Herod himselfe had sent forth and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philips wife, because hee had married her.

18. For Iohn said vnto Herod: It is not lawfull for thee to haue thy brothers wife.

D d.

19. There-

Luke



5. And when he would haue put him to death, he feared the multitude because they counted him as a Prophet.

6. But when Herodes birth day was kept, the daughter of Herodias daunced before them, and pleased Herod.

7. Wherefore he promised with an oath, that he would giue her what soeuer shee would aske.

8. And she being before instructed of her mother said: Giue me here Iohn Baptists head in a platter. 9. And the king was sorry: neuerthelesse, because of the oath, and she that sat with him at the table, he commaunded it to be giuen her.

10. And he sent & beheaded Iohn in the prison.

11. And his head was brought in a platter & giuen to the maid, and she brought it vnto her mother.

12. And his Disciples came, and tooke vp his body and buried it, and went and told Iesus.

19. Therefore Herodias had a quarrell against him, and would haue killed him, but she could not:

20. For Herod feared Iohn, knowing that he was a iust man, and an holy, and reuerenced him, and when he had heard him, he did many things, and heard him gladly,

21. But the time being conuenient, when Herod on his birth day made a banquet to his princes and captaines and chiefe estates of Galile.

22. And the daughter of the same Herodias came in and daunced, and pleased Herode and them that sat at table together, the king sayd vnto the maid: Aske of me what thou wilt, & I will giue it thee.

23. And he sware vnto her: whatsoeuer thou shalt aske of mee, I will giue it thee, euen vnto the halfe of my kingdome.

24. So she went forth, and sayd to her mother, what shall I aske? And she sayd, Iohn Baptists head.

25. Then shee came in straight way with hast vnto the king, and asked: saying, I would that thou shouldest giue mee euen nowe in a charger, the head of Iohn Baptiste.

26. Then the king was very sorry: yet for his oathes sake, and for their sakes which sat at table with him, he would not refuse her,

27. And immediately the king sent the hangman, and gaue charge that his head should be brought. So hee went and beheaded him in the prison. 28. And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother. 29. And when his disciples heard it, they came and tooke vpe his body, and put it in a tombe.

The rehearfall of this history is nowe omitted by Luke, because hee had see down the same in an other place. I also will be the thorter in this place least by writing one thing twise, I should be troublesome to the readers. The Euangelists do say, & Iohn was taken, because he had condēned openly the stealing of Herodias, & the incestuous mariag with her. Iosephus assigneth an other cause namely, that Herod fearing some newe stirs against him, suspected Iohn, which may be, that the tyrāt vnder this pretēce wold haue excused his owne wickednes or els, that rumour was spread, as vniult violence & cruelty is full of many false accusations,

ons. But the Euangelists do declare the cause to be, that Herode was angry with the holy man, because he was reprov'd by him. Also Iosephus is deceiv'd, who thinketh that Herodias was not taken away frō his brother Philip, but from his vncle Herode, the king of Chalcis. For at what time the Euangelistes wrytte, the memory of this offence was not onely freshe & new, but was also apparant before the eyes of all men. And that Iosephus in an other place sayth that Philip was of a milde disposition, I thinke it was a spur to make Herode the bolder, for that he might the freelier be reproachfull & iniurious against a quiet and softe manne, not apt to make warre. There is also an other probable coniecture, that Herodias was rather given in mariage to her vncle Philippe, then to her great vncle her graundfathers brother being now a weake worne olde manne. But Herode Antipas, of whom mention is here made, and Philippe were not brethren of one mother, but the first was borne of Marthaca, the third wife of Herode the Greate, and the other was borne of Cleopatra. Now to returne to the Euangelistes: they say that Iohn was cast into bandes, because he had more freely reprov'd the wickednesse of Herode, then the cruelty of the Tyrant woulde beare. Now, the hainousnesse of the offence was odious and infamous enough of it selfe, that he did not onely fetch an other mans wife from her lawfull bedde, and kept her at his owne house: but that hee did this iniury to his germane brother. When Iohn had freely reprov'd him, Herode feared not in vaine, least any sedition shoulde be rayted sodenly. Lust did not suffer him to amende his sinne: but hee promiseth him selfe a false and quiet liberty by casting the Prophet of God into bands. The ignorance of the history caused many to thrust in a vaine disputation, whether it were lawfull for me to take to wife, her which firste was married to my brother. For though naturall shame abhorreth from such a mariage, yet Iohn rather condemneth the taking of her away from her husband rather then the incest: because Herode by force or by deceit, had robbed his brother of his lawfull wife. And otherwise it was lesse lawfull for him to take his Neece, then the wife of his dead brother in her widow-hood. And it is not to be doubted but that so hainous an offence was spoken against euery where: but others reprov'd Herode with their euill speeches in his absence: onely Iohn commeth into his presence, and reproveth him freely to his face, if it might be that he might by any meanes be brought to repentance. Whereby we learne with what constant courage it behooueth the children of God to be furnished, which haue to doe with Princes. For hypocrisie and seruile flattery raigneth almost in all Courtes, so the eares of Princes, accustomed to pleasaunt speeches, can abide no words, which shall more sharply reprove their sinnes. But because the sinne was so vile, the Prophet of God might not dissemble, Iohn commeth to him, though hee should neither haue reward nor thanks, yet least hee should neglect his duty, hee doubteth not to incurre the displeasure of the Tyrant: especially, when hee knew that he being caught in the snares of a harlot, could scarce be remooued from his purpose.

5. *When hee woulde haue put him to death.* There seemeth to be some difference in Matthew and Markes wordes, in that the first sayeth that Herode was desirous of this cruell murder, but that hee was stayd for feare of the people: but the other chargeth only Herodias with this cruelty. But the asyer is easy

that Herode would not in the beginning haue slaine the holy man, except some great perswasion had compelled him so to do: because he reuerenced him, and truly a reuerend feare staid him frō raging so cruelly against the Prophet of God: but Herodias by pricking him daily forward, caused him to shake off all feare of God from him. But when he was caried forth in rage by that fury, that he desired that the holy man were dead, yet was he staid with a new let, because he feared the mouing of the people against him. And Markes words are here to be noted, Herodias (sayth he) laid waite for him: namely, because Herode was not so forward, or willing to the murder, she tried either to circumuēt him by synister deuices, or to worke some secret destruction vpon that holy mā. The first opinion pleaseth me best, that shee sought to entrap the minde of her husband by subtilties, but in vaine, so long as Herodes conscience withstood it, she could not destroy that holy man. Then followed another feare, least any tumult should arise through the hainous crueltie of his death. But Marke toucheth only what staid Herode, from giuing present place to the harlots requelts: for Herodias desired that Iohn hadde bene secretly put to death as soone as he was cast into prison. But Herod reuerenced the holy man, so that he would willingly haue obeyed his counsell. Also the feare here mentionned, was not a feare conceiued of the estimation of another, as wee feare thē which get some authoritie & credit, though wee esteeme them vnworthy the honour: but this feare was a willing reuerence, because Herode durst not dispise him, whom he was perswaded to be a holy man, and a faithfull minister of God. And this is worthy to be noted: for though Iohn had experience, that it was profitable for him many wayes to be in some credit with the Tetrarche, yet he feared not to displeasē him, when hee could not otherwise keepe his fauour, then by winking treacherously at his notorious & infamous wickednes. He might haue said that he regarded not his owne priuate cōmodities, neither had any other respect thē of the cōmon profit. For it is certaine that he sought nothing ambitiously, but Herode was obedient to him in holy cōsels, which appertained to the lawfull administration of the kingdome. But because he saw that this kinde of recompence was not lawfull, that he might by betraying the truth, get some shewes & likings, he chuseth of a friend, rather to make him his enemy, then by flattery or silence to nourish the same which hee is enforced seuerely to reprehend. Iohn therefore by his example, prescribeth a certaine rule to godly teachers, that they should not dissemble nor winke at vices of Princes, though they should of that price buy their fauour profitable for the cōmon estate. But the spirit of god doth shew vnto vs in Herode as in a glasse, that it befalleth oft times, that they which worship not God sincerely, are yet ready in some poynt to obey his commaundements, so that they may haue some liberty graunted to them by release. But when they are more straightly dealt with, they become not only obstinate, but by casting off the yoake, also mad. There is therefore no cause, why they should please themselues, which yeelde obedience to many good counsels, vntill they haue learned to yeeld and submit themselues wholly to God.

6. *When Herodes birth day was kepte.* The Euangelistes doe nowe beginne to declare by what fraude Herodias brought the destruction of Iohn to passe at length, which shee hadde long time practised, and occasion was  
giuen



giuen her by a solemne feast kept when Herod celebrated his birth day. For it can scarcely be, but that those great banquets, should besides luxury, pride, vnbrideled mirth, and other wickednesses, also draw many other mischeifes with it. Not that it is euill of it selfe to make a rich banker. but such is the readinesse of mans wit to wantonnes, that the raines being let loose, they do easily run out of course. That ancient custome cannot be disallowed for solemnizing a birth day euery yeere, for that day as oft as it commeth, admonisheth euery one of vs to giue thanks to God, by whom he was brought into this life, and hath nowe by his blessing passed ouer many yeares: then that he should remember howe ill and vnprofitably hee hath suffered the time to perish, which was graunted of God: Lastly, that he should commend himselfe the rest of his life to the protection of the same God. But there is nothing so pure, which the worlde will not corrupt with her sinnes: for the most parte prophaneth with filthy corruptions the birth day, which ought to be holy: and almost no sumptuous banquet is free from dissolute wantonnes: first there is too much drunke: then is a doore opened to filthie and vnmodest speaches: lastly, no temperance is holden at all. This moued holy Iob (his sonnes banketting together by course) to offer sacrifice, because that he thought that men could neuer moderate themselues so wel, when companions do intuite each other to be merry, but that offēce should grow many wayes. So it came to passe that Herode meaning to entertayne his guests sumptuously, suffred his wifes daughter to dāce. Hereby it also appeareth what the discipline of that court was: for though many gaue themselues liberty then to dance, yet it was a vile note of whorish wantonnes for a damsell marriageable to dance. But filthy Herodias had so framed her daughter Salome after her own maners, least she should shame her. And what followed then? namely the vngodly slaughter of the godly Prophet: for the heat of wine in Herode so flamed, that he forgetting grauity & wisdom, promised that he would giue to a dauncing damsell euen to the one halfe of his kingdome. Truly a shamefull example, that a drunken king doth not only abide to look vpō with fauourable eyes so shamefull a shew of his houshold, but also promiseth so great a rewarde. Wherefore let vs learn carefully to resist the deuill, lest he intrap vs in such snares

**M A R. 24.** *So shee went forth, and sayde to her mother.* It is no maruayle that Herodias should make so great account of the death of Iohn. That many doe coniecture that shee was kindled with desire of reuenge, is voyd of reason: for the feare of diuorcement rather troubled and vexed her: as for the most parte where whomasters begin to loath, they are ashamed of their owne lust. But shee hoped by this offence to haue Herod the more bound vnto her: if the couenant of the adulterous bedde were confirmed and sealed by the bloud of the Prophet, as with a sacrifice. Therefore that shee might rule hereafter without care, shee would haue him put to death, whom shee found to be her alone enemy. Whereby wee are also taught, what miserable greife alwaye tormenteth an euill conscience. Iohn was kept in bandes: the imperious and cruell woman might haue forbidden all people from speaking with him, and coming to him, yet shee resteth not, but is vexed with care and feare, vntill the Prophet should bee made away. This also much auayleth to the shewing forth

of the efficacy of the word of God, that the voyce of the holy man, though shut vp in prison, doeth so vex the minde of the kings wife, as a most grieuous torment.

26. *The king was very sorie.* Religion was vanished out of his heart, as wee sayd: but because he foresaith how odious the crime would be, hee feareth the infamie and also the danger: heereof it commeth to passe that he repented him of his owne lightnes. Yet he dare not deny the dauncer, least he should be accounted inconstant, as though it were worse to retract that which he rashly and fondly promised, then to be constant in a most detestable offence. But because he will not in respect of the perfect vanitie of kings haue his word broken which he had giuen, he presently commaundeth that the Prophet should be slaine. And we gather that Herod supped that night in Macherontis tower, wherein Iosephus sayth that Iohn was imprisoned. And it is worth the labour to note, that the Eangelists doe say: for his oath and the guests that were present: wherof we gather, if he had sworne a hundred times, no manne being present, to witnesse it, yet he would not haue perfouraed his promise. Therefore religion of conscience bounde not Herode, but meere ambition caried him headlong because he accounted it no honestie for him not to performe the faith which he had giuen. So it commeth to passe, that wicked men neglect their dutie, because they haue no respect to God: but they are onely bent to this, that they bee not euill spoken of by men. Furthermore, if onely the religion of the oath had bene regarded of Herod, and not the shame of men, he yet sinned more grieuouly in performing that which he had foolishly promised, then if hee had broken his oath. First, this was an vnaduised rashnesse in swearing, in that he confirmeth the promise of a doubtfull matter with an oath: then when it appeared that he coude not bee set free from the faith which he had giuen, but that hee should plunge himselfe in a hainous offence, it was not lawfull for him to wrap vp the holy name in such an offence. For what is more against GOD, then that he should be the cheife in so vngodly a murther. If the question be moued of his priuate losse and disrepute, let him which swore rashly, beare the punishment of his foolishnes. But this must be taken heede of, where any man hath taken the name of God in vaine, least by pretence of the same hee be abused to the committing of some offence, and so should commit double sacriledge. Heereof it followeth that Monkith vowes, to which, manifest wickednesse is adioyned, doe binde the conscience no more then magicall exorcismes: because God wil not haue his sacred name enforced to the confirmation of sinne. Yet this place doth teach vs to take heede that no man do vnaduisedly promise any thing: then that he ioyne not obstinacie to his lightnesse.

28. *And he gaue it to the maid.* This also increaseth the cruelty of the offence, & the holy mans head was after his death brought foorth to bee scorned: but the Lord doth sometimes so submit his children to the pride of the wicked, vntill he will shew at length that the blood of his children is pretious in his eyes. Herodias ioyeth that she hath obtained her desire, & cruelly triumpheth ouer her reproacher: but afterwards she being put from her riches, & deprived not only of the honor of the kingdom, but also of her natie coutry, & of all helps, when shee a poore woman painfully led a miserable life in banishment, shewed a ioyfull sight:

to the

the Angels, & to all good men. That the guesstes are enforced to defile their eies with the beholding of that abhominable pompe, we do hereby learne, that they which sit at princes tables, are oft entrapped in many sins. For though no bloody offence should defile the table, yet all things are so filled with all kind of wickednes, that whosoever do come thither, it behooueth them at the least to be giuē to pranks of baudry. 29. *His disciples came.* This remained also to the cruelty of the woman, that the corpes of the holy man remained vnburied, for it is probable by this, that his disciples performed this duty, that his body was thrown forth by the tyrants officers. And though the honour of burial profiteth not the dead, yet the Lord would that this ceremony should be reuerenced by vs, that it might be a witness vnto vs of the last resurrection. Wherefore this endeouour was acceptable vnto God, that Johns disciples should come & bury their maisters body. Further, this was a testimonie of their piety: for by this meanes they professed that the doctrine of the dead man yet liued & flourished in their hearts. Therefore this confession was prayse worthy, especially whē it was not without danger: because they could not honour this man flaine by the tormentor, but that they should prouoke the rage of the tyrant against them.

Matth. 14.

13. And when Iesus heard it, hee departed thence by ship into a desert place aparte. And whē the multitude had heard it, they followed hī a foot out of the cities  
14. And Iesus went forth, and saw a great multitude, & was moued with compassion to warde them, and hee healed their sicke.  
15. And when euen was come, his disciples came to him, sayinge: This is a deserte place, and the houre is already past: let the multitude depart, that they may goe into the townes and buy them vitayles.  
16. But Iesus sayd to them: they haue no need to goe away: giue yee to them to eate.  
17. Then said they vnto him, we haue heere but

Mark 6.

30. And the apostles gathered themselves together to Iesus, and told him all things, both what they had done, & what they had taught. 31. And he said vnto them: Come yee aparte into the wilderness, & rest a while: for ther were māy cōmers & goers, & they had no leisure to eat. 32. So they went by ship out of the way, into a desert place.  
33. But the people sawe them when they departed, and many knewe him, and ranne a foote thither out of all cities, & came thither before them & assembled vnto him. 34. Then Iesus went out, & saw a great multitude, and had compassion on them, because they were like sheepe which hadde no shepheard: & he began to teach them many things. 35. And when the day was now far spent, his disciples came vnto him, saying: this is a desert place & now the day is farre passed.  
36. Let them depart, that they may go into the villages & townes about, and buy them bread: for they haue nothing to eate.  
37. But he answered and sayd vnto them: Giue ye them to eat. And they

Luke 9.

10. And when the apostles returned, they told him what great things they had don. Then he tooke shē, & went aside into a solitary place, neare to the city called Bethsaida. 11. But when the people knewe it, they followed him. & he receued them, & spake vnto them of the kingdom of God & healed the which had need to be healed  
12. And when the day began to wear away, the 12. came, & said vnto hī: send the people away, that they may goe into the townes & villages round about, and lodge & get meat: for we are heere in a desert place.  
13. But he said vnto them: giue ye them to eate. And they said: we haue no more but five loaves and two fishes, except wee should goe buy meat for all this people  
14. For they were about five thousand men. Then he

but 5. loaves & 2. fishes.  
18. And he said, bring  
them hither to me.

19. And he commaun-  
ded the multitude to  
sit downe on the grasse,  
and tooke the 5. loaves  
and the 2. fishes, and  
looked vp to heauen, &  
blessed, and brake, and  
gave the loaves to his  
disciples, & the disci-  
ples to the multitude.

20. And they did all  
eate, & were sufficed,  
and they tooke vpp of  
the fragments that re-  
mained, 12. baskets ful.

21. And they which  
had eaten, were about  
five thousande menne,  
beside women and lit-  
tle children.

saide vnto him: Shall we goe and buy  
two hundreth peny woorth of bread, &  
giue them to eate?

38. Then hee sayd vnto them: How  
many loaves haue yee? goe and looke  
And when they knewe it, they sayde:  
fue, and two fishes.

39. So hee cammanded them, to make  
them all sit downe by companies vppon  
the greene grasse.

40. Then they sate downe by rowes, by  
hundreth, and by fifties.

41. And hee tooke the five loaves and  
the two fishes, and looked vp to heauen,  
and gaue thank, and brake the loaves,  
and gaue them to his disciples to set be-  
fore them, and the two fishes he deuided  
among them all.

42. So they did al eate & were satisfied

43. And they tooke vp twelue baskets  
full of the fragments, and of the fishes.

44. And they that had eaten, were a-  
bout five thousand men.

saide to his disciples,  
cause them to sit downe  
by fifties in a company.

15. And they did so, &  
caused all to sit downe.

16. Then he tooke the  
five loaves, and the two  
fishes, & looked vpp to  
heauen, and blessed thē,  
and brake, and gaue to  
the disciples, to set be-  
fore the people.

17. So they did al eate,  
and were satisfied: and  
there was taken vpp of  
that remained to thē 12  
baskets full of broken  
meate.

13. When Iesus heard it. Iohn reporting the same history, mentioneth not for what cause Iesus went ouer to the further shoar. Marke also & Luke do some-what differ from Matthew: for they reach that the cause of this iourney was, that he might giue some rest to his disciples, after they were returned frō their ambassage. But there is no discord in that: because it may be, that he would haue his disciples aparte into a desert place, that there he might the better frame thē to greater matters, & that at the same time a new occasion befell by the death of Iohn. For the death of Iohn might terrific weake munes, for that sorrowfull euent of that great Prophet, did nowe giue warning, what condition remained for them all. Certainly, as it is declared before, Iohn being taken, Christe went out of Herodes iurisdiction, that hee might turne away from the present fury: so it may be gathered, that Christ now withdrew his disciples being yet fearefull from the fire, and went into a desert place. Also it is vncertaine howe much time the Apostles spent in their firste ambassage: for the course of tymes was either neglected by the Euangelistes, or not strictly obserued (as we haue sayd other where.) But it is rather probable to me, that they were not sent forth once onely to declare the message of the kingdome of Christ, but as occasion serued, they did either iterate the same in some places, or after some time they went forth into diuers places. Therefore I take that they were now gathered together, that hereafter they might be daily followers of him: as if it had bene said, they did not so goe from their maister, as if euery one had a continuall ordinary office of teaching, but to preach for a time, thē to returne to schoole againe, that they might profit better.

The multitude followed him . Though it was not knowne to Christe, ( who knew all things before ) what would come to passe, yet his will was as a man to prouide for his disciples, that he might in deed declare, that hee had a care of them. And by that great concourse it appeareth, how famous his name was euery where. that the Iewes might be inexcusable, which through their owne slouthfulnesse were deprived of the benefit of saluation offered them. And yet of this great multitude, which were enflamed with a sodaine heate to followe Christ, there was but a very small number, which gaue themselves to his doctrine truly and constantly, as it appeareth by Iohn.

14. *Hee was moued with compassion* . The other two doe expresse more plainly, and especially Marke, why Christe tooke this compassion : to wit, because hee saw hungry soules caried by their hot and zealous desire from their owne dwelling places into the desert. And that want of doctrine was a token of a miserabe dissipation : therefore Marke sayeth, that Christe hadde compassion on them ; because they were as sheepe wanting shepheards, not that hee acknowledged them all for sheepe after the spirite of the God-head, but as hee was manne hee gaue iudgement of the present sight of them . For this was no small token of piety, to leaue their owne houses, and to come in flockes to the Prophet of God, though hee of set purpose auoyded out of their sight . Then it is good to note, that Christe was mindefull of that person, which hee sustayned : he hadde the office of a doctour layde vpon him : therefore hee ought for a time to account all the Iewes of the flocke and Church of God, vntill they shoulde estrange themselves . But this mercifull affection so preuayled in Christe, that being wearied with his disciples, and almost ouerwhelmed with continuall trouble, woulde not yet spare himselfe . Hee hadde sought some time of refreshing, and that not so much for himselfe as for his disciples : yet, because the necessitie of his office called him to a new labour: hee willingly leaueeth that priuate respecte ; and employeth himselfe in teaching the multitudes . And though hee hath now put off all those affections, which doe fall into a mortall man, yet it is no doubt but that he looketh downe from heauen vpon those miserable sheepe, which want a shepherd, so that they seeke remedy for their want. Marke sayeth that hee taught them many things: that is, that hee preached long, that they might cary away some sound profite. Luke sayeth, that he spake of the kingdome of God, which is the same in effect. Matthew maketh no mention but of the myracles : because that there was no oft weight in the to get Christ a name. But it is easily gathered, that he omitted not the doctrine, which was the chiefe.

15. *When euen was come*. Now the disciples were frustrate of their hope, now they see christe busied in teaching, also the people were so desirous to be taught, that they thought not of returning. therefore they admonish christe, that in regard of their bodies he should send them away into the next townes. And he purposely had deferred the myracle which he thought to worke vnto that time. First, that his disciples being stirred somewhat vp to the consideration of the same, might the better profit thereby: then, that the circumstance of the time it selfe shoulde teach, though hee preuent not their necessities, neither helpeth them at the last, that he yet doth neuer cast a way the care of them, but hath alwayes helpe

ready in his hand, which he will bestow in the very moment.

16. *Giue yee to them to eate.* Because this myracle is fullyer expounded in the 6. chapter of Iohn, least the repetition should be troublesome to the readers, I had rather it should be sought there: yet least nothing should be spoken here, I will briefly set downe the summe. Christ as yet had employed his labour to feed the soules, now he also extendeth his pastorly office euen to the care also of the bodies. Wherein he also confirmeth that saying of his, that to them that seeke the kingdom of God and the righteousnes thereof, all other things shall then be giuen, Matth. 6 23. It is not to be hoped, that Christ will alwayes in this maner giue foode to them that want and be hungry: yet it is certaine that he will neuer suffer that his should want such thinges, as shoulde maintaine life, but that hee would reach his hand from heauen, when hee shall so see it meete for the helpe of their necessities. But they, which desire that Christe should nourish them, must also learne not to desire exquisite deinties, but to be content with barley bread. That Christ cōmandeth the people to sit downe by companies, was first for this purpose, that they being so disposed into companies, the myracle might be the more eident: Then that the men might be the easlyer nūbred, & when some should looke vpon others, they might themselues be witnessles of this heauenly grace. Thirdly, because he saw the disciples so carefull he would try their obedience by cōmanding them that, which seemed in shew to be as a iest. For it was wonder to what end christ hauing no cates, would make a shew of a banquet. To the same purpose also belong those thinges which followe: the loaves were giuen to the disciples, so that the wonderful plenty should grow betweene their hands, and so they should be the ministers of the diuine power of Christ. For, as if it were a small matter for them to be eye witnessles, Christ would that they should feele and handle his power. Two hundreth peeces of money here spokē of by Budeus account, amounteth aboute the value of thirty foure French poundes. So they esteeme a little bread for euery man at a French souse. But when they had made account of so much bread, which shoulde suffice to feede the people but meanely, their obedience deserueth no small prayse, while they simply obeying the commandement of Christe, doe commit the successe to his will and pleasure.

19. *Hee blessed.* Blessing is taken in this place, as it is oft tymes o-ther where, for giuing of thankes. But Christ teacheth vs by his example, that wee cannot otherwise eate meates holily and purely, except wee doe shew our thankfulness to God, out of whose hand they come vnto vs. Therefore Paul saith, 1. Tim. 4. 5. Whatsoeuer meates God doth giue to vs, they are sanctified by the word of God and prayer. Wherin he declareth that those as beastly men (which neither account of the blessing of God faithfully, nor doe prayse the same in giuing of thankes) doe defile and pollute with the filthy pollutions of their owne infidelitie, whatsoeuer was by the owne nature pure: and againe, the meate which they do deuour, is polluted and defiled: Christ therefore prescribed to his a manner of eating, least they shoulde with wicked sacriledge prophane themselues and the benefites of GOD. The lifting vp of the eyes into heauen, doe declare an earnest and a vehement affection of prayers. Not that this gesture should be alwayes necessary when wee do pray: but

because

because that the sonne of God woulde not neglect those ceremonies profitable for mans infirmitie. Also the lifting vpp of our eies is a fit spurre to stirre vp our sluggishnes, for that our mindes are too much bent downeward to the earth.

20. They tooke vp of the fragments, that remained. When as the fragmets which were left, after that so great a number of men were filled, were twelue times more then was set downe at the first, this gaue no small light to the miracle. For all men vnderstood thereby, that Christ by his power did not only create meates for them of nothing, which should suffice for the present vse, but if need should be, he could also prouide for the necessitie to come. Lastly, the miracle, being wrought, Christ would that this should be gathered againe to be a notable testimony of the same, that they which were filled with meate should now at leasure behold the same. But though Christ doth not dayly multiply loaues, neyther feedeth men without their handy labour, or tyllage of the fieldes; yet the fruite of this history extendeth euen to vs. For our slouthfulnes and vnthankfulnes is the onely hinderance why we doe not see the aboundance of corne, whereby we should liue, increased by the blessing of God dayly vpon vs: Also, that besides the refreshing & nourishing of vs there also remaineth seed for the ground of one yeares increase, euery one of vs should thinke with himselfe, that it is not without heavenly increase, if that the same wickednes hindred not, which blindeth aswell the eies of the minde, as of the flesh, least they should beholde the manifest worke of God. Also Christe declareth, that as all things are giuen of the father to him and into his hande, so the meates with which wee are fed doe flow and come to vs from his grace.

Mathew 14.

Marke 6.

Luke

22. And straightway Iesus compelled his disciples to enter into a ship and to goe ouer before him, while hee sent the multitude away.

45. And straightway hee caused his disciples to go into the ship and to goe before on the other side vnto Bethsaida, while hee sent away the people.

23 And assoone as he had sent the multitude away, hee went vp into a mountain alone to pray: & when the euening was come, he was there alone

46. Then assoone as he had sent them away, hee departed into a mountaine to pray.

24 And the ship was now in the midst of the sea, and was tossed with waues: for it was a contrary wind.

47. And when euen was come the shippe was in the midst of the sea, and he alone on the land.

25. And in the fourth watch of the night, Iesus went vnto them, walking on the sea.

48. And hee sawe them troubled in rowing (for the wind was contrary to them), and about the fourth watch of the night he came vpon them, walking vpon the sea, and would haue passed by them.

26. And when his Disciples sawe him walking on the sea, they were troubled, saying, it is a spirit, & cryed out for feare.

49. And when they sawe him walking vpon the sea, they supposed it had been a spirit, and cryed out.

27. But straightway Iesus spake vnto them, saying, be of good comfort, It is I, be not afraid.

28. Then

50. For

28. Then Peter answered him, and sayde, Maister, if it be thou bid me come vnto thee on the water.

29. And he sayd come, And when Peter was come downe out of the ship, he walked on the water, to goe to Iesus.

30. But when hee saw a mightie wind, hee was afraid: and as he began to sinke, he cryed, saying, maister, saue mee.

31. So immediately Iesus stretched forth his hand, and caught him, and said, to him, O thou of litle faith, wherfore didst thou doubt?

32. And assoone as they were come into the ship, the wind ceased.

33. Then they that were in the ship came and worshipped him, saying, of a truth thou art the sonne of God.

50. For they all saw him, and were sore afraid: but anon hee talked with them, and sayd vnto them, bee of good comfort: it is I, be not asfrayd.

51. Then he went vp vnto them into the shippe, and the wind ceased, and they were sore amased in themselves beyond measure, and maruailed.

52. For they had not considered the matter of the leaues, because their hearts were hardened.

22. Iesus compelled his disciples. It behooued him to compell them, because to leaue him, they would not haue passed ouer to an other place, but against their willes. Also they doe herein declare how much they obey him, while against their owne minde, they giue place and obey his commandement. And certainly in shew it seemed very absurd, that he would remaine alone in a desert place, when night approached. Therefore their aptnes to be taught deserued so much the more praise, for that the authoritie of the heauenly maister was more regarded and esteemed by them, then that which might seeme probable on the contrary part. And wee doe not rightly and perfectly obey God, except wee doe simply follow whatsoeuer he commadeth, how much soeuer our sense repugne against the same. Certainly God alwayes hath the best reason and ground of his counsell and commandement, but he often hideth the same from vs, that we might learne not to bee selfewise, but wholly to depend vpon his will. Thus Christ compelde his disciples to passe ouer, that hee might frame them to that rule of obedience, which I spake of. Neyther is there any doubt, but that hee would make himselfe a way to the miracle which next followeth.

23. Hee went vp into a mountaine alone. It is likely that the sonne of GOD, from whom the tempest to come could not be hid, did not neglect in his prayers the preservation of his disciples: yet it is maruaile why hee doeth not rather preuent the perill, then apply himselfe to prayer. But that hee might fulfill the partes of a mediatur, hee sheweth himselfe to bee both God and manne, and gaue testimonies of both natures, as farre as the matter required. When he had all things at his owne will, hee shewed himselfe to bee a man by praying, neyther did hee that fainedly, but hee shewed a sincere affection of humane loue towards vs. In this matter the diuine maicstie withdrew it selfe after a sorte, which yet shewed it selfe at length in his order. But in going vp into the mountaine, he sought oportunitie, that he might the freclier pray farre from all noyse. Wee know how easily the ardent zeale in prayer, through the least disturban-



ees either falleth away, or else waxeth colde. And though Christe had not this imperfection, yet his will was: to teach vs by his example, diligently to vse all helpes, which may deliuer our mindes from all the snares of the world, that we being free, may bee wholly bent into heauen. And solitarinesse much auaieth in this, that they which prepare themselves to prayer, should be the more diligent, hauing God alone for witness, powring out their heart into his bosome, they should the more diligently examine themselves: lastly, considering with themselves that they haue to doe with God, let them lift vp themselves about themselves. Yet it is to be noted that he setteth not downe a lawe, as if it were not lawfull to pray any other where but in secrete: for Paule also commandeth vs to lift vp pure hands euery where, 1. Tim. 2. 8. And Christe himselfe sometime prayed before menne: and hee also taught his disciples, that they being gathered together, should conceiue prayers openly amongst themselves. But that liberty of praying in all places hindereth not, but that they should also vse priuate prayers in time conuenient.

23. *The ship was now in the midst of the sea.* The readers shal find this history expounded by me vpon the sixt chapter of Iohn, & therefore I will be the shorter here. Christ suffered his disciples to be tossed with a troublesome tempest, and with some danger for a time, to that ende that they might with reader mindes receiue helpe when it should bee brought them: for the contrary wind rose about midnight, or a little before. And then at the fourth watch Christ appeared, that is, three houres full before day: so their faith was as hardly shakē with terrours, as their armes were toyled with rowing. But when necessitie it selfe most vrged them to desire their maisters presence, they were two grosse and blockish to be feared at his sight, as if he had beene a spirit. For this cause Marke sayeth that their hearts were blinded, & vnderstood not the matter of the loaves. For by that myracle they were sufficiently taught, that Christe wanted not diuine powre to helpe his: & that he doth carefully prouide for them, when necessitie so requireth. Therefore their sluggishnes now is worthily condemned: because they do not presently call to mind that heauenly power, a notable token whereof being shewed but late, ought to be present before their eyes. But through the fault of their sluggishnes they were afraid, because they had not profited by the former myracles so rightly as became them: but their blindnes is especially reprov'd, because they had forgotten that, which they saw so late, or rather that they applyed not their mindes to consider the Godhead, whereof the multiplying of the loaves was testimony euident enough. Yet Marke setteth downe two things in his wordes, that they considered not throughly the glory of Christ, which was shewed in multiplying the loaves: then hee declareth the cause, for that their hearts were hardned. And that seemeth to bee added not onely for the aggrauating of the greatnes of the fault: but also to admonish vs of the firmite of our minde, that we should aske new eyes of the Lorde. Certainly, it was, as I sayde euen now, too beastly ignoraunce not to vnderstande, as it were, the palpable power of God. Yet, because all mankinde is sicke of the same disease, Marke doth of purpose make mention of the blindnesse, that wee might knowe that it is no newe matter, if menne cannot see into the manyfoll works of God, until they be lighned from aboue: as Moses also said, Duet. : 24-

Yet the Lorde hath not giuen you an hearte to vnderstand . And though the woorde heart doeth often signifie the will or the seate of affections , yet heere in this place, as also in the place of *Moses*, which I cited, it is taken for the minde.

27. *Straight way Iesus spake vnto them.* Because Christe is not knowne to bee the deliuerer, while he offereth himselfe in deede, hee calleth his disciples by his worde to the knowledge of him. Also the comfort, which he exhorteth them vnto, is in his owne presence: as if he should haue said, After they vnderstand that hee is present with them, they haue assured cause to be of good comfort. But because that feare had possessed their mindes, hee reprooueth it, least it shoulde hinder him, and delay their comforte. Not that they could be ioyfull and comforted without all feare: but because it was necessary that the feare, which hadde preuailed should be appeased, least it shoulde ouerwhelme their comforte . And though the voyce of the Sonne of God is to the reprobate deadly, and his presence terrible , yet heere is described to vs farre contrary effectes of the same to the faithfull: to witte, that inward peace, and comfortable boldnes, obtaineth the victory in our hearts, least we should giue place to fleshly feares. But then blinde and inconsiderate tumults do trouble vs: because that we being vnthankfull and malicious, do not hold out the innumerable benefites of God, as bucklers, which being rightly considered, should be sufficient to stay vs vp. And though it was high time to haue helpe, when Christe appeared, yet the tēpest doth not presently cease, vntill the disciples were better stirred vpe both to desire, and also to hope for his grace. And that is to be noted, that he might know, that the Lord doth not without cause oft times defer that deliuerance, which he hath in his hand.

28. *Then Peter answered him.* The exception which he maketh declareth that his fayth was not yet ripe. *If it be thou (sayth he) command me to come.* But he had heard Christ speake: therefore why doeth he doubtingly and vncertainly thus wauer yet in himselfe? but in that so small and weake fayth there breaketh out a heate of inconsiderat zeale: for hee ought to haue mette himselfe by his owne measure, & rather to pray to Christ for encrease of fayth, that by the guiding & direction of the same, he might at length passe ouer seas and mountaines: but he now desireth rashly to flye without the wings of faith: & whereas the worde of Christ was not firmly nor rightly setled in his heart, hee desireth that the waters should be firme vnder his feete. Yet it is not to be doubted, but that this affectiō sprang of a good beginning: but, because it degenerateth into a corrupt extremitie, it looeth the praise of goodnes . And of this it commeth to passe, that Peter presently tasteth the punishment of his rashnesse . Wherefore lette the faithfull be taught by this example to take heede of rash hastinesse . Whether soeuer the Lord calleth wee must runne diligently, but hee which passeth further shall feele at length by his vnhappy successe, what it is to passe beyonde his owne boundes: Yet it may bee demaunded, why Christ shoulde graunt Peters requeste: For hee seemeth so to allow it. But the answeare is readie, GOD for the most parte prouideth best for vs by denying those things, which wee desire: and sometimes hee graunteth our requestes, that hee may the better conuince vs by experience of our owne foolishnesse. So, when hee daily  
grau;

granteth to his faithfull ones more then is meete, hee instructeth them in sobri-  
 etie, and modestie against the time to come. Furthermore, this was profitable  
 for Peter and the rest, and is also profitable for vs at this day. The power of  
 Christ shewed it selfe more euidently in the person of Peter, whē he tookē him  
 as a companion with him: then, if hee had walked a'one vpon the waters. Yet  
 Peter knoweth, and others doe plainly behold that he began to sinke, because  
 he rested not in a perfect faith, nor reposed himselfe in the word of G O D by  
 trusting the secret power of God, which did before make the waters strong: yet  
 Christ dealeth louingly with him, because he suffered him not altogether to be  
 swallowed vp. Both these things befall to vs. For as Peter asleone as hee was  
 afraid, began to sinke, so the fraile and vaine cogitations of the fleische doe to  
 worke in vs, that we sinke in the midst of the course of our affaires, yet the Lord  
 pardoneth our infirmitie, and reacheth out his hande, least the waters shoulde  
 drowne vs altogether. It is also to be noted that Peter seeing that his rashnesse  
 had but euill and badde successe, committeth himselfe to the mercy of Christe.  
 Wherefore though we be worthily punished, it behoueth vs yet to flye to him,  
 that he hauing mercy vpon vs, may giue vs that helpe, whereof we are vnworthy

31. *O thou of little faith.* Christ doth louingly preserue Peter, yet so that hee  
 doth not nourish nor flatter his fault. This is the ende and purpose of this re-  
 profe, wherein the weakenesse of his faith is condemned: yet it is demanded  
 whether euery feare doth argue a want of faith: for so the words of Christ doe  
 seeme to note, there ought to bee no doubting where faith doth raigne. I an-  
 swere, Christ doth heere reprove a doubting, which was directly contrary to  
 faith. It may so be that a man may doubt without offence, as where the word  
 of God hath not yet made vs certaine and sure. But the estate of Peter was o-  
 therwise, who being instructed by the commandement of Christ, and now ha-  
 uing experience of his power, yet fell to a vaine & peruerse feare from that dou-  
 ble stay and strength he had.

33. *They that were in the ship.* I iudge that this was not onely spoken of the  
 disciples, but of the mariners and other passengers. They therefore which had  
 not yet professed to account him as a maister, do now sodainly confesse him to  
 be the sonne of God, in which word they giue him the honour of the Messiah.  
 For though that high mistery was not yet cōmonly known, how God should be  
 manifested in flesh: yet, because they had learned out of the Prophetes, that hee  
 which should be the redeemer, should be called the sonne of God, they which  
 set forth the glory of Christ, with this title, do declare that they belecue in that  
 Christ.

Mathew. 14.

Marke 6.

Luke

34 And when they were come  
 ouer, they came into the land of  
 Gennesaret. 35 And when  
 the men of that place knew him,  
 they sent out into all that coun-  
 try round aboute, and brought  
 vnto him all that were sicke:  
 36. And besought him that they  
 might touch

53. And they came ouer ~~or~~ went into  
 the land of Gennesaret, and arriued.  
 54 So when they were come out of the  
 ship, straightway they knew him:  
 55. And ran about through all that  
 region round about, and began to cary  
 hither and thither in beds al that were  
 sicke, where they heard that he was.  
 56. And

touch the hemme of his garment onely: and as many as touched it, were made whole.

56. And whither soeuer hee entred into townes, or cities, or villages, they laid their sick in their streets, & praid him that they might touch at least the edge of his garment. And as many as touched him were made whole.

34. They came into the land of Gennezareth. The Euangelists do meane that region, which was so called of the name of the lake, though it is vncertain whether the lake was so called, after the name of the lande: but in that there is no matter of waight. It behoueth vs especially to bende our eies thither, whither the Euangelistes do leade vs, that the glory of Christ was shewed not by one or two miraclis, but that coast of Iudea was replenished with innumerable testimonies of him, the same whereof might easily spread to Ierusalem and into other cities euery way. Whereby we gather how vile and wicked the vnthankfulness of that nation was, which maliciously shut their eies at the present brightness of the glory of God: nay, they endeouored as much as lay in them to extinguishe the same. But now it is our ducty in this so great a heap of myracles, to learne to know to what end Christ came: namely, that he might shew himselfe a Philition in healyng all diseases. For it behooueth vs to call to remembraunce that, which Mathew alleaged before out of the Prophet Isaias, that he by healing the diseases of the body, figured, as in a shadow, some greater thing: to wit, that he should restore our soules to health, and that his peculyar office should be to take away spiritual diseases. And though at this day he is not conuerfaunt vpon the earth, yet it is certaine that now in heauen he excelleth in exercising the same graces, whereof hee then gaue a visible testimony. And because wee all are diseased with all kinde of diseases vntill he heale: let euery one of vs not onely offer himselfe vnto him, but let him also endeouour to bring others, which are in neede of the like remedy.

36. That they might touch the hemme. It is to be supposed that they were somewhat superstitious, when as they tied the grace of Christ to the touching of his garment: at least they defrauded him of part of his honor, when they hoped for no pover by his simple word. But, least he should quech the smoaking flaxe, he applyeth himselfe to their simplicitie: yet here is no cause why they should flatter themselves, which seeke the grace of God in wood, or nayles, or garments, when as the scripture sayth expressly, that it is abominable to conceiue any thing of Christ, but according to the worthinesse of his spirituall and heauenly glory. Their infirmitie was borne with for a time, which not knowing that Christ was God, desired to come neerer to him. Now, sith hee filleth heauen and carth with the sauour of his grace, it behooueth vs to apprehend by faith the saluation, which he offereth vs from heauen, and not with handes or eyes.

Math. 15

Marke 7.

Luke

1. Then came to Iesus the Scribes and Pharises, which were of Ierusalem

1. Then gathered vnto him the Pharises, and certaine of the Scribes, which came

rusalem, saying.  
 2. Why do thy disciples transgresse the traditiō of the Elders? for they wash not their handes when they eate bread.  
 3. But he answered & said vnto them, why do yee also transgresse the commandments of God by your traditions?  
 4. For God hath cōmanded saying, Honour thy father & mother: & he that curseth father or mother, let him die the death.  
 5. But ye, say, whosoever shall say to father or mother, by the gifte that is offered by mee, thou maist haue profit:  
 6. Though he honour not his father or his mother, shall bee free. Thus haue yee made the commaundement of God of no authority by your traditions.  
 7. O hypocrites, Esayas prophesied well of you, saying. 8. This people draweth neere vnto me with their mouth, and honoureth mee with their lippes: but their heart is farre from me.  
 9. But in vaine they worshipp mee, teaching for doctriens the precepts of men.

came from Ierusalem.  
 2. And when they sawe some of his Disciples eate meate with common handes (that is to say vnwashed) they complained.  
 3. (For the Pharisees and all the Iewes, except they wash their hands oft, eate not, holding the traditions of the Elders.  
 4. And when they come from the market, except they wash, they eate not: and many other things there be, which they haue taken vpon them to obserue, as the washing of pots, and of brasen vessels, and of tables.)  
 5. Then asked him the Pharisees and Scribes why walke not thy disciples according to the tradition of the Elders, but eate meat with vnwashten hands?  
 6. Then he answered and said vnto the, Surely Esay hath prophesied well of you, hypocrites, as it is written, This people honoreth me with their lips, but their heart is far away from me  
 7. But they worship me in vaine, teaching for doctriens the precepts of men.  
 8. For ye lay the commandementes of God apart, and obserue the tradition of men, as the washing of pots and cups, and many other such like thinges yee doe.  
 9. And he sayd vnto them, well, yee reiect the commaundement of God, that ye may obserue your owne tradition.  
 10. For Moses sayd, Honour thy father and thy mother: and whosoever shall curse father or mother, let him die the death.  
 11. But yee say, If a man say to father or mother, Corban, that is, by the gifte that is offered by mee, thou maist haue profit, hee shall bee free.  
 12. So ye suffer him no more to do any thing for his father or his mother:  
 13. Making the word of God of no authority, by your tradition, which yee haue ordayned: and doe many suchlike things.

1. Then came to Iesus. This is a place most worthy to be noted: because that heere is reprooued an offence no lesse daungerous then common. Wee see what frowardnesse there is in menne, both in the way and meanes of worshipping of GOD, for they doe dayly deuise newe kindes of worshipping, and the wiser any man would seeme to be, the more hee bendeth to thev

his wit that way. I speake not of strangers, but of them which are of the household of the church, whom God hath peculiarly enriched with this honour, that they should holde that as the rule of pietie, which he hath spoken with his own mouth. God hath prescribed in what maner we should worship him, and in his law he hath comprehended a perfect holines. The most part as if it were a light and a vaine matter to obey God, and to obserue that which he hath commaunded, doe of themselves gather out of sundry places many additions to the same. They which are in authoritie doe wrest their owne deuises to this end. as if they had somewhat in their heades perfecter then the word of God. Then crept in tyranny: for when men once take to themselves that liberty to command, they doe seuerely exact the obseruation of their owne lawes, and doe not abide that the least title of the same should be omitted either in contempt or els by negligence. Also though the world cannot abide the lawfull gouernement, and is most rebellious in bearing the Lords yoake, yet it doth easily & willingly yeeld to the snares of vaine traditions. yea, and many seeme to desire such a seruitude. But the worship of God is defiled, which ought chiefly and principally to be obeyed, and the authoritie of men is preferred before his imperiall dignitie. And so the common people is hardly and tyrannously enforced to apply their whole indeuour vpon trifles. But this place teacheth vs that all fained worshippings doe displease God: because that he alone would be heard, that hee might order and frame vs to true pietie after his owne pleasure. Then they loose their labour which as people not satisfied with the onely law of God, do weare themselves in obseruing the traditions of men. Thirdly, God is injured when as the deuises of men are extold so high, that the maiestie of his law should fall away, or the ruerence of the same at least should waxe colde.

*The Scribes and Pharises, which were of Ierusalem.* It is not declared for what purpose these Scribes came to Iesus: yet, to mee it seemeth probable, that they beeing moued with his fame, should come with a desire to learne, for as much as hee seemed to be a fit master: though it may be that they were sent as spies. Howe soeuer the matter was, because they brought their owne selfe liking with them, the least offence might easily exasperate them to bite or gnaw at Christe. Whereby wee see howe harde it is for them to be drawne to sound doctrine, which are possessed with ambition and desire of raigne: especially they which are addicted to ceremonies which haue bene long accustomed, doe admit no newe thing, but doe obstinately condemne whatsoeuer is not accustomed. To be short, there cannot be a people more Lordly nor more frowarde then these men were. Both the Euangelistes doe make mention both of the Scribes and of the Pharises. Yet Matthew speaketh of them in the entrance into the hystory, and Marke placeth them after. But the meaning is all one: for they meane, that of other sectes the Scribes came, but the Pharises were the cheife, as they which then were most honoured, and the gouernment then was in their hands. And it is no maruaile that they were soonest offended with the contempt of the lawes, which they themselves had made. For, as we sayde before, when as they boasted themselves to be the interpreters of the lawe, and therefore had their name giuen them, they had corrupted the puritie of the word with their owne deuises: and so  
what

what traditions soeuer the Iewes then hadde, came out of their shoppe: wherefore they became the hotter, and shewed themselues the sharper defenders of them.

2. *Why doe thy disciples.* When the controuersie is of mans traditions, this question is not of politike lawes, the vse and end whereof doe tende to another purpose, then to prescribe how God should be worshipped: but, because there is a diuersitie of mans traditions, there must be some distinction vsed. For there are some, which are manifest wicked, because they do institute wicked maner of worshippings, and such as are full contrary to the worde of God. Others, mixing the worship of God with prophane trifles, doe defile the puritie of the same. Others, which haue some more colour, not being infected with any notable fault, are yet for this cause condemned: for that they are imagined to be necessary for the worship of God, and so God is not meereley obeyed, and the consciences are caught as in a snare. It is euident that the treatie here is of this latter sort. For the washing of hands, which the Pharisees vrged, could not of it selfe be condemned of wicked superstition: for else Christ would not haue suffered the water pots to haue been placed at the mariage, except the ceremonie had beene lawfull: but the fault was in this, that they thought that God could not bee otherwise rightly worshipped. That ceremonie of washing was not brought in at the first without som goodly pretence. We know how seuerely the law of God required outward cleanes, not that the Lorde would haue his seruants to be stayd in the same, but that they should the more carefully take heede of all spirituall vncleannes. But the law held a meane in these washings, & then came these doctors vpon it, which thought not themselues wise enough, except they added somwhat to the word of God: & hercof came those washings, whereof there is no mention in the law. The lawgiuers themselues would not bragge that they had giuen any new law, but onely that they had added certaine cautions, which should be meanes and helpes for the obseruing of the law of God. And presently corruption followed, whē as the ceremonies brought in by man beganne to be accounted as part of the worshippe of God: and also when there was a necessitie layd vpon free and voluntary actions. For, God (as it is saide before) would alwayes bee worshipped by the prescript rule of his own word: and therefore no adition to his lawe is tollerable. For as hee permitteth the faithfull to haue certaine outward rites, wherein they might exercise themselues to godlynesse: so he suffered them not to be mixed with his woorde, as if religion were in them. *They wash not their handes.* The cause of the offence is set forth more at large by Marke: but this is the summe, there were many customes amongst the Scribes, which they tooke vpon them to obserue of their owne will: those were secundary lawes inuented by curious heades, as if the onely commaundement of God were not sufficient. This pertained to cups, vessels, garments and other things pertaining to household, that they should not touch any vncleane or defiled thing. But to deuise new washings was a vaine and idle device. This was not without a colourable cloake, as Paul sayth Col. 2.23. The inuentions of men haue a shew of wisdom: but if they had stayd themselues in the onely law of God, their modestie should haue bene more approued, then their scrupulous doubtfulnes.

Their wil was to prouide that no vncleane person should rashly & without consideration eate meat: but it was sufficient for the Lorde to purge the apparant spots. Also these deuises had neither any end nor measure: for they could scarce moue a finger, but some newe blot would arise: but this corruption was much the worse, because it was cast as a religion vpon the consciences, that he should bee guilty of vncleanness, which did not often wash his body with water. It may be they would haue borne with the contempt of this ceremony in meane men. but, because they had conceiued a greater & more excellent estimation of Christ & his disciples, it seemeth to be an hainous offence, that the rites appointed by the Elders, which were religiously vsed by the Scribes, should not be obserued by the disciples of that maister, who professed a better matter, then the present estate deliuered. Also they are much deceiued, which do compare the sprinckling of their coniuered water, which the Papistes call holy water, with the Iewish washings. For the Papistes doe blot out as much as lyeth in them, that one Baptisme by the iterating of the same so oft. Then it is applyed to exorcismes, & that toyish sprinckling is supposed to be of force, to wash away sinnes. If that it were a thing lawfull of it selfe, and were free from such corruptions, yet that necessitie, which they vrge, is alwayes to be condemned.

3. *Why doe yee also transgresse the commaundements of God?* Christe maketh heere a double answer: the first is to the person (as they say) the other containeth the definition of the matter and cause. The order is otherwise set downe in Marke, who first bringeth in that which Christe spake of the whole matter: then he addeth the reproofe, wherein he inuicigheth against hypocrites: we will follow the course obserued by Matth. Againe, when as the Lord demaundeth of the Scribes, why they defile the law of God, through their owne traditions, he doth not yet plainly deliuer his disciples from the fault objected against them: but he onely sheweth them how wicked, preposterous and froward they were. They take it grieuously that the preceptes of menne are not exactly obserued: howe much more grieuous a matter is it, that the law of God being neglected, they shoulde employ their whole endeouour in the obseruing of these traditions? Therefore it appeareth that they were moued rather with ambition, then with a true and right zeale, while they so preferre menne before God. Also it doth easily appeare by the text, in what sence hee sayeth that the commaundements of God are transgressed. They did not openly, or professedly abolish the law of God, as to affirme that to be lawfull, which the law had forbidden: but they did indirectly transgresse the same, when as the exercises enioyned by the Lorde were suffered by them carelessly to bee omitted. The example which Christe bringeth is plaine and familiar, God hath commaunded that children should honour their parents. Yet because the offrings made for the gaine of the priests, the gathering of them was so narrowly looked to, that they imagined that he sinned more grieuously that offered nothing, then he that iobd his parents of the honor due to them. Also that which according to the law of God was left as a thing voluntary was of more importance in the iudgement of the Scribes, then one of the chiefe cōmandements of God. Therefore as oft as we are so bēe to keepe the lawes of men, so ſh we inploy lesse diligence & care, for the keeping of the law of god, we are accounted to transgresse the same. A little after he saith ſh the cōmandemēt of god is made of no authority, by the traditiōs of mē: because the



the Scribes doe hold the people so bound to their deuises, that there could no time or leasure be left to the word of God: also, because they thought, that they had done their dutie very well, that had waited of them at an ynch, and hereof arose a libertie to sinne. For it is thought that the lawe of God may bee freely broken, sith that holinesse is rather put in the obseruation of other things then of it. Now, let every man consider with himselfe whether this fault aboundeth not more at this day amongst the Papistes, then in times past amongst the Iewes. The Pope with the whole dunghill of his cleargie denieth not but that GOD ought to be obeyed: but when they come to the purpose, where as they detest the talking of a little flesh, as a deadly sinne, and theft and whoredome but as a venial sinne, they overthrow the law of God for their owne traditions: and it is no way to be suffered, that the obseruation of mans deuises shoulde diminish any of that obedience, which is due to God alone. Further, the honour which God commandeth to yeelde to the parents, is extended to all the duties of godlines. The last clause that Christ addeth, that hee is worthy of death, which curseth his father or his mother, tendeth to this, that wee shoulde knowe that the commandement of honoring the parents, is not small or of light importãce sith that the breach of the same is so sharply punished. And this doth not a little amplifie the sinne of the Scribes, that so seuer a threatning terrifieth not them from letting the bridle loose to contemners of parents.

5. *Eui. ye say.* This sentence wanteth that, which is more fully set downe in Marke, where it is added, *you suffer him no more to doe anything for his father and mother.* And the meaning is that the Scribes doe wickedly in absolving them, which withdraw their soulds from doing their duties to their parents, so that they supply that want with a voluntary sacrifice, which might have bene omitted without any offence to God. Neyther may the words of Christ be so taken as if the Scribes should haue restrained men from all right obedience: but they did so earnestly apply themselues to get their pray, that children in the meane space did not their dutie to their parents.

7. *Esayas prophesied well of you.* Nowe the Lord proceedeth further. For hee speaketh of the cause it selfe, which hee denideth into two partes. The first is, that they being onely bent to outward rites, esteemed nothing of true holines, which consisteth in the sincere integritie of the heart: the other, that they peruerfely worshipped God, after their owne will. And though hee seemeth to reprove the men, when he speaketh against counterfeit and feigned holines, yet he comprehendeth the summe of doctrine, which is fully defined thus. The worship of God is spirituall, and consisteth not in sprinkling of water, or in any other ceremony. Al o there is no other reasonable seruice of God, then that which is framed after his worde. And though Esayas prophesied not only of the time to come, but had respect to the men of his age, yet Christe sayeth that this prophesie belongeth to the Scribes and Pharisees: because they were like to those old hypocrites, with whom the Prophet had to doe, Christ rehearseth it not after the word that is there set downe. yet the Prophet doth expressly mention these two faultes, wherewith the Iewes had prouoked the vengeance of God against themselues: that they fained a holinesse onely with the lippes and outward profession: further, that they declined to fained worshippings.

First therefore it is wicked hypocricie, when men doe not honour God, but in outward shew for it were not euil of it self to draw neere to god with thy mouth & lips, so that the heart went before. This therefore is the sum, because the worship of god is spiritual, & nothing pleaseth him, except the inward sincerity of h̄ hart be ioyned with it, they are hypocrits, which put holines in outward pomps

9. *They worship in vaine.* The Prophet speaketh word for word thus. *Their feare was taught by the precept of men.* But Christ doth faithfully and aptly yeelde the sense thus, God is worshipped in vaine, where the will of men is thrust in for doctrine. Also by these words all voluntary religions, as Paul calleth them, Col. 2. 23. are euidently condemned. For, as we sayd, sith that God will bee worshipped after his owne will, onely he alloweth no new fashions of worshipping him to be imagined. Therefore when as man beginneth to wander out of the cōpasse of the word of God, the more earnestly & curiously he applyeth himselfe to worship him, the greater iudgment he pulleth downe vpon himselfe: because religion is prophaned by such inuentiōs. The appositio consisteth in these words, *teaching doctrines the precepts of men.* For Christ affirmeth that they go astray, which in place of doctrin do thrust in the cōmandemens of mē: or which worship god after h̄ rule. Therefore, sith obedience before God is better accepted then sacrifice, let this be holden as certaine, h̄ all fained worshippinges are vaine before him, yea, as the Prophet testifieth, they are accursed & detestable

Matheew 15.

Marke 7.

Luke 6

10. Then he called the multitude vnto him, and said to them, heare and vnderstand. 11. That which goeth into the mouth defileth not the man but that which commeth out of the mouth defileth the man. 12. Then came his disciples, & said to him, perceiuest thou not that the Pharisees are offended in hearing this saying? 13. But he answered & said, euery plant which mine heavenly father hath not planted, shall be rooted vp. 14. Let them alone: they be the blind leaders of the blind, and if the blind lead the blind, both shall fall into the ditch. 15. Then answered Peter & said to h̄, declare to vs this parable. 16. Then said Iesus, are ye yet without vnderstanding? 17. Perceiue ye not yet, that what soeuer entreth into the mouth, goeth into the belly, & is cast into the draught. 18. But those things which procede out of the mouth, come from the heart & they defile the man. 19. For out of the heart come euill thoughts, murders, adulteries, fornications,

14. Then he called the whole multitude vnto him, & said vnto them, heare ye me all to mee and vnderstand. 15. There is nothing without a man that can defile him, when it entreth into him but the things which proceed out of him are they which defile the man. 16. If any haue eares to heare, let him heare. 17. And when he came into an house away from the people, his disciples asked him concerning the parable. 18. And he said vnto them, what are ye without vnderstanding also? Doe ye not knowe that what soeuer thing from without entreth into a man, cannot defile him, 19. Because it entreth not into his heart, but into the belly, and goeth into the draught, which is the purging of all meates? 20. Then hee said that which commeth out of man, that defileth man. 21. For from within, euen out of the heart of men proceed euill thoughts, adulteries, fornications and murders. 22. Theftes, couetousnes, wickednes, deceit, vncleannes, a wicked eye, bawling, pride, foolishnes.

39. And he spake a parable vnto them can the blind lead the blind shall they not both fall into the ditch?

<p>Wons, thefts, false testimonies, slanders.</p> <p>20. These are the things, which defile the man: but to eat with vnwashed hands, defileth not the man.</p>	<p>23. All these euill things come from within, and defile a man.</p>
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10. He called the multitude vnto him. Here Christe turning himselfe to such as were willing to be taught, doth more at large expound that which hee had touched before, that the kingdom of God consisteth not in meate & drink, as Paul also teacheth. Ro. 14. 17. For when as outward things by nature are cleane, the vse of them is also free & cleane. Neither commeth the vncleannes of the good creatures of God. Therefore this is a generall iudgement, that vncleannes commeth not into man from without, but that the fountaine is hid in himselfe. But by *Synecdoche* hee saieti, that out of the mouth of man commeth all those euils, which euery man bringeth forth of him. For he alludeth to the present matter, as if he should haue said, we do not draw in at our mouth vncleannes together with meat and drinke: but all kind of filthines floweth out from vs.

12. *Perceiuest thou that the Pharises.* Because the Scribes were very froward & vnframeable, Christ bestowed not much labour in appeasing them, but had enough to do to reprove their hipocrisie & pride. So the offence which they had first conceiued is doubled, where they see their washings not carelesly, but as it were professedly despised of Christ as trifles. Now, in that christ doubted not to set their malicious & poysoned mindes more on fire by pricking the so sharply, let vs learne by his exāple not greatly to regard whether our doings and sayings please all men: yet the disciples (as it is the maner of rude & vnlearned men) do gather by the hard successe, that Christ answered dangerously & ill. For to this purpose tended their admonitiō, that christ by correcting his ouer sharp speech, should endeour to pacific their offended minds. This is almost a thing common to the weake, to iudge euil of that doctrine, which they see received with vnrighteous & eniuous eares. And certainly it were to bee wished that the same might quietly & without offence haue the allowance of all men: but sith Sathan blindeth many mēes minds, & enflameth their hearts euē with madnes, and holdeth many soules ouerwhelmed with a beastly blockishnes, it cānot be that the true doctrine of saluation should fauor with all men: but especially it is no maruaile to see them exasperated, which nourish within them the poyson of malice and vntowardnesse. We must endenour our selues so farre as lawfully we may, that no offence may arise of our maner of teaching. But it were a poynt of extreme madnes for vs to moderate as it were with great wisdom the doctrine which we are taught of the heauenly maister. But we see how of his speech wicked & lewde men tooke occasion of offence: yea, wee see how that shew of offence which was maliciously taken, was handled on either side.

13. *Euery plant.* Because that the weake minds were wounded with that the doctrine had no better successe, Christ would remedy that mischief. And he applyeth this remedy, there is no cause why good men should be troubled, or shuld the lesse honorably esteeme of the doctrine, though it light vpon many to their destructiō. This place is ignorantly expoued of some, that al the inuentions of men, & whatsoever proceedeth not out of the mouth of God, must bee rooted vp, and perish: For Christ hath respecte rather vnto menne, and the meaning is, that it is no meruaile if the doctrine of saluation become deadly to

the reprobate For they are alwayes caied headlong to destruction, that are appointed to the same. Vnder stand therefore those that are planted with the hand of God, to be them, which by his free adoption are grafted into the tree of life: as Iſaiaſ also 60. 21. calleth the Church renewed by the grace of Christ, a graft planted by the Lord. Further, for that saluation commeth only of Gods election, it is necessary that the reprobate doe perishe, by what meanes soeuer it be donne: not that God will destroy the innocent, and them that are without fault, but because they of their owne malice do turne to their owne destruction what-soeuer is offered them, though it be wholeſome. So it commeth to passe, that the Gospell to them that willingly perishe, is a fauour of death to death, as Paul witnesseth. 2. Cor. 2. 16. For though it be proposed vnto all men for saluation, yet it bringeth not forth this fruite but in the elect. Also it is the part of a faithfull and good teacher, so to temper whatſoeuer he bringeth forth, that it may profit all menne: but how oft soeuer it falleth out otherwise, let vs comfort our selues with this answer of Christe. And the similitude doeth notably expresse the cause of the destruction not to be in the doctrine, but the reprobate, which haue no roote in God, hauing the doctrine set before them, doe vomit out their hidden poyson, that they might bring with hast that death vpon themselves, to the which they were before appointed. Note that Christ specially meaneth the hypocrits, which for a time seeme to be planted as the good trees: for the Epicures, which are notorious for their grosse and infamous contempt of God, are not properly said to be like to trees: but they, in whom some vaine shew of godlinesse shineth. Such were the Scribes, which were a leſt in the Church of God, no otherwise then the Cedars in Libanon: so that their falling away might seeme the more absurd. Further, where Christe might haue sayde, that they doe worthily perishe, which downworthily refuse their saluation, he goeth deeper, and denyeth that any manne can alwayes stand, except his saluation be established in Gods election. In which words he plainly sheweth that the first beginning of our saluation commeth of that grace, wherein God chose vs vnto himselfe for his children before we were created.

14. *Let them alone*. He sayeth that they are vnworthy, that there should any account behadde of them: therefore, that there is no cause why their offence should much trouble vs. From hence was gathered that olde distinction of auoyding offences, which must be regarded, least offence be giuē to the weak: but, if any stubborne or malicious wicked person should take offence, that it is not to be regarded: for, if we would satisfie the frowardnes of all menne, it were necessary that Christ, who is the rocke of offence, should be buried. Therefore it is conuenient to know the difference betweene the weak, which being offended by ignorance, do presently apply themselves to be cured, & the proud and froward which take offences, least the weak be troubled through our fault. But whereas the wicked will frowardly be troubled, let vs without regard go through the midst of offences. For he that sparreth not the weak brethren, treadeth them as it were vnder his feete, to whome we are commaunded to reach our hand: but it were not conuenient to regard others, into whose offences it is necessary to fall, if wee desire to hold a right course. Further, where vnder pretence of offence it commeth to passe to those menne to be alienated, and to fall away frō Christ, they must be let alone, least they draw vs away with the. *They*

*They are blinde leaders of the blinde.* Christ declareth that they shall miserably perish, whosoeuer will bend the selues hither and thither after their pleasure: for when they will stumble in the plaine way, it doth hereby appeare that they are willingly blinde. Now, to what purpose should any man suffer himselfe to be gouerned by the, except that he would fall into the same pit. And christ, which sunne of righteouines shineth vs, by the light of the Gospel not only sheweth vs the way, but will haue the same preferred vs, not without cause calleth his disciples backe from that slouthfulness, least for the fauour of blinde men, they should wander as it were in darkenesse. Hereof we doe also gather that they all are inexcusable, which vnder pretence of simplicitie or modestie doe deliuer themselves to be deceiued and to be snared in errors. Luke in rehearsing this sentence, noteth no circumstance, but generally sayth that Christ vsed this similitude, as he mentioning many sayings of Christ, sheweth not to what purpose they were spokē. And it might also haue beene, that Christ spake this same thing oftner: yet I thought good to set it down in this place, because that other wher there is not an apter place, & Lu. declareth not the time whē it was spokē.

15. *Peter answereth.* Because the disciples doe bewray ouermuch rudenes, Christ doeth correct and reprove them, and worthily: for that they were as yet without vnderstanding, yet hee ceaseth not to be their teacher. That which Matthew by name doth attribute to Peter, Marke reporteth that it was in the same sence demanded of all of them, & that is euident by the answer of Christ, where not only the ignorance of Peter, but of them all together is reprooued. And the summe of it is, that men are not filled with meates, but they haue the filthinesse of sinnes shut vp within them, which doe openly breake foorth into deedes and workes. If any man do obiekt the intemperancie of feeding to be an vncleanesse, it is easily answered: for Christe spake not but of the natiue and lawfull vse of those thinges which God hath made subiect vnto vs. To eate and to drinke, is of it selfe a thing free and indifferent: if any corruption falleth out in the same, it springeth from man himselfe, and ought therefore to be accounted as an inward thing, and not an outward.

19. *For out of the heart come euill thoughtes.* Hereby wee gather that which I gaue warning of before, that the woorde *mouth*, was first vsed here of Christe, by reason of the circumstance of the present place, but now there is no mention of the mouth: but it is only said, that from the heart of man proceedeth whatsoeuer is vncleane, and it doth defile with the filthines of the same. Marke differeth in this from Matthew, in that he reckoneth vpp many sinnes, as euill thoughtes, wicked desires, which some translate couetousnesse, I had rather take the same generally. In like manner deceite and intemperancie, and those which doe thereafter followe: but though the manner of speach is improper, it is sufficient to holde the meaning of Christ, that all vices doe proceed out of the euill and corrupt affections of the heart. It is vnproperly sayd, that the euill eye proceedeth of the heart, yet in the matter it selfe, there is nothing that is either absurde or doubtfull: for that the vncleane heart defileth the eyes, so as they become the seruauntes or instruments of euill lusts. Neither yet doth Christe retrain euey thing that is euill in manne to manifest sinnes: but that hee might more euidently shewe the heart of manne to be the seat of all euilles,

he sayeth that the testimonies and fruits are apparant in the sinnes themselves. For the word *Defiling or making vncleane*, in Greeke is said to make *Common*: as a little before Marke sayd *common hands*, for vncleane. And it is an Hebrew phrase: for becaute the Lord had separated the Iewes on this condition, that they might be seuered from all the vncleannes of the Gentiles, what soeuer differed from this holinesse, they called *common* or as *prophane*.

Matth. 15.

21. And Iesus went thence, & departed into the coastes of Tyrus and Sidon.

22. And beholde, a woman a Canaanite, came out of the same coastes, & cried, saying vnto him, haue mercy on me, O Lorde, the sonne of Dauid: my daughter is miserably vexed with a deuill. 23. But he answered her not a worde. Then came to him his disciples, and besought him saying: send her away, for shee cryeth after vs. 24. But he answered and sayd, I am not sent, but vnto the lost sheepe of the house of Israell.

25. Yet shee came and worshipped him, saying: Lorde helpe me.

26. And he answered and said: It is not good to take the childrēs bread and to cast it to whelpes.

27. But she said: truth Lorde: yet indeed the whelpes eat of the crums, which fall from their masters table.

28. The Iesus answered & said vnto her O woman great is thy faith: be it so thee, as thou desirest: and her daughter was made whole at that houre.

Marke 7.

24. And from thence hee arose, and went into the borders of Tyrus and Sydon, and entred into an house, and would that no man should haue knowne, but hee coulde not be hid. 25 For a certaine womā, whose little daughter hadde an vn-cleane spirit, heard of him, & came and fell at his feete.

26. (And the womā was a Greeke, a Syrophenisian by nation) and she besought him that he would cast out the deuill out of her daughter.

27. But Iesus sayde vnto her: let the children firste bee fedde: for it is not good to take the childrēs bread and to cast it vnto whelpes.

28. Then she answered, and sayd vnto him: truethe Lorde: yet in deepe the whelpes eat vnder the table, of the childrens crummes.

29. Then hee sayd vnto her: for this saying, go thy way: the deuill is gone out of thy daughter.

30. And when she was come home to her house, shee founde the deuill departed and her daughter lying on the bed.

Luke.

In this myracle we are taught how the grace of christ begā to spread amongst the Gentiles. For though the full time was not yet come, wherein Christ thuld make himselfe known to the whole world, yet it pleased him to giue some tastes of his common mercy, which at length was bestowed generally both to the Iewes and Gentiles after his resurrection. Also in the woman is described a notable image of faith, that by making cōparison, we might know that the promised redemption was worthily taken from the Iewes, whose vngodliness was so blockish. The woman which Matthew calleth a *cananite*, is of Marke sayde to haue bene a *Grecian*, and by nation a *Syrophenisian*, wherein there is no difference: for we know that it was the common manner of speach amongst the Iewes, to call al foraine nations *Grecians*: and therefore that

Anti.

Antithesis betweene the Grecians and the Iewes is often found in Paul. Also when shee was borne in the coasts of Tyre and Sydon, it is no matuaile that she is called a Syrophenissian: when as the region had the name of Syria, and was apart of Phœnicia, and the Iewes very odiously called all the inhabitantes of that land Cananites. And it is to be supposed that the most part of them came of the people of Canaan, who being banished out of their countrie, tooke the next place of refuge in their banishment. They doe both agree in this that the woman came of a prophane nation, not brought vp in the doctrine of the lawe, that shee came of her owne accord to Christ in all humilitie to seeke aid of him. The circumstance is also to be noted, which is set downe by Marke, that Christ came not thither with banner displaid, but as a priuate man, that he might hide himselfe in that corner for a time. But Marke speaketh after the common sense of flesh: for though Christ foresaw by his diuine spirit what should come to passe yet in as much as he was the seruant and ambassadour of the father, hee kept himselfe after the maner of man within the bounds of the calling laid vpon him therefore it is sayd that hee could not doe that, which as a man hee would haue done. In the meane while this circumstance hath great waight for the condemnation of the Iewes, that when Christ in open place did set before them the promised redemption with a loud voice and miracles annexed to the same, they remained blinde and deafe, when yet they boasted themselues to bee heires of the couenant of the Lord, his peculiar people, and a priestly kingdome: & this woman which had none of these priuiledges with the children of Abraham, vnto whom the couenant in shew appertayned not, nor being called either with word or signe, commeth running of her owne free will.

22. *Haue mercy on me, O Lord.* Though this woman was a stranger from the Lords flock, yet she had gotten some tast of godlines: for without some knowledge of the promises, shee could not haue called Christ the sonne of Dauid. For although the Iewes were almost falne away from the pure and sincere doctrine of the law, or at the least were turned farre aside from the same, yet the renowned fame of the promised redemption flourished. And when as the restitution of the church rested vpon the kingdome of Dauid, when as there was any speach of the Messias, the name of the sonne of Dauid was common among them, and this confession was in the mouth of all men. But when as true faith was worne out amongst them by the wonderfull & incredible goodnes of God it came to passe that the fauour of the promises came to the nations that dwelt by them. Therefore, though this woman had not beene familiarly taught by any maister, neyther yet had framed a faith in Christ vnaduisedly to her selfe, but shee conceiued it out of the law and the Prophets. Wherefore that dog Scructus no lesse foolishly then wickedly abused this example, that hee might strip faith bare and naked of the promises. After this sense, I deny not but that sometimes there may be a faith conceiued, which alwayes hath not an expresse & distinct knowledge of sound doctrine: so that we hold this, that faith doth alwaies spring out of the word of God, & hath his beginning of the true principles, so that it may alwayes be annexed to some light of true knowledge.

33. *But hee answered her not.* The Euangelistes doe diuers waies commend the fayth of this womanne, as now of her inuincible constancie. For when the silence of Christe was a kinde of repulse, it is maruaile that shee

was not ouerthrowne with this temptation: but her diligence in praying, was a witnesse of her perseuerance. Yet this seemeth to be contrary to the nature of faith and inuocation, as Paul doth describe it to the Romanes, chap. 10. 14. namely that no man can pray rightly, except he haue heard the word of God before. Who therefore will say that this womanne is indewed with faith, who when Christ held his peace, of her o. v. a. mo. i. s. breatheth forth her hope? But when as Christ speaketh and holdeth his peace two wayes, it is to be noted though hee then suppressed the words of his mouth, yet he speaketh inwardly in the minde of the woman: and so this inward assistance was vnto her in steade of outward preaching. Note also, that when her prayer arose of the hearing of faith, though Christ doeth not presently answer, yet the doctrine which shee once learned, doth alwayes rebound in her, that Christ the Redeemer should come. So the Lord often speaketh to his faithful ones, and will not holdeth his peace for they trusting to the testimonies of the Scripture, where they heare him speaking, they doubt not but that he will be mercifull vnto them: and yet he doth not presently answer to their requests and petitions: but rather dissembleth his hearing of them. Therefore we see what the purpose of Christ was in holding his peace, not that hee woulde quench the faith of the woman, but rather that hee might sharpen her indouour, and kinde her seruencie: that so little seede of doctrine brought forth so greate fruite in this woman of Canaan, nothing is more vnscemely, then that wee should fall away, if at any time he hold vs in suspence, and doth not yeelde vs presently a kinde answer.

*Send her away.* The disciples doe aske nothing in her fauour: but because her importunity is troublesome vnto them, they desire that shee may bee sent away by any meanes. But it was a very childish deuice, that the Papists vnder this pretence inducured to bring in the Saintes that are dead to be our patrons for if wee should grant that this woman intreated the disciples eyther to speake for her, or to fauour her (which yet cannot bee gathered of the text) yet there is another reason or state of them that are dead, & of them that are aliue. Note further, that the disciples doe heare her disdainfully: and if they had the mind to helpe her with their patronage, yet they obtaine nothing.

*24. I am not sent.* Hee rendreth a reason vnto his Apostles, why hee heareth not the Cananite, because hee woulde employ himselfe wholly vpon the Iewes, to whom onely hee was sent a minister of the grace of God. Therefore of his calling and commandement of the father, hee argueth that no helpe is to bee yeilded vnto strangers, not that the power of Christ should bee alwayes inclosed in so narrow boundes, but because the circumstance of the time did so require, that hee beginning at the Iewes, should then especially apply himselfe to them. As it was sayd, Mat. 10. 5. And the partition wall was not broken downe before the resurrection, that Christ might preach peace to the Gentiles which were strangers from the kingdome of God. Ephes. 2. 14. Therefore hee then forbade the Apostles to go any other where before they did sowe the first seed of the gospel in Iudea. Therefore it is true that he said in this place, that he is not sent but to the Iewes onely, vntill at length the Gentiles should succede in their order. Further, he calleth not only the elect & the sheep of the house of Israel, but who soeuer came of the stock of the holy fathers: because the Lord com-  
prehended



prehended all in the couenant, and the redeemer was generally promised vnto all, as also without exception hee reuealed and offered himselfe vnto all. This also is worthy to be noted, that hee sayeth hee was sent to the lost sheepe: As in another place he sayth, that he came to saue that which was lost. Matthew 18. 11. and Luke 19. 10. Now sith at this day his grace is common to vs with the Iewes, we doe gather what our condition is, vntill he appeare vnto vs a Sauiour.

25. *Shee came and worshipped him.* This woman seemeth to strue with a stout obstinacie, so as she would wrest somewhat from him against his will: but it is not to be doubted but that the faith which she had conceiued of the goodnesse of the Messias so encouraged her. And that precise deniall of Christ to be any part of his office, which repugnancie terrified not her, nor withdrew her from her purpose, which came of this, that shee being wholly settled in the former feeling of faith which I spake of, admitted nothing contrary to her hope. And this is a true triall of faith, when by no meanes we suffer the generall principle of our saluation, which is grounded vpon the word of God, to be shaken in vs.

26. *It is not good to take the childrens bread.* Christ now with a sharper answer then the former, seemeth to take away all hope: for he doth not onely teach, that what grace soeuer he receiued of the father, belongeth to the Iewes, and must be employed vpon them, except they should be defrauded of their peculiar right: but very reprochfully he compareth the woman her selfe to a dogge, signifying that she was vnworthy to be made partaker of his grace. But that the meaning may be made plaine vnto vs, it must be known that he calleth not here the childrens bread, all the giftes of God, but onely those which peculiarly belong to Abraham & to his posteritie. For, from the beginning of the world Gods goodnes was so spread abroad in euery place, that it filled the heauen & the earth, so that all mortall men felt him for their father: but because hee vouchsafed to bestow greater honour vpon the children of Abraham, then vpon the rest of mankinde, that is called the childrens bread, whatsoever properly pertaineth to that adoption, whereby the Iewes onely were chosen to be the children. The Gentiles do enioy in common the light of the Sunne, the breath of life, the nourishments of the earth, together with the Iewes: but the blessing which was hoped for in Christ, rested only in the house of Abraham. Wherefore, to cast that forth in common without difference, which God with a singular priuiledge appoynted for one nation, was nothing else but an abolishing of the couenant of God. for by this meanes the Gentiles should be made equall with the Iewes, who should excell the as it was meete. Therefore Christ vseth the word *Casting*, signifying that that is not well placed, which is taken from the Church of God, and made common for prophane men. But this ought to be restrained to that time, when God was onely called vpon in Iudea. For since the Gentiles are taken into the fellowship of the same saluation (which is done where christ shineth euery where by the Gospell) that difference is taken away, so that they which were dogges before, are now accounted amongst the children. But here the pride of the flesh must of necessitie be ouerthrowne, when wee heare that from the beginning wee are dogges. The excellency of mannes nature was greater from the beginning, in the which the image of God did shine, the that so reprochfull  
a name

a name shoulde light vpon all the Gentiles, yea euen vpon kings, whom God adorned with his owne title: but the sinne and falling away of Adam brought it to passe, that the Lord should worthily cast into the dunghill with dogs, them that are degenerated by the offence of the firste father: Especially, where the comparison is made betwene the Iewes which are exempted from the common sorte, and the Gentiles which are banished from the kingdome of God. The purpose of Christe is more euidently declared by Marke, where it is sayde: *Let the children first be fed.* For he admonisheth the Cananite that shee doth importunately, for that shee as it were slieth to the table at the middest of supper. But though hee respectilly regarded the examining of the womans sayth, yet he also teacheth how horrible a vengeance remaineth for the Iewes, which refused so incomparable a good thing freely offered vnto them, which hee denied to others earnestly and feruently desiring the same.

27. *Truth Lorde.* The answer of the woman declareth that shee was not caried with a blinde or blunt violence, so that shee woulde directly stumble at the saying of Christ. For whereas God preferreth the Iewes before others, shee also leaueth that honour of adoption vnto them, and sayeth that she will not hinder, but that Christ according to the order prescribed by God, should sanctifie them: only she desireth that a fewe crummes, falling as it were vnawares, may come to the dogs. And certainly God did neuer so shut vpp his grace amongst the Iewes, but that hee scattered a little taste at the least of the same amongst the Gentiles. Therefore nothing could be more aptly or better spoken to expresse the grace of God, which then sprang amongst them.

28. *Great is thy faith.* First hee prayeth the sayth of the woman, then hee sayeth, that he graunted her prayers for her faith sake. Further, the greatnesse of her sayth especially shewed it selfe in that, that it being guided only with a little sparke of doctrine, shee not only knew the proper office of Christ, and attributed vnto him a celestiall power, but constantly shee went forward though hard lets, suffered her selfe to be set at naught, so that she might hold that which she hoped for, that shee should not be without the ayd of Christ. To be short, shee so seasoned her confidence with humilitie, that shee woulde not arrogate any thing rashly vnto her selfe: neither yet with the feeling of her owne vauourthinnesse would shee that the fountaine of the grace of Christe out from her. But by the commendation of this prophane woman, is the vnthankfulnesse of this people condemned, who boasted that they were dedicated to God. But how this woman might be saide to beleue rightly, who was not only destitute of the promise of Christ, but is beaten away with his word cleane contrary, I haue shewed before. For though that sharply in shew hee refuseth her prayers, yet being perswaded of the saluation promised of God through the Messias, shee ceaseth not to hope well: and therefore shee thinketh that the gate is shut against her, not that shee should altogether be driuen away, but that shee should more earnestly endeour with her faith to peirce through the chinkes of the same. The last clause containeth profitable doctrine, that faith obtaineth any thing of the Lord, because that hee so much esteemeth the same, that hee is alwayes ready to graunt our requestes so farre as it is expedient.

Math. 15

Marke 7.

29. So Iesus went away from thence, and came neare vnto the sea of Galile, and went vp into a Mountaine, and sate downe there.

30. And great multitudes came vnto him, hauing with them, halte, blinde, dumbe, maimed, and many other, and cast them down at Iesus feete and he healed them.

31. In so much that the multitude wondred, to see the dumbe speake, the maimed whole, the halt to goe, and the blinde to see, and they glorified the God of Israell.

32. Then Iesus called his disciples vnto him and sayde: I haue compassiõ on this multitude, because they haue continued with me already 3. daies and haue nothing to eate, and I will not let them depart fasting, lest they faint in the way

33. And his Disciples sayd vnto him: Whence should wee ges so much bread in the wilderness, as shoulde suffice so great a multitude?

34. And Iesus sayde vnto them: How many loaves haue yee? And they sayd, seuen, & a few little fishes,

35. Then he commanded the multitude to sit downe on the ground.

36. And tooke the seuen loaves and the fishes and gaue thanks, and brake them, and gaue to his disciples, and the disciples to the multitude.

37. And they did all eat, and were sufficed, and they tooke vp of the fragmentes that remained, seuen baskets full.

38. And

31. And hee departed againe from the coastes of Tyrus and Sidon, & came vnto the sea of Galile, through the midst of the coastes of Decapolis.

32. And they brought vnto him, one that was deafe, and stampered in his speach, & prayed him to put his hand vpon him

33. Then hee tooke him a side from the multitude, & put his fingers in his eares and did spit, and touched his tongue.

34. And looking vp to heauen, he sighed & said vnto him: Ephata, that is: Be opened

35. And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36. And he commanded them that they shoulde tell no man: but how much soeuer he forbad the more a great deale they published it.

37. And were beyond measure astonied saying: He hath done all things well: he maketh both the deafe to heare, and the dumbe to speake.

Marke 8.

1. In those dayes, when there was a very great multitude, and had nothing to eate. Iesus called his disciples to him and said vnto them.

2. I haue compassion on the multitude, because they haue nowe continued with mee 3. dayes, and haue nothing to eate.

3. And If I send them a way fasting to their owne houses, they would faint by the way: for some of the came from farre.

4. Then his Disciples answered him, howe can a man satisfie these with bread heere in the wilderness.

5. And he asked them: how many loaves haue yee: And they sayd, seuen.

6. Then hee commanded the multitude to sit downe on the ground: and he tooke the seuen loaves and gaue thanks, brake them, and gaue to his disciples to set before them, and they did set them before the people.

7. They had also a few small fishes: and when he had giuen thanks, he commanded them also to be set before them.

8. So

<p>38. And they that had eaten, were foure thousand men beside women and little children.</p> <p>39. Then Iesus sent away the multitude, and took ship, and came into the partes of Magdala</p>	<p>8. So they did eate and were sufficed, &amp; tooke vpp of the broken meate, that was left, seuen baskets full. 9. (And they that had eaten, were about 4. thousand) so he sent them away. 10. And anon he entred into a ship with his Disciples, and came into the partes of Dalmanutha</p>
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29. So Iesus departed away from thence. Though Mathewe and Marke doe without doubt speake of one and the same returne of Christ out of the partes of Sidon, yet in soe things they doe much differ. This is a small matter that one of them sayth, that he came into the partes of Magdala, and the other into the partes of Dalmanutha. for when as they were cities standing neare together, situated vpon the lake Genesareth towards mount Thabor, it is no maruayle that the countrie lying betweene them, be called by both their names. And Decapolis was so called of tenne cities, and because it was the region lying betweene Phœnice and the sea coast of Galile, which way Christe was to passe when he returned from Phœnicia into Galile of Iuda. There seemeth to be greater difference, in that Mathew sayth that he healed many diseased with diuers kindes of sicknesse. and Marke maketh mention onely of one deafe man. Yet this knot also is easly dissolued: for Marke chose that miracle to set downe which was done by the way, the same whereof being spread, moued the inhabitants of that countrie euery where, to bring forth moe vnto Christ to be healed. For we know that the Euangelists doe not curiously set downe all things: but they are so spare in reporting of the miracles, that they touch onely a fewe things for an example. Also it was sufficient for Marke to shewe one example, wherein the power of Christ was manifested, euen as hee doeth in others such like, which follow a little after.

MAR. 32. *They brought vnto him a deafe man.* To what purpose they prayed him to lay his hand on him, may be gathered by the former places: for the laying on of hands was a solemne signe of blessing, whereby the gifts of the holy ghost were also giuen. And without doubt Christ often vsed this rite, so that these men demanded nothing but that they knew he had vsed heretofore. But Christ vseth other signes: for hee toucheth the tongue of the dumbe man with his spittle, and putteth his finger into his eares. The only laying on of his hands had bin effectually enough: yea, though he had not moued his finger hee could haue done this only with a becke: but it appeareth that hee vsed signes frankly as was most for the profit of men: as nowe, putting spittle to his tongue, hee would declare that the gift of speaking commeth from him alone: thrusting his finger into his eares, hee taught that it was a gifte proper to him, as it were to boare open the deafe eares, for it is needelesse to run to allegories: and we see, they that haue most subtilly dalied in that course, are so far from bringing forth any thing that is sound, that they rather make the scripture to become a iesting stocke. Therefore let this one thing satisfie discrete readers, that we obtaine of Christ both speach and hearing by prayer, in so much as he infuseth his force to our tongues, and pearceth into our eares with his fingers.

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That he remoueth the deafe man from the multitude, hee doeth it partly of that purpose, that he would not shew the glory of his Godhead to the rude, and such as were not yet fit witnesses, but that they should beholde the same a farre off: partly, that he might the more freely powre foorth his seruent prayer. For that hee looked vp to heauen, and sighed, was a signe of a vehement affection: whereby is perceiued how great his loue was towards men, whose misery he so bewailed. Neither is it to be doubted, but by the taking of spittle out of his owne mouth, to put into his mouth, and by putting his fingers, his will was to testifie and shew the same kinde and louing affection. Yet he declareth that hee hath great power in curing all diseases, and in giuing health, when as hee simply commaunderth the tongue and eare, to be opened, Neyther was it without consideration, that Marke setteth downe that Chalde worde, but that it might testifie the diuine power of Christ. Amongst other trifles where with foolish men defiled baptisme, heere they hadde one Apish iesting toye. By the which example wee are admonished, that there is no ende of licentiousnesse, when men begin to dally with the mysteries of God at their owne pleasure.

36. *Hee commaunded them, that they should tell no man.* Though there are many interpreters which wrest these commandements into an other sense, as if Christ had purposely prouoked them to spread the fame of the miracle: yet that seemeth to be the more simple meaning, which I alleaged other wher, that his purpose onely was to deferre it to an other time more conuenient and fitte. Wherefore I thinke not otherwise, but that their zeale was vnaduised, while they being commaunded to hold their peace, doe haue to speake. Yet it is not to bee wondered at, that men not accustomed to the doctrine of Christ, should be caried with so great a zeale, when it was not conuenient. Yet Christ turneth that to his owne glory, which was vnaduisedly attempted by them: because both the miracle was knowne, and that whole region despising the authour of heauenly giftes, was made inexcusable.

37. *Hee hath done all things well.* After that Mathewe had gathered many miracles together, hee addeth at the length this clause, the multitude wondered and gaue the glory to the God of Israell: namely, because that God shewing his power by vnwonted meanes, renewed the remembrance of his couenant. But in Markes words, the figure Antithesis may be vnderstoode: for whereas the rumour of Christ was very diuers, the multitude gaue testimonie that they were wicked and malicious people, whose euer would speake euill of his deedes when as all his workes rather deserued high prayse, then so to be quarelled at. And wee know that the sense of nature teacheth that nothing is more vnrighteous, then to draw good workes into blame and hatred.

Mat. 3 2 *I haue compassion on this multitude.* Here is a miracle set downe not vnlike the other, which we expounded a litle before: this is the only difference, that where before Christ fed fise thousand men with fise loaves and two fishes: now foure thousand are fed with seuen loaves and a few fishes. Also, when 12. baskets were filled with fragments then, now of greater aboundance fewer broken meates remaine. Heereby we learne that the power of God is not tied to means or helps, neither is it any matter before him, whether it be great or litle:

as Jonathan sayd, speaking of his small army, and of the huge multitude of his enemies, 1. Sa. 14. 6. And as the blessing of God satisfied as well with one loafe as with 20. is inough to feede a great multitude: so it that be wanting, a hundred loaves shall not suffice to feede ten men: for where the stiffe of bread shall be broken, though the meale be yeilded by waight from the mill, and the breade from the ouen, yet shall it not auaille to stufte the belly by deuouring it. The 3. daies fasting whereof Christ speaketh, must be vnderstood, not that they abide three dayes without meate, but because there was no great prouision in those desert places, so that of necessitie there wanted ordinary food. Also, that in those hot regions, there is lesse stomacke to eate, then vnder our grosse and cold aire wherefore it is no maruaile, if they abstained the longer from meate.

33. *Where should we get so much bread in the wildernesse.* The Disciples doe bewray too beastly a blockishnes, that then at the least they call not to minde, that which they had learned of the power & grace of Christ, which they might haue applyed to this present vse. but as if they had neuer seene any such thinge, they forget to seeke for remedy of him. And because the like sluggishnes doth daily creepe vpon vs, so much more heede must be taken, least at any time our mindes be withdrawne from considering the benefits of God: that the experience of the times past may teach vs hereafter, to hope for the same that G O D hath now once or oftner bestowed vpon vs.

## Mathew 16.

## Marke 8.

## Luke 12.

1. Then came the Pharises and Sadduces, and did tempt him, desiring him to shew them a signe from heauen. 2. But hee answered and sayd vnto them: when is it euening yee say faire weather: for the skie is red. 3. And in the morning ye say, To day shall be a tempest: for the skie is red and lowering: O hypocrites: yee can discern the face of the skie, and can ye not discern the signes of the times. 4. The wicked generation and adulterous seeketh a signe, and there shall no signe bee giuen it: but the signe of the Prophete Ionas: so hee left them, and departed.

11. And the Pharises came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him. 12. Then hee sighed deeply in his spirit, and sayd: why doth this generation seeke a signe? Verily I say vnto you, a signe shall not bee giuen vnto this generation. 13. So hee left them, and went into the ship againe and departed to the other side.

54. Then said hee to the people, when ye see a cloud rise out of the west, straight way ye say a shower cometh, and so it is.

55. And when ye see the South winde blow, ye say that it will be hot, and it cometh to passe.

56. Hypocrites, yee can discern the face of the earth, and of the skie: but why discern ye not this time?

57. Yea, and why iudge ye not of your selues what is right?

1. Then came the Pharises. Marke sayeth that they beganne to dispute: whereof may bee gathered, that when they were overcome with reasons: this

this was their last refuge, as obstinate men so oft as they are driuen to extremities, yet least they should be enforced to subscribe to the truth, they commonly vse to pretend somewhat besides the cause. And though the manner of their disputation is not expresse, yet it seemeth likely to me that they brabled about the calling of Christ, why he durst innouate any thing, why hee lifted vp and bare himselfe so high, as if that by his comming the kingdom of God should bee restored to the estate of the same. When there remained nothing that they might object against his doctrine, they desired to haue a signe giuen them from heauen. But it is certaine that they woulde not haue yeelded more to a hundred signes, then they did to the testimonie of the scripture. Note also that the power of Christ was manifested to their sight already by many myracles, and might as it were be handled with their hands. They despise the signes whereby Christ reuealed himselfe familiarly vnto them, therefore howe much lesse woulde they profit by an obscure signe fetched from farre. So the Papissts at this day, as if the doctrine of the Gospell had neuer bene established, doe desire to haue it confirmed vnto them by new myracles. It is also to bee noted that when the Pharisees had great contention with the Sadduces, neither was it only a bitter hatred, but there were daily hotte strifes betweene them: yet now they doe mutually ioyne together against Christ: so when the wicked are at debate, yet their deadly discords hinder them not, but that they will conspire against God, and as it were by making leagues, they doe ioyne handes together to ouerthrowe the truth. By the worde *Tempting*, the Euangelistes doe signifie that they came not with sincere mindes, nor with a desire to learne: but to take him by deceit, for that they thought should be denied them, or at the least that Christe could not doe it, as they imagined. For because they accounted no better of him but vildely and basely, they had no other purpose, then by shewing his base estate, to ouerthrow that estimation which he had heretofore gotten amongst the people. So the vnbeleeuers are saide to tempt God, as oft as they not obtaining what fouer their pleasure desireth, do fall to murmuring, and doe charge God with want of power.

2. *When it is enening.* In these woordes Christe declareth that his power is sufficiently declared, so that they might know the time of their visitation, if they did not see the open light, by the shutting of their eyes of their owne accorde. And hee vseth a notable similitude and very fitte for the purpose: though the course of the ayre be changeable, so that now of a sodaine a tempest riseth, now vnlooked for it waxeth cleare: yet nature directing them, menne by signes doe prognosticate before, whether the day will be faire or foule. Therefore Christ demaundeth why they doe not know the kingdome of God, being reuealed by as euident signes as the other: for hereby it certainly appeared that they were too much giuen to earthly and transitory commodities, contemning what soeuer pertained to the heauenly and spirituall life: and they were not thus blind so much by ignorance, as of wilfull malice.

Therefor hee calleth them also hypocrites, because they fained to seekethat, which being shewed them, they woulde not see. Further, the same reproofe dooth almoste appertaine to the whole worlde: for because that menne doe bende their wtte, and apply their senses

to the present vse, there is almost no manne who is not wise enough in this behalfe, or at the least hauing obtained some meane knowledge, followeth that which is expedient. Then whereof commeth it, that wee vnderstand not those signes wherby God calleth vs vnto him, but because that euery man giueth him selfe to a wilfull sluggishnes? The calling of Christ and the present offering of eternall saluation was manifested to the Scribes as well by the law & the Prophets, as by his owne doctrine which was confirmed by myracles. There are very many such at this day, which do pretend that in doubtful matters they haue iust cause to suspend their iudgement, because that a resolute determinatiō must be waighted for: Nay, they think this a point of great wisdom, of purpose to auoyd all inquiry after the truth. As though it were not a point of great foolishnes to neglect the eternall saluation of soules, when as they so dilligently provide for those things which are of the flesh and of the earth, and in the meane season to pretende vaine excuses of grosse and deepe ignorance. But certain vnlearned men do gather too much absurdly out of this place, that it is not lawfull by looking into the skie to iudge either of temperature or of stormes: For christ rather of the right course of nature argueth that they shuld iustly perish for their vnthankfulnesse, which are so quicke witted in things pertaining to this present life and do wittingly & willingly ouerwhelme the heauēly light with their owne blockishnesse.

Marke addeth, that Christe sighed in spirite, in which wordes hee declareth that he tooke it grieuouly and bitterly, when he saw these vnthankfull menne so stubbornly to resist against God. And certainly, it becōmerh all them that are studious of the glory of God, and carefull of mans saluation, that nothinge wounde them deeper with sorrowe, then when they see the vnbeleeuers of sette purpose stoppe vppe from themselves the means whereby they shoulde belecue, and to apply all the witte they haue to that purpose, that they might darken the light of the woorde and workes of God with their mistes. I thinke that the word Spirite is put heere Emphatically, that wee might knowe that this sigh came of the deepe affection of the hearte, least any Sophister shoulde say that Christe made but an outwarde shewe of sorrowe, which he fealt not inwardly. For it coulde not be otherwise but that holy soule which was gouerned by the spirite of zeale, should bee altogether grieued at such vngodly frowardnesse.

27. *Why iudge you not of your selues.* Heere Christe openeth the fountaine from whence the mischiefe sprange, and toucheth the bile it selfe, as it were with a lance: namely, for that they descended not into their owne consciences, nor made there any search with themselves before God what is right. For hereof commeth it, that the hypocrites are so proude in there quarelling, & that they cast soorth such arrogant speches into the ayre without regard: they gather not their fences together, neither do they sethēselues before the iudgement seate of God, that truth being once knowne, might haue the victorie. Further, that which Luke sayeth was spoken to the multitude, differreth not from that which Mattheue and Marke reporte: because that it is probable that Christe did generally bende his speach againste the followers and disciples of the Scribes, and other suchlike contemners of God, whom he



few to be too many : so that this complaint or rebuke lighted vpon the whole cōpany of these lewd ones.

Mat. 4. *This wicked generation.* This place was expounded in the 12. chapter. And the summe is that the Iewes were satisfied with no signes, but that their wicked desire did still prouoke them to tempt God. Neither doth he simply cal them an adulterous generation, because they desire any signe, which God some time granteth to his children: but because they of purpose prouoke God, therefore he sayth that he shalbe restored to them againe aliue, as Ionas was. So Mat reporteth. Marke maketh no mention of Ionas, yet hath the same sense. For this neither could serue for a signe vnto them, that Christ being raised from the dead, would send forth the sounding voyce of his gosple into all places.

Math. 16

Marke 8.

Luke 12

5. And when his Disciples were come to the other side, they had forgotten to take bread with them.  
 6. Then Iesus said vnto them: Take heede and beware of the leauen of the Phariseses and Sadduces.  
 7. And they thought in themselves saying: It is because wee haue brought no bread.  
 8. But Iesus knowing it, sayd vnto them: O yee of little faith, why thinke yee thus in your selues, because ye haue brought no bread?  
 9. Do yee not yet perceiue, neyther remeber the five loaves, when there were five thousand men, and howe many baskets tooke ye vp?  
 10. Neither the seuen loaves, when there were 4000. men, and howe many baskets tooke yee vp?  
 11. Why perceiue ye not, that I sayd not vnto you concerning breade, that ye should beware of the leauen of the Phariseses and Sadduces?  
 12. Then vnderstoode they that hee had not sayd that they shoulde beware of the leauen of bread, but of the doctrine of the Phariseses and Sadduces.

14. And they had forgotten to take bread, neither had they in the shipp with them but one loafe.  
 15. And he charged them, saying Take heede, and beware of the leauen of the Phariseses, and of the leauen of Herod.  
 16. And they thought among themselves, saying: It is because we haue no bread.  
 17. And when Iesus knewe it, hee sayde vnto them: Why reason yee thus, because ye haue no bread: perceiue ye not yet, neither vnderstand haue ye your hearts yet hardened?  
 18. Haue ye eyes and see not? and haue ye eares and heare not? and do you not remember?  
 19. When I brake the five loaves among the five thousand, howe many baskets full of broken meate tooke ye vp? they sayd vnto him, twelue.  
 20. And when I brake seuen among foure thousand, howe many baskets of the leauings tooke ye vpp? and they sayd, seuen,  
 21. Then he sayd vnto them: how is it that yee vnderstand not?

11. In the meantime, there-gathered together an innumerable multitude of people so that they trode one another: and he began to say to his disciples: firste, take heede to your selues of the leauen of the Phariseses, which is hypocrisse.

5. When the disciples were come. Heere Christ of the former matter taketh occasion to exhort his Disciples, to keepe themselves from all corruptions which might hinder sincere godlinesse. The Phariseses had bene there a little before, who hadde giuen testimonie of a poysoned frowardnesse: The

Sadduces had kept them companie: of the other side Herod a most vile aduersary and corrupter of sound doctrine. The disciples being a noystr these dangers it was necessary that they should be warned to looke to themselves: for when as the wisdom of man doth incline of itselfe to vanitie & errors, when lewd deuices, false doctrines and such other mischiefes doe compass us about, there is nothing more easie for vs then to fall away from the true and naturall puritie of the word of God. If it come to passe that wee be insnared, it can neuer be, that true Religion should haue full possession of vs. But that the matter may more evidently appeare, let vs consider Christes wordes.

6. *Take heed of the leauen of the Pharisees.* Matthew syneth the Sadduces with the Pharisees. Marke putteth Herode in those secondes name. Luke maketh mention onely of the Pharisees. Though it is incertaine whether Luke rehearse the same speech of Christ: and denieth the leauen to be hypocricie, and also doth hereby set downe this sentence, as if there were no doubtfullnesse in the wordes. And though the Metaphore of leauen which is here applyed to false doctrine, might otherwise be transferred to hypocricie of life and behauiour, or else that the same word spoken twice, yet there is no abundance if wee say that those sayings, which the other two according to the course of the historie, doe set forth more largely, by Luke are to be held for somewhat otherwise, as not in the same place, or order, so that yet there be no doubtfullnesse in the matter. If it be lawfull to follow this connection, hypocricie shall signifie for somewhat else then a counterfeit and fained shew of vaine pompe, namely the fault and it selfe and matter of vaine pompe, which boasting of some great thing of our men, is of no estimation before God. For as the cies of the Lord, is for our witnesseth *1. 3.* behold the truth: so by his word he directeth the faithful in perfect holines, that with a perfect and sincere heart they may cleaue vnto righteouseife, according to that saying, *Deut. 10. 12.* And now O Israel what doth the Lord require of thee, that thou shouldst cleaue vnto him with all thy heart, and with all thy soule? But on the contrary side, the spirituall worship being neglected, they do bring in the traditions of men fading colours, as if god could be caught with such baits. For although the outward ceremonies serue to make a shewe, yet before God they are but childish trifles, further then wee be exercised by them in the holines. Now we vnderstand why Luke put hypocricie in the place of fained doctrine, and vnder this name he comprehendeth the faultes of men, which doe onely puffe vp with a vaine shew, and before God haue no foundnes in them: nay, they draw the mindes of men from the right studie of godlinesse to vaine things not to be esteemed. But because that Mathewe his exposition is plainer it shall be best to rest vpon that. When the Lord had reprooued the Disciples, they at the length vnderstoode, that they were commaunded to take heed of the doctrine, it is certaine that this was the meaning of Christ, to arme them against the present corruptions, with the which they were compassed on euery side. And therefore hee speaketh expressly of the Pharisees and Sadduces, because those two sectes tyrannously reigned at that time in the Church, and with their corrupt doctrines they ouerwhelmed the doctrine of the Lawe and of the Prophets, so that there remained almost nothing sound or perfect? Further, it is demaunded wherefore Marke putteth Herode amongst

the number of false teachers, who professed no such thing : I answer when as hee was halfe a Iewe degenerate and vnfaithfull, hee endeouored by all the subtleties hee could to drawe the people after him . For this is the manner of all Apostates to aade some nuxture, that a newe Religion may spring, which may abolishe the former . Therefore, because that he endeouored craftily to ouerthrow the principles of the true and auncient religion, that that Religion might at the length flourish, which should bee most agreeable to his tyranny : and because he endeouored to bring in a newe kinde of Iudaisme , the Lorde doeth not without cause commaunde also to beware of his leauen. For as the Scribes scattered their errors out of the temple of God : so Herodes court was an other shoppe of Sathan, for the forging of other errors. As we see the like in Poperie at this day, Antichrist doeth not vomite his subtleties onely out of the Churches and deennes of Sophisters and Monkes : but hee also proppeth vp his kingdom with the helpe of courtly diuinitie, so as he wil omitte no craft. And as Christe then mette with these present eu'les, and gaue his warning to beware of that which was most noyosome : wee being warned by this example, let vs learne wisely to weigh what corruptions may annoy vs. A man may sooner mixe fire and water togeth'r, then make the iauentions of the Pope to agree with the Gospell. Therefore who so euer desireth with good fayth to be come Christes disciple, lette him studie to keepe his soule pure from those leauens. If he be now already infected with the same, let him labour so much the more in cleansing himselfe, vntill no more drugges nor filthinesse sticke in him. And now, because that on the other part troublesome men doe attempt diuers wayes to corrupt sound doctrine, the faithfull must watch diligently for the auoyding of such subtilties, so as they may celebrate a continuall Passouer with the sweete bread of truth. And because that vile wickednesse, noyсом leauen, and most deadly poyson ouerwhelmeth now euery place, let men employ all their senses to this warning most necessary of all.

8. *Why thinke you thus in your selues.* The disciples do againe declare how euill they haue thought both by their maisters doctrine, & also by his woderful works For that which he had sayde of taking heede of leauen, they so tooke as if christ would onely draw them from the outward fellowship. For because that it was a custome receiued amongst the Iewes, that they shoulde not eat meate together with prophane menne, the disciples thought that the Pharisies were of the same sort and number. And this ignorance was to be tollerated in some sorte : but because they forgate so late a benefite, they thinke not that the remedy is in Christes hande, that they shoulde not be compelled to defile themselves with meate and drinke : hee rebuketh them more sharply, as they were well worthy, and certainly this vathankfulnesse was too grosse, when as they hadde so lately seene bread created of nothing for the satisfying of many thousands of menne, and that being wise done, now to take care for bread, as if the same power were not remaining in the master still. By the which wordes wee do gather that all they are condemned of infidelitic, which hauing once or twice tryed the power of God, doe afterward distrust . For as sayth nourisheth the remembrance of the gifts of God in our hearts, so except the same faith be ouerwhelmed they wil neuer be forgotten.

12. They vnderstood that he had spoken of the doctrine. It is not hard to be vnderstood, but that Christ opposeth this word leauen against the simple & pure word of God. Christ taketh the same be ore in the good parte, when he sayde that the Gospell was like to leauen: but the scripture for the most parte doth hereby signifie any thing that is added, whereby the natural purity of any thing is hindered. But in this place these two contraries doe without doubt answere the one to the other: the simple truth of God and the iuentions, which men deuise out of the rowne brayne. Neither is there any cause why any Sophyster should seeke to slip away, denying this to be vnderstoode of euery doctrine. because there can no other doctrine be found, which beareth the name of pure & sweete doctrine, then that which proceeded from God. Whereof it followeth that what nature soeuer commeth from any other, is called leauen. As Paule 2. Cor 11 3. also teacheth that the faith is corrupted alioone as we are drawne from the simplicitie that is in Christ. Now is it to be seene, whose doctrine the Lord would haue them to beware of. Then certainly was the ordinary power of the Church in the hands of the Scribes and priests, amongst whom the Pharisees were chiefe. When as Christ by name warneth his from their doctrine, it followeth that they all must be refused which mixe their owne iuentions with the word of God, or which trust in any straunge thing, what degree of honour soeuer they are placed in, or what proud title soeuer they beare. Wherefore accursed and corrupt is their subiection which submit themselues to the traditions and lawes of the Pope.

Matth.

Marke. 8.

Luke.

22. And hee came to Bethsaida, and they brought a blind man vnto him, and desired him to touch him.  
 23. Then he tooke the blinde by the hand and lead him out of the towne, and spit in his eyes, and put his handes vpon him, and asked him if he saw ought.  
 24. And he looked vp, and sayd, I see men: for I see them walking like trees.  
 25. After that, he put his hands againe vpon his eyes, and made him looke againe. And he was restored to his sight, & saw euery man a farre off, clearely.  
 26. And he sent him home to his house, saying: neither goe into the towne, nor tell it to any in the towne.

This miracle, the declaration whereof is omitted by others, seemeth to be reported by Marke, especially for this circumstance, that Christ did not at once, as he was often wont to doe, but by little & little restored the blinde man his sight: the which it is likely that he did it to this end, that he might in this maner set an example of his free dispensation, that he is not bound to any certaine rule, but that he may shew his power either this way or that. Therefore he doth not open the eyes of the blind so presētly, that he may see cleare with thē: but he instilleth a darke and a confuse sight into them: then by putting his hands vpon them againe, he giueth thē a perfect sight: so the grace of Christ, which before was suddenly powred vpon others, commeth as it were drop by drop into this man.

24. *I seemen.* The blind man was asked this question for the disciples, that they might know that somewhat was now giuen him: but yet that there was but a little beginning only, & not fully healed. Therefore he answereth that he seeth men, because he seeth some walking, which are straight like vnto trees. By which words he confesseth, that his sight is not so cleare, as to discern men frō trees: but yet that he can see now a little: because that by their motiō he gesseth them to be men whom he seeth to be of a straight stature: in which fence hee also sayeth, that they are like vnto trees. Wherefore we see that onely by coniecture he sayeth that he seeth men.

26. *He sent him home to his house.* That christ suffered him not to returne to Bethsaida, where many might haue bin witnesses of the myracle, some thinke that it was done, because that Christ would punish the inhabitants of that place by depriving them of the vse of his fauor. Whatsoeuer the cause was, it is certain that he wrought not this myracle to that end that it should alwaies be buried, but he would haue this with many others kept secret, vntill that the sinnes of the world being washed away by his death, he should ascend into the glory of the father.

Matth. 16.

13. Now, when Iesus came into the coastes of Casarea Philippi, hee asked his disciples, saying, whome doe menne say that I the sonne of manne am?  
 14. And they sayd, some say, Iohn Baptist: and some Elias: and others Ieremias, or one of the Prophets.  
 15. He sayd vnto them, but whome say ye that I am?  
 16. Then Simon Peter answered, and sayd, Thou art the Christ the son of the liuing God.  
 17. And Iesus answered, and sayde to him, Blessed art thou Simon, the sonne of Ionas: for fleshe and blood hath not reuealed it vnto thee, but my father, which is in heauen.  
 18. And I say also vnto thee, that thou art Peter, and vpon this rocke I will build my Church: and the gates of hell shall not ouercome it.  
 19. And I will giue vnto thee the keyes of the kingdome of heauen, and what soeuer thou shalt binde vpon earth, shall be bounde in heauen: and what soeuer thou shalt loose on earth shall be loosed in heauen.

Marke 8.

27. And Iesus went out, and his disciples into the townes of Casarea Philippi. And by the way he asked his disciples, saying vnto them, whom do men say that I am?  
 28. And they answered, some say, Iohn baptist: and some, Elias, and some one of the prophets.  
 29. And hee saide vnto them, but whom saye yee that I am? Then Peter answered and said vnto him, thou art the Christ.

Luke 9.

18. And it came to passe as he was alone praying, his Disciples were with him, & he asked them, saying, who say the people that I am?  
 19. They answered and sayd, Iohn Baptist: and others saye, Elias, and some say that one of the olde Prophets is risen againe.  
 20. And he sayd vnto them, but whom say yee that I am? Peter answered and sayd the Christ of God.

13. *Into the coastes of Caesarea Philippi.* Marke sayeth that this communication was had by the way: and Luke, when he had prayed, and had none with him but his disciples: Matthew doth not so exactly note the time: yet it is certaine that the three doe report the same history: & it may be that Christ in that journey, after hee had made some stay and prayed, demanded this of his disciples: Also because there were two Caesareas: that was ancient and more famous, which was situate the tower of Straton: and this was situated at the foote of Mount Libanus, not farre from Jordan, the epithite is added for difference sake. For though some thinke that it was built in the same place, where the towne Danitiona tiens past: yet, because it was lately built by Philippe the Tetrach, it was called Thimippy. *Whome doe men say that I am?* This may seeme to be the meaning, what should be the common name of the Redeemer, who was become the sonne of man: Yet the question is otherwise: namely, what opinion men had of Iesus the ion of Ma y: And after this manner he calleth himselfe the sonne of man, as if he should haue said, whilst I am now clothed with flesh, & am conuentant vpon earth, as one of the sonnes of men, what iudgement is there of me? But the purpose of Christ was thoroughly to firen then his disciples in an assured faith, that amongst sundry opinions they should not wauer, as we shall presently see.

14. *Some say Iohn.* There is nothing spoken heere of her of the professed enemies of Christ, neither of the prophane contentions, but of them more sound and sincere part of the people, and as of the chiefe flower of the Church. For the disciples doe only mention out of them, which shall be generally of heart: and yet when the truth was proposed vnto them, som intended to that scope, but all men vanished away in their owne delights. Whereby wee see how weak the wit of man is, which not onely conceaith nothing of itselfe, that is right and true, but euen gathereth errors of true principles.

Adde this also, that when Christe was the onely signe of concord and of peace, wher-by God would gather the whole worlde vnto him, the greater parte doe hereby take the occasion of more dissention. And euen amongst the Jewes, the vnty of faith was: oother where fertied then in Christe, and yet they which seeme before to haue some agreement amongst themselves, are now seuered into sundry opinions. Also, wee see how one error engendreth another: for because this opinion was leiled in the minds of the common people, that the soules went into diuers bodies, hereof it came that they were the rather bent to this false imagination. But though at the coming of Christe the Jewes were in this manner deuided, yet this varietie of opinions should not haue hindered the gospel, but that they should haue desired the right knowledge of him. For if any manne yett that preter, concerning himselfe to sluggishnes, hadde neglected to seeke Christ, euen in our iudgement hee should be excusable. Much lesse shall he escape the iudgement of God, if any manne by reason of diuisions shall shonne Christe, or of the false opinions of men shall take occasion of loathing, so that he will not vouchsafe to apply himselfe vnto Christ.

15. *But whome say ye that I am?* Heere Christ severeth his disciples from the rest of the people, whereby it might the better appeare to be an absurd thing for vs to be drawne from the vinitie of faith, though others doe disagree. For who soeuer doe simply addesthemselves to Christ, and doe not strue to adde any thing of their owne head to the Gospell, the true light shall neuer fayle them. But here is great diligence required, that while the whole world flydeth after their owne inventions, they should take fast and sure holde of Christe. Because that Sathan could not take away from the Iewes the persuasion they had out of the lawe and the Prophetes of Christ to come, hee diuinely transfiguring him, hee deuided him as it were into partes: then hee thrust amongst them many false Christs, that the true Reddeemer should not be esteemed. He left not the same subtilities aſteward, either to roote Christe utterly out, or to thrust an other person in his rounde. Wherefore amongst the confused & contrary speeches of the world, let this voyce of Christ sound alwayes in our eares, whereby hee seperateth vs from wandring and vnconstant men, that we should not follow the multitude, neither that our faith should wauer amongst the contrary ſhouldes of opinions.

16. *Thou art Christ.* A short confession, but which containeth in it the whole summe of our saluation, For vnder the title of Christ is comprehended the eternall kingdom and priesthood, that he would reconcile God vnto vs, and that sinnes being washed away by his owne sacrifice, hee would obtayne a perfect righteousnesse. Then that he would prescribe vs being receiued into his faith and custody, and would adorne and enrich vs with all kinde of blessings. Marke onely hath, *Thou art Christ*, and Luke hath, *the Christ of God*, but in the same sence. For in times past they called the kings, which were annoyned of God, the Christs of God.

And Luke vsed this phrase before, where he sayd that Simcon had answered giuen him from heauen, that he should not die before he should see the Christ of the Lord. For surely it was a diuine redemption, which god gaue by the hand of his son. Therefore it was necessary that hee that should bee the redeemer, should come a noted person from heauen with the annoyntment of God. Mat. thew expresseth it more plainly, that hee is the *Sonne of the liuing God*. For though it may see that Peter did not as yet so expressly vnderstand how Christ was begotten of God: yet hee beleued that hee was so excellent a person, that hee had his beginning from God, not as other men, but that the liuely and true godhead dwelt in his flesh. When the epithite *liuing* is giuen to God, it is a note to make a difference betweene him and dead Idols, which are nothing.

17. *Blessed art thou Simon.* When as this is life eternall, to knowe one God and whome he sent Iesus Christ, it is not without cause that Christe pronounceth him blessed, who confessed this from his heart. But hee spake not this particularly to Peter alone, but his will was to shewe where the onely felicitie of the whole worlde is placed. And that all men may aspire to the same with greater desire: first, it must bee holden that all men are miserable and cursed by nature, vntill they finde remedy by Christ. Then must bee added, who soeuer obtayneth Christ, waiteth nothing at all of a perfect  
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blesſednes, ſeeing wee can deſire nothing that is better then the eternall glory of God into the poſſeſſion whereof Chriſt doth bring vs. *Fleſh and bloud*. Vnder the perſon of this one man, Chriſt admoniſteth all men that faith muſt bee asked of his father, and that the prayſe of the ſame muſt bee attributed to his grace: for the peculiar lightening of God is heere oppoſed to fleſh and bloude. Whereby we gather that mens mindes are voyde of vnderſtanding to perceiue the miſteries of the heauenly wiſedome hidden in Chriſt: nay, all humane ſenſes doe in this behalfe fayle, vntill God open our eyes to ſee his glory in Chriſt. Therefore let no man truſting in his owne wit, liſt vp himſelfe in pride: but humbly let vs ſuffer our ſelues to be taught inwardly of the father of lightes, that his onely ſpirit may lighten our darkneſſe. And now they which are indewed with faith, acknowledging their owne blindnes, let them learne to yeelde that to God, which to him is due.

18. *But I ſay vnto thee*. Chriſt by theſe wordes declareth howe much Peters confeſſion pleaſeth him, in that he beſtoweth ſo great a reward vpon it. For though he had giuen to Simon his diſciple the name of Peter, & had freely appointed him to be his Apoſtle, yet theſe which were free giſtes, he aſcribeth as it were in ſteede of a reward to faith, which is a thinge not ſtrange in the ſcripture. Further, Peter is adorned with a double honour: for the firſt of them doth belong to his owne priuate ſaluation, and the laſt to his Apoſtolicall function. When he ſayth, *Thou art Peter*, he confirmeth that he gaue not this name before to him in vaine, becauſe he ſhould be ſtedfaſt, as a liuing ſtone in the Temple of God. Though this extendeth to all the faithfull, *Ephe. 2. 21*. Euery one of who are the Temples of God, and by faith being compact amongſt themſelues, doe together make one temple: yet this excellency of Peter is noted amongſt the reſt, euen as euery man receiueth more or leſſe in his order, according to the meaſure of the giſt of Chriſt. *Vpon this rocke*. Hereby it appeareth howe the name of Peter agreeth, as with the name of Simon, ſo alſo with the reſt of the faithfull: becauſe that they being grounded vpon the faith of Chriſt, are with a holy conſent built vp together into a ſpirituall building, that God may dwell in the miſt of them. For Chriſt declared that this ſhould be the common foundatiō of all his Church, he would gather vnto Peter what company of the faithfull ſo euer ſhould be in the world: as if hee ſhoulde haue ſayd, you are nowe a ſmall number of men, and therefore this your confeſſiō is of ſmall eſtimation at this preſent: but the time ſhall ſhortly come, when it ſhall ſhew it ſelfe magnifically and ſhall ſpread it ſelfe more at large. And thus did not a litle preuaile for the encouraging of the diſciples to bee conſtant: for that though their faith was yet obſcure and bale, yet they were choſen of the Lord as the firſt fruites, that at the length of that contemptible beginning, a newe Church ſhoulde ariſe, which ſhould ſtand as a conqueror againſt all the aſſaults of the infernall powers. For though the pronome *It*, may bee referred either to the faith, or to the Church, yet the latter ſenſe doth better agree, for that the ſtrength of the Church ſhall ſtand vnuanquiſhed againſt all the power of Sathan. namely, becauſe the truth of God ſhall alwaies continue vnſhaken, wher vpon the faith of the ſame is ſtaid. And that ſaying of *Ioh. 1 ep. 5. 4*. anſwereth to this ſentence. This is the victory, which ouercōmeth the world, euen your faith. A promiſe worthy to be noted, that



that who soeuer are vnited in Christe, acknowledging Christ, and him to bee a mediatour, shall continue to the ende safe from all annoyauce. For that which is spoken of the body of the Church appertaineth to the petticular members of the same, so farre forth as they are one in Christ. Yet hereby we are admonished, that so long as the Church shall bee a Pilgrim vpon earth, it shall not bee quiet, but subiect to many troubles. For therefore is Sathan denyed the superiority: because he would daily be against it. Therefore that we may vse this saying of Christe, let vs without feare glory against Sathan, and by fayth let vs triumph ouer all his bandes: so againe let vs knowe, that we haue as it were an allarme sounded vnto vs, that we might be alwayes ready and prepared to the battaile. It is euident that by the name of gates is noted euery kind of power and strong holde.

19. *And to thee will I giue the keyes.* Christ now beginneth to speake heere of the publike office: that is of the Apostleshippe, whose dignitie is adorned with a double title. For Christ sayth, that the ministers of the Gospell are as porters of the kingdom of heauen, because they beare the keyes of the same: secondly hee addeth that they haue power to binde and to lose, which in effectuall to the heauens. The similitude of keyes is aptly applyed to the office of teaching, as Christ sayth in Luke, 11. 52. That the Scribes and the Pharisees, because they were interpreters of the law, had likewise the key of the the kingdome of heauen. For we know that the gate of life is not otherwise opened vnto vs, then by the word of God. Whereof it followeth that it is deliuered vnto the ministers, as a key into their hand. They which thinke that keyes in the plurall number is therefore sayd: because the Apostles hadde not onely commaundement giuen them to open, but also to shut, doe not speake without some probable likelihood: yet, if any man will take it otherwise, let him vse his owne sence. It is demaunded why the Lord should promise to giue that to Peter, which he seemed to haue giuen before by creating him an Apostle. But this question was answered in the tenth chapter, where I sayd that those twelue at the first were sent forth Preachers but for a time: so they returning to Christe ended the course of that their calling. And after that Christe rose againe from the dead, then beganne they to be appoynted ordinary teachers of the Church, this honour is giuen them in respect of the time to come.

*What soeuer thou shalt binde.* The second Metaphor or similitude properly belongeth to note the forgiuenesse of sinnes. For Christe by his Gospell deliuering vs from the guiltinesse of eternall death, loseth the snares of the curse wherein we were holden bound. Therefore he testifieth that the doctrine of the Gospell was ordained for the losing of our bandes, that wee being losed by the voice and testimony of men here vpon earth, should also in deed be losed in heauen. But because that very many doe not onely wickedly refuse the deliuerance offered, but also by their frowardnes do procure a heauier iudgement for themselves: therefore the power, yea and commaundement to binde, is also giuen to the ministers of the Gospell. Yet this is to bee noted, that this is accidentall to the Gospell, and as it were, against the nature of the same. As Paul, 2. Cor. 10. 6. teacheth, when he speaking of vengeance, which he sayth he hath ready against all vnbeleeuers and disobedient, presently after he addeth, when your o-  
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bedience is fulfilled. For, if the reprobate did not through their own fault turne life into death, the Gospell shoulde bee the power of God to saluation to all menne. Yet, because that when the same is hearde, the vngodlinesse of many openly breaking out, doth prouoke the wrath of God the more, to such it is necessary that the saour thereof shoulde bee deadly. This is the summe, that Christ would assure his of the saluation profered vnto them in the Gospell, that they might assuredly looke for the same, as if hee himselue should descend from heauen, as a witnesse of it: and againe to strike a feare into the contemners, least they shoulde thinke that they might freely scorne at the ministers of the worde, both which were very necessary. For because that incomparable treasure of life is proposed vnto vs in earthly vesselles, 2. Cor. 4.7. If the authority of the outward doctrine were not thus sanctified vnto vs, the credit of the same woulde decay almost euery moment. Againe, the vngodly doe so boldly sette against it, because they thinke they haue to doe with men. Theretore Christ declareth that by the preaching of the Gospell is revealed vpon earth, what the iudgement of God shall bee in heauen, and the assurance of life and death cannot be had from otherwhere. This is a great honour, that wee are Gods interpreters to witnesse to the world his saluation. The great maiestie of the Gospell, which is called the ambassage of the mutuall reconciliation betweene God and men. To be short, it is a wonderfull comfort to godly mindes, when they know that the message of their saluation brought by a man of no repute and mortall, is ratified before God. In the meane season let the vngodly raue as they please at the doctrine, which is preached by the commaundment of God: they shall feele at the length how truly and earnestly God hath threatned them by the mouth of men. Further, the godly teachers being furnished with this hope, may without feare testifie vnto themselues and others the grace of God, which giueth life, and with no lesse courage may they thunder against the obstinate contemners of their doctrine. Thus farre haue I plainly expounded the naturall sence of the words, so that nothing remaineth to be added, except the Roman Antichrist desiring to colour his tyranny, dare bee so bolde as no lesse wickedly then vnfaithfully to peruert this whole place. And though the light of the true interpretation, which I haue shewed, seemeth to bee sufficient to chase away his darknes: yet, least he should any thing hinder the Godly readers, I wil briefly answer his corrupt quarrels. First, he imagineth Peter to be called the foundation of the Church. But who seeth no. that hee transferreth that to the person of the man, which was spoken of Peters faith? I grant that Peter and a rocke with the Grecians doe signifie one thing, but that the first is spoken after the phrase of the Athenians, & the other of the common language: but this diuerfitie is not rashly set down by Math but the gender is rather changed of purpose, that he might expresse some diuerse thing: & I doubt not but that Christe noted such a difference in his speech. Therefore Augustine doth wisely admonish, that it is not called a rock of Peter, but he is so called Peter of a rock, as we are all christians of Christ. Further, that I be not tedious, when that saying of Paul, 1. Cor. 3. 11. must be holden amongst vs for certaine & sure, that the church can haue no other foundation then in Christ alone, the Pope can not devise another foundation without sacrilegious blasphemy. And certainly how much

we ought to detest this tyranny of the Pope euen in this one thing, it cannot be sufficiently expressed in any words, that for his sake the foundatiō of the church should be taken away, that the open gulfe of hell should swallow vp miserable soules. Adde further that this clause (as I touched before) doth not yet belong to the publike office of Peter, but onely amongst the holy stones of the temple, one place is giuen to him amongst the cheife. The titles that follow doe belong to the Apostolicall function. Whereof it followeth that nothing is spoken to Peter, which doth not belong also to the rest of his fellowes: for, if the dignitie of the Apostleship is cōmon amongst them, then whatsoeuer is annexed vnto the same, must also be common. But Christ speaketh vnto Peter only by name: for as one in the name of all had confessed Christ to be the sonne of God, so againe the speach is directed to one, which yet alik belōgeth to the other. Neither is that reason to be despised, which is alleaged by Cyprian and others,  $\text{y}$  Christ in the person of one spake vnto all, that hee might commend the vnity of the Church. They except that he to whom this was peculiarly giuen, is to be preferred aboue all the rest. And this is as much, as if they should contend to haue him to be an Apostle rather then his fellowes. For the power of binding and loosing cannot bee taken away from the office of teaching and the Apostleship, rather then heate or light from the sunne. But if we yeeld that somewhat more was granted vnto Peter then to the rest, that hee should excell amongst the Apostles: yet the Papists do foolishly infer, that a primacy was giuen him, that he should be the viuer fall head of all the Church. For there is both a difference betweene dignitie and power, & also there is a difference of being in a higher degree of honor amongst a few, then to gather the whol world vnder his elbowed. And truly Christ laid not a greater burden vpon him then he was able to beare. He is commanded to be a porter of the kingdome of heauen, he is commanded by bidding and losing to dispence the grace of God, & to execute his iudgment vpon the earth. namely, so farre as the power of a mortall man doeth reach. Therefore whatsoeuer is giuen, must bee restrained to the measure of grace, wherewith hee is indued for the edifying of the Church: So that huge empyre which the Papists arrogate vnto him, falleth downe. But if there were no controuersie nor strife but that Peter had it: yet this maketh nothing for the tyranny of the Pope. For the principle, which the papistes hold, no man in his right mind will grant them, that here it was giuen to Peter, that he should passe it ouer as it were by right of inheritance to the  $\text{y}$  should come after him. Wherefore the Papists do make him liberall of an other mans. Further if there should be a continuall succession, yet the Pope getteth nothing thereby, vntill hee be proued to be the lawfull successor of Peter. And how proueth he this: Because Peter died at Rome. As though Rome by the horrible murder of the Apostle gat her selfe the supremacy. But they pretend that hee was also Bishoppe there. How vaine that is I haue sufficiently shewed in my institution, from whence I had rather haue the whole tractation of this argument to be fetched, then heere with the trouble and wearines of the readers to vnfolde it againe. Yet, let this short clause be added: Although the Bishop of Rome were by law the successour of Peter, yet when by his owne falshood he shal depriue himselfe of so great an honour, whatsoeuer Christ gane to the successours of Peter, shall profite him nothing

nothing It is too well knowne that the Popes court is at Rome : but they can shew no marke of a Church there. And hee as such abhorreth the office of a Pastor, as he couetously striveth for his authoritie. And if Christ omitted nothing for the extolling of Peters heyres, yet hee was not so prodigall, as to bestow that honour vpon Apostates.

Mathew. 16.

20. Then he charged his disciples that they should tel no mā that he was Iesus the Christ.

21. From that time forth Iesus begā to shew vnto his disciples that he must go vnto Ierusalē, and suffer many thinges of the Elders, and of the high Priests & of the Scribes, & be slaine, and rise againe the third day.

22. Then Peter tooke him aside & began to rebuke him, saying maister pity thy selfe: this shall not be vnto thee. 23. Then he turned back, & said vnto Peter, get thee behind me Sathan show art an offence vnto me: be cause thou vnderstandest not the things that are of God, but the things that are of men.

24. Iesus the said to his disciples of any man will follow me, let him forsake himself, & take vp his crosse, & follow me. 25. For whofoeuer wil saue his life, shall loose it: & whofoeuer shall lose his life for my sake shall find it. 26. For what shall it profit a mā though he should win the whole world, if he lose his owne soule? or what shall a man giue for recompence of his soule? 27. For the son of mā shall come in the glory of his father with his angels and then shall hee giue to euery man according to his deedes.

28. Verily I say vnto you, ther be some of them that stand here which shall not taste of death, till they haue seene the son of man come in his kingdome.

Marke 8.

30. And sharply he charged them, that concerning him they should tell no man. 31. Then hee began to teach them, that the soune of man must suffer many things, and should be re-proved of the Elders, & of the high Priests, & of the Scribes, and be slaine, & within three dayes rise againe. 32. And he spake that thing plainly. Then Peter tooke him aside, and began to rebuke him. 33. Then he turned backe, & looked on his disciples, and rebuked Peter, saying, get thee behind me, Sathan: for thou vnderstandest not the things that are of God, but the things that are of men.

34. And hee called the people vnto him with his disciples, & sayd vnto them, whofoeuer wil follow me, let him forsake himself, and take vp his crosse, & follow me. 35. For whofoeuer will saue his life, shall loose it: but whofoeuer shall lose his life for my sake, & the gospels, he shall saue it. 36. For what shall it profit a man, though he should win the whole world, if he loose his soule? 37. Or what shall a man giue for recompence of his soule? 38. For whofoeuer shall be ashamed of me, & of my words amōg this adulterous & sinfull generation, of him shall the son of man be ashamed also when he cometh in the glory of his father with his holy an-gels.

Marke 9

Luke 9.

21. And he warned & commanded them, that they should tell that to no man: 22. Saying, the sonne of man must suffer many thinges and be re-proved of the Elders, and of the high Priests, and Scribes, & be slain and the thirde day rise againe. 23. And he said to them all, if any man will come after mee: let him denie himselfe, and take vp his crosse dayly, and follow me. 24. For whofoeuer will saue his life, shall loose it: and whofoeuer shall loose his life for my sake, the same shall saue it.

25. For what aduantage geth it a man, if he win the whole world, & destroy himselfe or loose himselfe. 26. For whofoeuer shall be ashamed of me, and of my words, of him shall the sonne of man be ashamed, when he shall come in his glory and in the glory of the father, and of the holy Angels.

27. And I tell you of a surety, there bee some standing here, which shall not taste of death, till they haue seene the kingdome of God.

Marke 9.

1. And he sayd vnto them, verily I say vnto you, that there bee some of them that stand heere, which shall not tast of death, till they haue scene the kingdome of God come with power.

Christ (after he had made a shewe of his glory to come) admonisheth his disciples what they shoulde suffer, that they also might prepare themselues to beare the crosse: for the time of tryall was at hande: for the which hee knewe them farre vnmeet, except they should be furnished with a new force. But Christ bent himselfe chiefly to shew this, that his kingdome shoulde begin not with royall pompe, nor with great riches, nor with the pleasant allowance of the world, but with a reproachfull death. But there was nothing more difficult then to ouercome such an offence, especially if we consider how thoroughly they were now perswaded of their maister. for they imagined that hee should procure them an earthly felicitie. Therefore they were caried away with a vaine hope, earnestly gaping for that time, when Christ should sodenly reueale the glory of his kingdome. They had so little mind of the ignominie of the crosse, so that they thought it not likely that any thing shoulde befall vnto him to the contrary. This circumstance also was very hard, that he should be reiected of the Elders and the Scribes, who had the gouernement of the Church in their handes. Whereof it is easie to gather, how necessary this admonition was. But, because it could not be, but that the only mention of the crosse would greiuously trouble their weake mindes, presently he healeth the wound, and sayth that the third day hee shall rise againe from death. And certainly, when as in his crosse there only appeared the infirmitie of the flesh, our faith shall find nothing wherein it shall rest or comfort it selfe, vntill it shall come to the resurrection, wherein the power of the spirit shineth forth. Therefore this course must be wisely holden by the ministers of the word, which desire to teach with profite, that they alwayes ioyne the glory of the resurrection, with the ignominie of death. But it is maruaile why Christ would not haue his Apostles to testifie of him, to whom hee had appointed that office before. For to what ende were they sent but that they should be preachers of the redemption, which depended vpon the comming of Christ? The answer is easie, if we reméber those things which I then set downe: namely, that they were not created doctours, to declare the certaine and full testimonie of Christ: but onely that they might prepare schollers for a maister: that is, to make thē which were ouerwhelmed with drowynings, apt to be taught and attentiuē. Further, that the commaundement was to last but for a time, and the preaching of Christ put an ende to the same. Now, because the time of his death drew neere, and they were not as yet ready to witnesse their faith: yea, their confesion shoulde haue beene had in dirision for the weakenes of their faith: therefore the Lord commaundeth them silence vntill that others know that he is the conquerour of death, and that he indue thē with more constancy.

22. Peter beganne to rebuke him: It is a signe of immoderate heate, that Peter vseth his maister thus: yet he seemeth to beare some reuerence towards

towards him, that he tooke him aside, and durst not reprove him before witnesses: yet his intemperancy is great, in that he warneth him, as if he were not well in his wittes, that he should spare himselfe. But rash zeale driueth men, yea and casteth them downe headlong so farre, that they doubt not to make God subiect to their pleasure. Peter iudgeth it to bee an absurd thing, that the Elders should crucifie the sonne of God, who should be the redeemer of the people, & that hee should be put to death, who was the authour of life. Therefore hee endeouoreth to drawe Christ backe, that hee should not deliuer himselfe ouer to death. It is a fayre colour, but it is necessary that more credit bee giuen to the iudgement of Christ, then to Peters zeale, by what pretence soeuer it bee excusable. And heere wee are taught what those intentes, which are supposed to be good, are auailable before God. There is so great pride in men, that they thinke that they haue iniurie, and they complaine if that, which they thinke to be right, be not also accepted of God. So we see with what frowardnes the Papistes doe maintaine their deuotions, but while they so boldly allowe of themselves: God doth not onely reiect that which they thinke to be worthy of great prayse, but he also doth sharply condemne it of vngodly madnes. If truly the sence and iudgement of man should preuaile, Peters intent was godly, or at the least allowable. But Christ could not more sharply nor more contumeliously reiect him. What meaneth, I beseech you, his so sharpe an answer? who euer where behaued himselfe so meekely, that hee woulde not breake the brused reede, Esay 42. 3. How thundreth he now so vehemently against his chosen disciple? The reason is apparant, that in the person of one man he would restraine all men from flattering their owne affected zeale. For though it is harde to keepe vnder the pleasures of the flesh, for that they are like to wilde beastes: yet there is no beast so furious, as the wisdom of the flesh. Therefore Christ doth so sharply inueigh against the same, and beateth it downe as it were with an yron mallet, that wee might onely learne to bee wise out of the worde of God.

23. *Get thee behinde mee Sathan.* Some doe reason very fondly of this word *behinde*, as if Peter were commanded to follow, and not to goe before. For Luke before in the fourth Chapter declareth that the deuill was repulsed from the Lorde with the same wordes. And the worde *Hypage* signifieth to leaue off, from whence that latine word *Apoge*, i. auoyde, is deriued. Christ therefore reiecteth his disciple far off, because that with his preposterous zeale he plaid Sathans pranckes. Neither doth he simply call him aduersary, but he calleth him deuill, in token of greate detestation. The reason is to bee noted, which is presently added, *Thou art an offence vnto mee, because thou understandest the things that are of men, and not the things that are of God.* Peter was an offence to Christ, while hee opposed himselfe against his calling. Whereof it also appeareth howe men are madde in their peruerse zeale. For while Peter endeouored to stoppe his maisters course, hee was not aduised of himselfe, but that hee would haue defrauded himselfe and all mankind of eternall saluation.

Therefore in one woorde wee are taught, with what diligence that must be auoyded, whatsoeuer it bee that draweth vs from the obedience of

of God. And Christ openeth the fountaine of all this mischiefe, when he saith, that Peter saouureth the thinges which are of menne. Therefore least the heauenly iudge cast off vs and our endeouours to the deuill, let vs learne not to be tyed to our owne iudgement, but obediently to imbrace that which the Lorde alloweth. Now let the Papistes goe, and extoll their owne deuices vppe to the skie : they shall feele at length, when they shall come before the celestiaall tribunall seate, what that boasting shall preuaile, which Christe pronounceth to be deuillish. And for vs, let vs not desire otherwise to be wise then from the mouth of God, except wee would willingly shute the way of saluation against our selues with deadly barres.

24. *Iesus then sayde to his disciples* . Because that Christe saue Peter abhorre the Crosse, and knew that all others had the same affection, hee doeth generally entreate of bearing the Crosse, : neither teacheth hee the twelue alone, but layeth the same lawe vppon all the godly . Wee hadde almost the like sentence in matthew 10. 28. But there the Apostles onely were admonished of the persecution, which remained for them alsoone as they shoulde beginne to discharge their function : but here he teacheth the common exercise of all younglinges, and as it were entreteth into the firste principles, all them that will professe the Gospell. And sayeth expressly, *If any manne will follow me*, that hee mighte refell Peters imagination . For hee proposing himselfe an example of denyall of himselfe and of patience to euery manne, hee declareth that hee must suffer, that which Peter thought vnmete for his person . Furthermore, hee inuitheth all the members of his body to followe him . For so ought the woordes to be vnderstoode, *If any manne will be my disciple, let him forsake himselfe, take vppe his Crosse, and follow mee, or let him frame himselfe after my example.* And the meaning is, that none canne be accounted for Christes disciples, but they which are true followers of him, and are ready to runne in the same race.

Further, he prescribeth a short rule of imitation, that we might know in what thing hee especially requireth that we should be like vnto him : and that consisteth in two poyntes, in denyall of our selues, and in willinge bearing of the crosse. This denyall reacheth farre : namely, that we denying our owne wisdom, and forsaking all the affections of the flesh, might be ready to be brought to nothing, so that God might liue and raigne in vs . Wee knowe how naturally menne are ouerwhelmed with a blinde loue of themselues, how much they are giuen to themselues, and how much they account of themselues. But if wee desire to enter into Christes schoole, it behoueth to beginne at that foolishnesse whereunto Paule exhorteth vs. 1. Corinthians 3. 18. Then to go forwarde to tame and to bring vnder all affections. Therefore hee preacheth of taking vppe of the Crosse : for though generally the life of all menne is subiecte to common miseries: yet, because that God doeth peculiarly exercise his seruants, that hee might make them like vnto the image of his owne sonne, it is no meruaile that this law is sayd to be giuen to them. Also though God loadeth with the crosse aswell the wicked as the good, yet none are sayde to beare the crosse, but they which doe willingly lay their shoulders vnder it : for though a seirce & vntamed horse beareth a rider, yet hee taketh him not vp.

Therefore this is the patience of the faithfull, with a willing minde to beare the crosse. Luke addeth this woorde *daily*, which hath great force in it. for Christe declareth that there is no ende of our warfare, vntill wee shall depart out of this world. Therefore let this bee the daily meditation of the godly, when as they haue borne many troubles, to prepare themselues to beare new.

25. *For who soeuer will saue his life.* A most apt consolation, that they truly shall finde life, which doe willingly suffer death for Christ: for Marke doth expressly prescribe vnto the faithfull this cause of death: and therefore it is to bee vnderstood in Matthew his words. For oftentimes it cometh to passe, that ambition or desperation driueth prophane men to contemne life, so that courageously they haste to death, but yet they profit not therby. Also the opposed threatening auanceth much to the shaking off of the drowisie sluggishnes of the fleshe, when as he forewarneth thē that are desirous of this present life, that they onely preuaile thus farre, that they shall lose the same. There is a contrariety betwene this temporall life and the eternal, as we taught before vpon the tenth chapter, from whence the readers may seeke for the rest.

26. *For what shall it profit a man, &c. if he lose his owne soule?* The worde *soule* is heere taken properly: for Christe admonisheth that the soule of man is not therefore created to enjoy the worlde onely for a few dayes: but that at length it may attaine to that immortality in heauen as if he should haue said, how great is this sluggishnesse, & how beauly blockishnes is it, that the worlde so holdeth men bound vnto it, and overwhelmeth them, that they consider not to what end they were borne, and haue an immortall soule giuen vnto them, that the race of this earthly life being finished, they should liue for euer in heauen? And all men truly doe confesse that the soule is more worth then all the riches and pleasures of the world: but in the meane season the sence of the flesh doth so blind them, that wittingly and willingly they cast their soules into destruction. Therefore, least the world should enchaunt vs with her baytes, let vs consider in our minde the excellency of our soule: which if it be earnestly considered, doth easily dispearse the vaine imaginations of an earthly felicitie.

27. *For the sonne of man shall come.* That the former doctrine may the better sinke into our minds, christ fettereth before their eyes the iudgement to come: for that this transitory life may become vile vnto vs, it is necessary for vs to bee touched with an earnest feeling of the heauenly: The slownesse and sluggishnes of our minde hath need to bee holpe and stirred vp to looke vp into heauen. Therefore Christ catcheth the faithfull to his trybunall, that they might continually thinke that they liue for no other cause, but to aspyre to that blessed life, which shall be reucaled at that day. And the warning tendeth to this purpose, that we might know that they strue not in vaine, to whome the confession of their faith is more deare and precious then their life. as if Christe should haue sayd, Cast your liues into my hand and keeping without feare: for I will shew my selfe at length the auenger, who will at length restore you againe perfectly, though you seeme for a time to perith.

Hee mentioneth the glory of the father and the Angelles, least his disciples should iudge of the kingdome after his present face or shewe,



for as yet hee was base and despised, being hid vnder the habite and shape of a seruant. Therefore he promiseth to be farre otherwise, when hee shall come to be the Iudge of the world. Further, those wordes which Marke and Luke haue more, the readers shall finde expounded in the tenth Chapter of Mathew: Also I haue spoken sufficiently otherwhere of the reward of workes. This is the sum of it: as oft as there is a rewarde promised to good workes, it doth not oppose the merite of them against the free righteousness of faith, neyther doth it shew the cause of saluation, but onely encourage the faithfull to the study of wel-doing while they are certaine that they labour not in vaine. Wherefore these two do very well agree, we are iustified freely, because we are accepted of God besides our desert: and yet that he of his owne free wil and pleasure bestoweth a reward not due vnto our workes.

28. *Verily I say vnto you.* Because the Disciples might yet doubt amongst themselves, when that day should be, the Lord stirreth them vp with a neerer hope: namely, that he will shortly giue a shewe or token of his glory to come. Wee know how true the common prouerbe is, in that which is desired hast it selfe seemeth to make delay: but it is found most true, especially amongst vs, while our saluation is deferred to the comming of Christ. The Lord therefore that hee might in the meane season refresh his disciples, hee proposeth vnto them for their confirmation a time in the meane season. as if hee shoulde haue said, If it seeme to long for you to waite for my comming, I will sooner prouēt the same. so. before you shal die, that kingdome of God shall be euident before your eyes, of the hope whereof I command you to depend. This is the naturall sense of the wordes. For that which some doe imagine of Iohn is but a fancy. By the comming of the kingdom of God is meant the manifestation of the heauenly glory, which Christ began at his resurrection, and shewed it more fully, by sending the holy Ghost, and by working maruailous workes: for in these beginnings he gaue his disciples a tast of the newnesse of the heauenly life, when by true and certaine tryals they might know him, that he sate at the right hand of his father.

Math. 17.

1. *And after sixe dayes,* Iesus tooke Peter & Iames, and Iohn his brother, and brought the vp into an high mountaine a part.  
 2. *And was transfigured* before them: and his face did shine as the sunne, and his clothes were as white as the light.  
 3. *And beholde,* there appeared vnto them Moses, and Elyas, talking with him.  
 4. *Then*

Marke 9.

2. *And sixe dayes after* Iesus took Peter & Iames and Iohn, & brought them vp into an high mountain out of the way alone, and hee was transfigured before them:  
 3. *And his raiment did* shine, and was very white as snow, so white as no fuller can make vpon the earth.  
 4. *And there appeared* vnto them Elias with Mo-  
 ses,

Luke 9.

28. *And it came to passe* about an 8. dayes after those wordes, that hee tooke Peter, and Iohn, and Iames, and went vp into a mountaine to pray.  
 29. *And as he praid,* the fashion of his countenance was changed and his garment was white, and glistered.  
 30. *And beholde,* two men talked with him, which were Moses and Elias.  
 31. *Which appeared in glory,* and tolde of his departing, which  
 Gg 30 he

4. Then answered Peter, & sayde to Iesus, mister it is good for vs to be here: if thou wilt let vs make heere three tabernacles: one for thee, & one for Moses, and one for Elias.
5. While hee yet spake, behold a bright cloud shadowed them: and behold there came a voice out of the cloud saying: this is my beloved sonne, in whome I am well pleased, heare him.
6. And when the disciples heard that, they fell on their faces, and were sore afraid.
7. Then Iesus came and touched them, and said, arise, & be not afraid.
8. And when they lifted vp their eyes, they saw no man saue Iesus onely.
9. And they were talking with Iesus.
10. Then Peter answered and sayd to Iesus Master it is good for vs to be here: let vs make also three tabernacles: one for thee: & one for Moses, and one for Elias.
11. Yet he knew not what he said: for they were afraid.
12. And there was a cloud that shadowed them, and a voyce came out of the cloude, saying, This is my beloved sonne, heare him.
13. And sodenly they looked round about, and sawe no more any manne saue Iesus onely with them.
14. he should accomplish at Hierusalem.
15. But Peter and they that were with him, were heavy with sleepe, and when they awoke they saw his glory and two men standing with him.
16. And it came to passe, as they departed from him, Peter said to Iesus, master, it is good for vs to be here: let vs therefore make 3 tabernacles, one for thee, & one for Moses, and one for Elias, & I will not what he said.
17. While hee thus spake there came a cloud, and overshadowed them, and they feared when they were entring into the cloud.
18. And there came a voice out of the cloud, saying, This is my beloved sonne, heare him.
19. And when the voice was past, Iesus was found alone

First, it is to be considered for what purpose Christ tooke vpon him the heauenly glory for so short a time, & had but onely three of his disciples as witnesses of this strange sight. The opinion of some, that it was done to that end, that they might be strengthened against that temptation, which was now: at hand, by reason of his death, is not probable to me. For why should hee haue deprived others of that remedie: nay, why doeth hee expressly forbidde them, that they should not declare what they had seene, before his resurrection: but because the profit of the vision should appeare after his death? Therefore I doubt not but that Christ would declare that he was not drawne to his death against his will, but went willingly to the same, that hee might offer vp a sacrifice of obedience to his father. This knowledge came not into the disciples mindes, vntill Christ rose againe. Neither was it necessary for them at that time to conceiue that diuine power of Christ, which they should know conquering vpon the crosse but they are taught against another time aswell for their owne sakes as for ours least the infirmite of Christ should offend any man, as though it were by necessity or constraint, that hee should suffer. For it is euident that it was easie for Christ to exempt his body from death, as to adorne it with heauenly glory. Therefore wee be taught that hee was subject to death, because his will was so: and that he was crucified, because he offered himselfe. For that same flesh, which being offered vpon the crosse lay in the graue, could haue bin free from death & the graue, when as it had now bene partaker of the celestially glory. But wee are also taught, that so long as Christ was conuersant in the worlde in the shape

of a seruant, and that his maiestie was hid vnder the infirmitie of the flesh, nothing was withdrawne from him: because that he humbled himselfe of his own free will: but now the resurrection taketh away the vaile, wherewith his power was hidden for a time. Further, it was sufficient for the Lord to chuse three witnesses: because that by the lawe that number was prescribed for proouing any matter, Deut. 17. 6. The difference of the time ought not to offend vs. Math. and Mar. do number sixe whole dayes which passed betweene: But Luke, saying that it was done almost eight dayes after, comprehendeth as well that day wherein Christ spake that, as the day wherein he was transfigured. Therefore we see that they do agree very well in one sence vttered in diuers words.

2. *And was transfigured before them.* Luke sayeth that this came to passe, when hee prayed: and by the circumstance of the place and the time it may be gathered that he prayed for this that he obtained, that a visible shew or demonstration of his godhead might be reuealed in the brightnes of a new shape: not that hee had need to aske by prayer of any other, for that he had not, or that the will of the father was to be doubted of. but that in the whole course of his humilitie, if hee did any thing as God hee referred it to his father: and his purpose was to stirre vs vp by prayers. But in this transfiguration the disciples did not see Christe altogether in that excellency, that hee is in now in heauen, but hee onely gaue them such a taste of his great glory, as they were able to abide. Then his face shone as the sunne: but now it farre exceedeth the brightnesse of the sunne: Then an vnwonted brightnesse shone in his apparrell, now without apparrell the maiesty of his Godhead shineth throughour his whole body. So God in times past appeared vnto the fathers, not such as he was in himselfe, but as they were able to abide the beames of his great brightnesse: for Iohn sayth, 1. Io. 3. 2. that the faithfull shall not see him as hee is before that they bee made like vnto him.

Now there is no cause for any man to dispute subtilly of the whitnesse of his garments, or of the brightnes of his face, when as this was not a full reuealing of his celestiaall glory: but he partly gaue a taste in figures, of that which they were not yet able wholly to conceiue.

3. *Moses and Elias appeared vnto them.* It is demaunded, whether Moses and Elias were verily present, or that the disciples saw onely the likenesse of them, as the Prophets did oftentimes see the visions of things absent. Though the matter bee disputable on both sides (as men say) yet it is more probable in my iudgement, that they were brought in deede into that place. Neither is there any absurditie in it, seeing that God hath both bodies and soules in his hand, at his pleasure to restore the dead to life for a time.

And Moses and Elias rose not then for themselues: but that they might bee present there with Christe. If any manne demaunde againe how the Apostles knewe Moses and Elias, whome they hadde neuer seene: The answer is easie: for sith God brought them to appeare, hee gaue them also signes and Markes whereby they might bee knowne amongst them. And this was by an extraordinary manner of reuelation, that they certainly knew them to be Moses and Elias.

But why these two appeared rather then any other of the company of the holy fathers, that reason ought to satisfie vs, that the lawe and the prophets had no other purpose nor end but Christ. For it made greatly for our fayth, that Christ came not without testimony, but was before commended of God. Neither doth that reason displease me, which was wont to bee brought, that Elias was especially taken, to represent all the Prophetes: nor though hee left nothing in writing, yet was hee the chiefe next vnto Moses: he restored the religion of God, which was corrupted: yea, hee was without comparison an especiall auenger of the lawe and true holynesse, being nowe almoste extinguished. That they appeare with Christe, and talke together is a signe of consente. But what their talke was Luke onely reporteth: namely, that they talked of the manner of his departure, which remained for him at Ierusalem. Further this must nor bee retrained to their priuate persons, but rather to that office, which was before enjoyed then. For it was the will of God, though they hadde bene nowe long dead, and had performed the course of their calling, that they should yet againe confirme with their voyce that which they had taught in their life: that wee might knowe that the saluation promised to the holy fathers in the sacrifice of Christe is common to vs. Nowe, when as the olde Prophetes propheted of the death of Christe: hee (which was the eternall wildome of God) sate in the secrete throne of his glory: Whereof it followeth that he was not to bee clothed with flesh subiect vnto death, but that hee freely submitted himselfe thereunto.

4. *Master, it is good for vs to be heere.* Luke reporteth that Peter sayde so when Moses and Elias were gone: whereby wee gather that hee was a frayde least that by their departure they shoulde loose that sweete and blessed sight. And though it is no meruaile that Peter was so delighted with that pleasur sight, that all other things being despised, the onely enjoying of that satisfied him, as it is said in the Psal. 16. 11. That the fulnesse of ioy is the countenance of GOD: yet this was a preposterous desire of his: that hee vnderstoode not the ende of the vision: then that hee foolishly made the seruantes equall with the master: thirdly hee erred, when hee woulde make transitorie Tabernacles for menne to dwell in, which were already receiued in to the celestially and Angelicall glory. I say hee vnderstoode not the ende of the vision. For, when hee heard Moses and Elias say, that the time of the death of Christe was at hande, as a manne amazed at that sight, which was but momentary, hee dreamed the same to be eternall.

What meaneth this, that the kingdome of Christ should be by this meanes included into so narrow a rounth of twentie or thirte foote? where was the redemption of the whole Church? Where was the fellowshippe of eternall saluation? This also was a very penterse iudgement, to imagine Elias and Moses to bee fellowes with the Sonne of God: as if it were not necessary that all menne shoulde bee brought vnder, that hee alone may bee extolde. Now, if Peter is content with his lotte, why doth hee thinke them to haue neede of any earthly supplies; at the sight of whom he thinketh himselfe so happy? I therefore two of the Euangelistes doe very well note that he knew not what he said.

Marke

Marke addeth that cause for that they were affrayd. Neither was it the will of God, that the Apostles should at any time profit further then to behold the Godhead of his sonne for a moment, as it were in a lively glasse. Afterwardes in successe of time he shewed them the frute of it, and corrected their want of iudgement. Therefore Marke declareth that Peter being astonied, spake as a man altogether amazed.

5. *Behold a bright cloud.* A cloud was put before their eyes, that they might know that they are not yet fite to behold the brightnesse of the heavenly glory: for when as the Lord gaue some tokens of his presence, he added withall some vailes, to suppress the boldnes of mens wisedome: so now that he may instruct his disciples in humilitie, he withdraweth from their eyes the beholding of the celestially glory. Also this admonition doth appertaine to vs, that we should not desire, to breake into those secretes, which passe our senses: but rather that e- uery manne doe soberly containe himselfe within the measure of his fayth Further, this cloud should be in stead of a bridle to vs, least that our curiositie become more wanton then is meete. The disciples also are admonished that they must returne to their accustomed warfare, and that they must not promise themselves a triumph before the time.

*There came a voice out of the cloud.* And this also is worthy to be noted, that the voice of God sounded out of the cloude, but there was neither body nor face seene. Therefore let vs remeber that warning that Moses gaue, Deut. 4 15. God appeared not in any visible shape, least that we being deceiued, should think him to be like vnto man. It is true that the holy fathers in times past saw sundry shapes, whereby they might know God: yet he alwayes abstained from such shewes as might yeeld any occasion or prouocation to make Idolles. And truly, sith the minds of men are bent more then is meete they should be, to grosse fantasies, it were hurtful to put oyle to the lampe. This was a most notable manifestation of the glory: whē as he calleth vs vnto him out of the cloud with his owne voice, how absurd it is for vs to go about to make him to be present before our eyes in a stock of wood or stone? Therefore let vs learne by faith alone, & not with fleshly eyes to pierce to that light, which we cannot come neare, wherein God doth dwell. But the voyce came out of the cloude, so as the disciples knowing that it came frō God, might receiue the same with such reuerence as was meete.

*This is my sonne.* I doe willingly subscribe to their iudgement, which thinke that here is a secrete opposition betweene Moses, Elias and Christe, as if that Christe shoulde commaunde his disciples to bee content with the onely sonne: for that name sonne is Emphaticall or very forcible, whereby he is extolled about the seruants. Also Christe is here adorned with two titles no lesse honourable then profitable to our faith, namely, welbeloued Sonne, and also Maister. In that the father calleth him beloued, in whom he is well pleased, hee declareth him to be the Mediatour in whom hee reconcileth the world to himselfe. When he commandeth to heare him, he maketh him the chiefe and only doctour of his Church. For when as it was his purpose to note him from all others, as by these words we doe truly and properly gather, by nature he is his only sonne, in like maner it is to be obserued, that he alone is beloued of the father, that he is made the only doctour, that all authoritie might rest in his power.

If any manne will except against this, asking whether God loueth Angels, and menne, or no: the answer is easily made, the fatherly loue of GOD which hee beareth to Angelles and to menne, commeth from that fountaine. Neither is the sonne therefore beloued of the father, that other creatures should be hated: but that hee might impart with them, that which was proper to himselfe. Though the estate of vs and of the Angelles is diuers. For these were neuer estranged from God, that they shoulde neede a reconciler: but we by sinne were enemies, vntill Christe reconciled him vnto vs. Yet that is alwayes certaine that God is mercifull to both, so as he embraceth vs in Christ, for the very Angells could not be iyned to God without a head. Now, when as the father speaketh heere, and distinguisheth himselfe from the sonne, it followeth that they are distincte in persons, though the essence and maiesty is one, and the same.

*Hearc him,* I shewed before that the Church is called backe by this word to the only doctour Christ, that it might depend only of his mouth. For though Christ came to confirme the law and the Prophets, yet he so holdeth the chiefe roume, that by the brightnesse of his Gospell, he swalloweth vpe those sparkes which shone in the olde Testament: for hee is the sonne of righteousnesse, at whose comming it appeared to be full day. And this is the reason why the Apostle sayeth in the first chapter to the Hebrewes, God who at sundry times, & in diuers maners in old time spake by the prophets, spake in these last dayes by his beloued sonne. Furthermore at this day Christ is no lesse heard in the lawe & the Prophets then in the Gospell, that the authority of a maister, might wholly rest vpon him, euen as he challengeth the same to himselfe alone, *Matthew 23. 8.* And hee keepeth not his prerogatiue safe, except that all mens tongues keepe silence. Wherefore it is necessary, that whatsoeuer menne haue deuised, shoulde be ouerthrowne and cast downe, that he might keepe vs vnder his doctrine. And he doth daily send forth doctours, but such as doe purely & faithfully deliuer that which they should learne of him, and not such as doe mixe the Gospell with their owne additions. In summe, no man is a faithfull teacher of the Church, except that he be both Christes disciple, and also bring others to him to be taught.

6. *And when the disciples heard this.* It was Gods will to strike the disciples with this feare, that hee might the better imprinte the remembraunce of the vision in their hearts. In the meane season we see how great the infirmitie of our flesh is, which is so afrayde at the hearing of the voyce of God. The cause why the wicked doe either scorne at it, or contemptuously despise it, is, because God doth not effectually touch them. But it is necessary that the Maiestie of God should cast vs downe as soone as wee feele him. But Christe afterwarde doeth his office, raising vp them that are throwne downe: for therefore came he downe to vs, that by his direction the faithfull might without feare appeare in the presence of God: and his Maiesty which otherwise consumeth all fleshe, shall be no more terrible vnto them.

Furthermore, hee doeth not onely comfort them in woorde, but also confirmeth them by touching. That afterwarde it is sayde, that they saw onely Christe, tendeth to shewe that the glory was tied to the lawe and the

the Prophets but for a time, that onely Christ might continue glorious. For if we will vs the helpe of Moses rightly, he must not be rested vpon, but we must apply our diligence, that by him wee may bee led as it were by the hande vnto Christ, whose minister he is together with all the rest. This place also may be applied to the ouerthrowing of their superstitions, which doe not onely sette Christ equall with the Prophets and Apostles, but doe so ioyne him with their common halie aintes, as if that hee were as any one of their number. But the graces of God doe shine in his Saintes to a far other ende, then that they should forceably take vnto themselues part of the honour due vnto Christ. And the fountaine of this error might haue bene noted in the Disciples themselves: for as long as they were feared with the maiestie of God, their munes wandered in seeking after men: but when Christ had comfortably raysed them vp, he onely was seene of them. For if we haue that comfort in vs, wherewith Christ taketh away our feares, all those foolish affections which doe draw vs hether & thether, shall vanish away.

Mathew 17.

Marke 9.

Luke 9.

9. And as they came downe from the Mountaine Iesus charged them saying: Shewe the vision to no man, vntil the sonne of man rise againe from the dead.

10. And his Disciples asked him saying: Why then say the Scribes, that Elyas must first come?

11. And Iesus answered, & sayd vnto them: certainly Elyas must first come, and restore all things.

12. But I say vnto you that Elyas is come already, & they knewe him not: but haue done vnto him what soeuer they would: likewise shall also the Sonne of manne suffer of them.

13. Then the Disciples perceiued that he spak vnto them of Iohn Baptist.

9. And as they came downe from the mountaine, hee charged them that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.

10. So they kept that matter to themselues, and demanded one of another, what the rising againe from the dead should meane?

11. Also they asked him saying Why say the Scribes, that Elyas must first come?

12. And he answered, and saide vnto them: Elyas verily shall come first, and restore all things: and as it is written of the sonne of man hee must suffer many thinges, and bee set at nought.

13. But I say vnto you, that Elyas is come (and they haue done vnto him, what soeuer they would) as it is written of him.

36. And they kept it close, and tolde no manne in those daies any of those thinges which they had seene.

9. *And as they came downe from the Mountaine.* We haue shewed before why the time was not as then fully come for the publishing of that vision. And truly there should haue beene no credite giuen to the disciples, except that Christe had giuen at his resurrection a more euident token of his glory. But after that the diuine power shewed it selfe openly, that momentanie beholding of his glory began to haue place, that it might euidently appeare euen when he was most abased, that yet his Godhead remained sound with him, though it was couered vnder the vaile of the flesh. Therefore he doth not without cause command his disciples to hold their peace, vntill he should arise from death.

10. *And his Disciples asked him, saying.* As soone as there was mention made of the resurrection, the disciples doe thinke that the kingdome of Christ should begin: for so doe they expound this saying, that the worlde should know him to be the Messias. For they imagined another matter of the resurrection then Christ meant, as appeareth by Marke: *They disputed amongst themselves, what the rising againe from the dead should meane.* It may be that that table began then to spring, which is holden at this day for a certaine Oracle amongst the Rabbines that the coming of the Messias should not be after one maner: for first, it should be meane and base: but shortly after his royall and kingly dignitie should follow. And this errour hath some colour of likelihood in it, for it sprang of a true principle. The Scripture declareth that the Messias should come twise: for it promisseth that he should be a redeemer, that should with the sacrifice of himselfe wash away the sinnes of the world.

And to this purpose do belong those prophesies of Zach. 9. 9. Reioyce O Sion: Behold thy king cometh, poore, sitting vpon an Ass, &c. and of Esay 53. 2. Hee hath neither soueraine nor beautie, when wee see him: hee was without sounne, and like to a Leper, that we should not desire him. Then he propoeth him as a conquerour of death, who should make all things subiect vnto him. But wee see howe the Rabbines doe depraue the sincere doctrine of the scripture with their inuentions. And as all things were very much corrupted at the coming of Christ, so it is to be supposed that the people had this ansie also amongst them. It hath bene shewed twise or thrise howe grossely they erred, about the person of Elias. It may be that they also meant maliciously and subtilly, vnder pretence of Elias to derogate from Christ. For when as Elias was promised as a forerunner to the Messias, who should prepare the way before him: it was easie for them to lay this prejudice vpon Christ, that hee came without Elias: euen as the deuill at this day enchaunteth the Papistes almoste with the same subtiltie, that they should not looke for the day of iudgement, vntill that Elias and Enoch should appeare. It may verely bee supposed, that the Scribes had deuised this snare of purpose, that they might discredit Christe, as if hee wanted the cheife signe and note of the Messias.

11. *Certainely Elyas must come.* We haue shewed other where whereof this errour sprang amongst the Iewes. For in restoring the decayed estate of the Church, Iohn Baptist should be like to Elias, and Malachy gaue that name also vnto him: that was rashly taken of the Scribes, as if that the same Elyas the Thesbite should returne againe into the worlde. Now CHRISTE declareth that Malachie prophesied nothing in vaine, but that



that his prophesie was naughtily wrested to an other purpose, as if he should have said. the promise of the coming of Elias was true, & it was also fulfilled: but now haue the Scribes refused Elias, whose name only they doe obiect falsely against me. And the reformatiō is attributed to the Baptist, not that he performed the same, but because that in a continuall course he deliuered that to christ, as from hand to hand to be performed which he had begun. And because the Scribes had reiected Iohn without a cause, Christe admonisheth his disciples that there is no cause why they should be hindred with their crafty deceits: further, it must seeme no strange thing vnto the, if they take the same liberty to reiect the master, & they did before to reiect the seruant. And least any man should be troubled with the strangenes of the matter, the Lord declareth that they were both for. told in the scriptures: namely that the redeemer of the world should be reiected of the false & vngodly teachers, as well as Elias his forerunner was.

Matth. 17.

Marke 9.

Luke 9.

14. And when they were come to the multitude, there came to him a certaine manne, and kneeled downe to him.

15. And said: master, haue pity on my sonne, for he is lunatique, & is sore vexed: for oft times he falleth into the fire, and oft times into the water.

16. And I brought him to thy disciples, & they could not heale him.

17. Then Iesus answered, and sayd: O generation faithlesse and crooked, how long now shall I be with you? how long now shall I suffer you? bring him hither to me.

18. And Iesus rebuked the deuil, & he wēt out of him: and the child was

14. And when hee came to his disciples, he sawe a great multitude about them, and the Scribes disputing with them.

15. And straight way all the people when they beheld him, were amazed, and ranne to him, and saluted him.

16. Then he asked the Scribes, what dispute you among your selues?

17. And one of the company answered & sayd: maister, I haue brought my sonne vnto thee, which hath a dumme spirite.

18. And where soeuer hee taketh him, hee teareth him, and hee someth, and gnasheth his teeth, and pineth away, & I spake to thy disciples, that they should cast him out, and they could not.

19. Then hee answered him, and sayde, O faithlesse generation, how long now shall I suffer you? Bring him vnto me.

20. So they brought him vnto him: and as soone as the spirit saw him, he tare him, & hee fell down on the ground, wallowing and foming.

21. Then hee asked his sather: How long time is it since he hath bene thus? And hee sayde: of a child.

22. And oft times hee casteth him into the fire, and into the water, to destroy him: but if thou canst doe any thing, helpe vs, and haue compassion vpon vs.

23. And Iesus sayd vnto him: If thou canst beleuee it, all things are possible to him that

37. And it came to passe on the next day, as they came downe from the Mountaine, much people met him.

38. And behold, a man of the company cryed out saying: maister, I beseech thee behold my sonne: for he is all I haue.

39. And loe a spirite taketh him, and sodainly he cryeth, and he teareth him that he someth and with much payne departeth from him, when hee hath brused him.

40. Nowe I haue besoughte thy disciples to caste him out, but they could not.

41. Then Iesus answered, and sayd: O generation faithles, & crooked, how long now shall I be with you, & suffer you? bring thy sonne hither.

42. And whiles he was yet coming, the deuill rent him, and tare him: and Iesus rebuked the

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24. And straightwayes the father of the childe crying with teares, sayde: Lord I belceue, helpe my vnbeliefe.

25. When Iesus saw that the people came running together, hee rebuked the vncleane spirite, saying vnto him: Thou dumme & deafe spirite, I charge thee come out of him, and enter no more in to him.

26. Then the spirite cried, and rent him sore, and came out, & he was as one dead, in so much as many sayd, he is dead.

27. But Iesusooke his hand and lift him vppe, and he arose.

vncleane spirite, and healed the childe, and deliuered him to his father,

43. And they were alamaſed at the mighty power of God.

Because that Marke is fuller, and setteth downe the seuerall poyntes plainly, wee will follow the course of wordes set downe by him. And first he doth euidently declate wherefore Christe became now sharper then he was woonte to be, whereas he exclaimeth against the Iewes, as people vnworthy to bee any longer borne withall for their frowarde malice. Wee know howe gently hee was woont to vse them, yea though they dealt importunately with him. The father here sueth for his onely sonne: very great necessitie vrgeth him, modestly and humbly he sueth to Christe for his mercy. Why then is he of a sodaine more earnest against them, then he was accustomed, and saith that they are not to bee borne? Because the reason of so great seueritie is not set downe by Matthew and Luke, some interpreters were deceiued, which thought that Christe rebuked here either his disciples, or the childes father. But if wee doe well consider the whole course of the history, as it is set downe by Marke, it shall be easie to iudge that Christ was rather offended at the malice of the Scribes, then so roughly to reprocue the ignorant and the weake. When as in the absence of Christ the lunatike child had been brought forth in the middest amongst them, it seemed to be a very plausible occasion for the Scribes to quarrell, & they willingly tooke it. They are therefore earnest with the disciples, that if they haue any power, they should shew it in healing the childe. It is likely that the disciples tryed, and could not bring their purpose to passe: so the Scribes boast as conquerours, and they doe not onely scorne at the disciples, but they quarrell against Christ, as if that his power were decayed in their person. But this was a most abhominable vngodlines, ioyned with like ingratitude, maliciously to suppress so many miracles, whereby they hadde learned howe great power Christe had: for of set purpose they endeouored to quench the light set before their eyes. Wherefore Christ exclaimeth against them not without cause, that he can beare no longer with them, and calleth them a faithlesse and crooked nation: for they shoulde by so many former instructions haue at least profited thus farre, not to seeke occasion of quarelling.

MAR. 14. Hee sawe a great multitude. No doubt but the Disciples were accounted as iesting stockes, as the enemies to the truth are woonte with their bragges to make much, euen of nothing. The Scribes therefore by their

their troublefome dealing, layd the disciples open to be scorned of many. And yet it seemeth that some were not euill affected: for as soone as they see Iesus, they salute him: yea, his presence pulleth down the insolencie of the Scribes, in so much that being demanded whereof they disputed they held their peace.

17. *Maister, I have brought my sonne.* Mathew noteth another kinde of disease then Marke doth: for he saith that the man was lunatike, Yet they do both agree in these two points, that he was dumbe, and at certaine times was driuen into rages. But they are called lunatike, which either at the wane of the Moone haue the falling sicknes, or are troubled with a giddinesse. Neither doe I hold that which Chrysostome imagineth, that this name was inuented by the subtiltie of Sathan, that he might blot with infamie the good creatures of God: for certaine experience teacheth that these diseases doe increase and decrease according to the course of the Moone: yet this letteth not, but that Sathan may adde his forces to such naturall meanes. Therefore I thinke that this man was not deafe and dumbe by nature, but that his tongue and eares were possessed by Sathan. Furthermore, when as the weaknesse of the braine and sinewes made him subiect to the falling sicknesse there was a greater mischief added by Sathan himselfe. Heereof it came to passe, that he euery where sought his owne destruction, then, that he lay all to torne, that he falleth downe as one without life, and like vnto a dead man. And heereby wee learne howe many meanes Sathan hath to hurt vs, except he bee driuen away by the hand of God. As many infirmities as there are of the flesh and of the soule, which wee thinke to be innumerable, so many dartes doe they yeelde to Sathan to annoy vs. Therefore we are more then blockish, if so miserable a condition of ours, doe not prouoke vs to prayers. And heerein doth the incomparable goodnesse of God shewe it selfe, that when we are beset with so diuers dangers, yet hee preferueth vs vnder his defence: especially if wee consider with how great a desire our enemy is inflamed to destroy vs. But this comfort should also come into our minde, that Christ came to bridle his madnesse, and that wee doe therefore remaine safe amongst so many dangers, because our heavenly medicine is of more force then all our dangers. The circumstance of the time maketh also to this purpose: the father answereth that his sonne hath bene thus miserably tormented euen from his youth. If Sathan haue so great libertie giuen him vpon that tender age, what shoulde not wee feare, which by our owne sinnes doe make our selues meete for such deadly blowes, and which doe minister weapons to our enemy, and vpon whom hee coulde enter as into his owne right, if his desire were not restrained and ouerthrowne by his wonderfull power.

**M A T. 17.** *O generation faithlesse,* Though Christ seemeth to direct his speech to the father of the lunatike, yet it is not to be doubted, but that he had respect to the Scribes, as I taught a little before. For it is certaine that the simple and weake were not rebuked, but they which being inclosed in their owne malice, doe stubbornely resist God. Therefore Christe denieth them as worthy to be borne with all any more by him, and threatneth that he will shortly diuorce himselfe from them. But nothing worse can fall out, then that hee should forsake vs.

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And this is no small reproofe, that they should so proudly refuse the grace of his visitation, where is also to be noted that men are to be handled diuersly, euery man according to his inclination: for when as hee allureth them that are apt to be taught with all gentleness he beareth with the weake, and doth also moderately stirre vp the slow, he sparcth not these crooked serpents, whom he seeth not to be cured with any remedies.

**MAR. 20.** *Aspene as the spirit saw him.* That the deuill rageth more vehemently vpon the man then he was wont, it is no maruell: for the nearer the grace of Christ sheweth it selfe, and the more effectually it worketh, the more outrageously Sath infaireth: for he is stirred vp with the presence of Christ, as with the sound of a trumpet, and he moueth what tumults hee can, and stirreth as much as he is able. It behooueth vs to meditate this before the time, leaſt that our faith be troubled, as oft as at the appearance of the grace of Christ, this our enemie ariseth against vs with more violence then hee was wont. Yea, another thing moreouer is heere to be noted, the true beginning of our healing is to be so thoroughly afflicted, that we shall be but little from death. And also, that the Lord kindleth a torch or light at the furious rage of Sathan, to shewe forth his grace: for when as men were astonished at that horrible sight, thereby the power of Christe which presently followed, might bee the better discerned of them.

**21.** *Of a childe.* Heereby wee gather that this was not inflicted as a punishment for the sinnes of the man: but was the secret iudgement of God. It is certaine that the infantes when they come first out of the wombe of their mother, are not innocent before God and guilelesse, but Gods scourges haue some time secret causes, and that for the tryall of our obedience. Neither do wee otherwise yeelde that honour that is due to God, then if wee doe reuerently and modestly adore his iustice, euen when hee is hidden from vs. If any man desire to know more matter, he may search in that place of the ninth chapter of Iohn: neither this man hath sinned, nor his parents.

**22.** *And if thou canst doe any thing, helpe vs.* Wee seee howe little honour hee yeeldeth vnto Christ: for hee thinking him to bee some prophet, whose power is finite within measure, hee commeth vnto him doubting. But the first foundatiō of faith is to embrace the immeasurable power of God. And it is the first entrance to prayers, to extoll the same about all lettes, so that wee may be certainly perswaded that wee pray not in vaine. And because that this man thought of Christ no otherwise then as of a man, his false opinion is corrected for it behooueth that he should beleue, that he might bee capable and fit to receiue the grace desired. Christe doeth not plainly reprove the man in his answer: but turning backe againe vpon him another way that which hee had spoken euill, hee sheweth him his fault, and teacheth him to seke a remedy. For this exception: *If thou canst beleue,* is as much as if he should haue said. Thou desirest me to helpe thee if I can doe any thing: But thou shalt finde in mee a fountaine of power, that cannot be drawne drie, if that thou bringest a measure of faith large enough. Heereof may bee gathered a profitable doctrine which generally belongeth vnto vs all. The Lord is not the let, that the great boundlesse of his goodness floweth not from him vnto vs: But it must bee

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imputed to the narrow straites of our faith, that it stilleth downe to vs as it were drop after drop: nay, oft times we cannot feele a drop, because that our vnbeleife stoppeth vp our heart. But in vaine would some subtle men shew the selues here, as if Christ would teach, that man could beleue of himselfe, when as he had no other purpose, then to cast vpon men the fault of their owne weakenes: so oft as they doe weaken the power of God by their owne vnbeleife.

23. *All things are possible to him that beleueth.* It is not to be doubted but that Christ taught that the fulnes of al good things was giuen vnto him of his father and that any kind of helpe cannot be hoped for from him a'one otherwise, then as from the very hand of God, as if he should haue sayd: onely beleue, & thou shalt obtaine. But how faith shall obtaine any thing, we shall see a little after.

24. *I beleue Lord.* Hee sayth that he beleueth, and yet confesseth himselfe to be an vnbeleuer, though these two seeme to be contrary, yet ther is no man which hath not the trial of it in himselfe: for where as there is not a perfect faith any where, it followeth that they are in part vnbeleuers: yet so God of his mercie pardoneth vs, and accounteth vs faithfull for that little portion of faith. Yet it behoueth vs, diligently to shake of the dregs of infideliuie which doe sticke in vs, and to strue with them, and to craue of the Lord that he would correct the: and as oft as we are in this conflict to flie to him to helpe vs. If we well consider what is giuen to euery man, it shall easily appeare that there are very fewe that haue an excellent faith, few that haue a meane faith, and that the most haue but a small measure.

Mathew. 17

Mar. 9.

Luke 17

19. Then came the disciples to Iesus apart, and sayd: Why could not wee cast him out?

20. And Iesus sayd vnto them: Because of your vnbeleife: for verily I say vnto you, if ye haue faith as much as is a graine of mustard seed, ye shall say vnto this mountain, remove hence to yonder place, and it shall remove: and nothing shall be vnpossible vnto you.

21. Howbeit this kind goeth not out but by prayer and fasting.

28. And when he was come into the house, his disciples asked him secretly why could not wee cast him out?

29. And hee sayd vnto them, This kinde can by no other meanes come forth, but by praiere and fasting.

5. And the Apostles sayd vnto the Lord: increase our faith.

6. And the Lord said: if yee hadde faith as much as a graine of mustard seede, and should say vnto this Mulberrie tree, plucke thy selfe vp by the rootes, and plant thy selfe in the sea, and it should euen obey you.

19. Then came the Disciples. The Disciples do maruayle that the power which once they hadde is taken from them, when as they deprived themselves thereof through their owne faulte. Therefore Christe assigneth this want to their vnbeleife, and that sentence which hee touched before, hee rehearseth againe, and profeuteth more at large that nothing is impossible to sayth. It is certaine that it is an hyperbolicall kinde of speache when as

he sayth, that by faith trees and mountaines should be remoued. Yet the summe tendeth to this purpose, that God will neuer leaue vs, so that wee woulde open the doore to his grace. Neither is his meaning, that God will giue whatsoeuer commeth rashly in our minde or thought: nay, when as nothing is more contrary to faith, then the rash and vnaduised vowes of our flesh, it followeth that where faith raigneth, euery thing is not confusedly desired, but that which the Lord alloweth. Therefore this sobrietie must bee holden, that wee desire not more then that which he hath promised vs, and that our prayers be restrained to that rule he set downe. If any man object that the disciples knewe not whether it pleased the Lord that the Lunatike should bee healed, the answer is readie, that these things befell through their owne fault. For Christ now speaketh of a speciall faith, which had his secret forces as the present matter required. And this is that faith whereof Paul maketh mention in the 1. Cor. 12. 9. Then how came it to passe that the disciples were spoiled of that power of the spirit, which they had before for the working of miracles, but that they had choaked it with their owne slouthfulnesse? But that which Christ spake of a particular faith according to the circumstance of the place, appertaineth to the common faith of the whole Church.

21. *This kind goeth not out,* In this saying Christ doth not reprove their sluggishnesse, that they might know that they had neede of no common faith: for otherwise they might haue excepted, & they were not altogether without fayth. Therefore the meaning is that euery faith sufficeth not, when the battell is to be fought hotly with Sathan, but it requireth strong forces. And he prescribeth prayer as a remedie to the weakenesse of faith, whereunto he adioyneth fasting as a helpe. You, sayth he, tender exorcismes come forth as it were to fight with a shadow, or to battell in sport: but you haue to deale with a stout champion, who will not be ouercome but with a great & sharpe fight. Therefore faith must be stirred vp with prayer: and because you are colde and slow to prayer, the helpe of fasting must also be added. Hereby it doth evidently appeare how ridiculously the Papiſts doe of fasting make a medicine to driue away deuils, when as the Lord applyeth it to no other purpose, the to stirre vp a desire to prayer. When as he sayth that kinde of deuill can not be cast forth by any other meanes then by prayer and fasting, the meaning is, where as Sathan hath taken deepe rootes, & hath had a long possession, or where he walketh with an vnbrideled libertie, it will be hard and much a doe to get the victorie, and therefore wee must strue with all our forces.

## Matthew 17.

22. *And as they abode in Galile, Iesus said vnto the sonne of man shall be deliuered into the hands of men.*

23. *And they shal kill him but the 3. day shall he rise againe:*

## Marke 9

30. *And they departed thence, & went through Galile, and hee woulde not that any should haue knowne it.*

31. *For he taught his disciples, and said vnto them: the sonne of man shall be deliuered into the hands of men, & they*

## Luke 9

43. *And whiles they all wondered at al thinges which Iesus did, hee sayde vnto his disciples:*

44. *Marke these wordes diligently: for it shall come to passe that the sonne of manne shall*

again: and they were ver-  
ry sorry.

Matth. 18.

1. The same time the disci-  
ples came vnto Iesus, say-  
ing: Who is the greatest in  
the kingdome of heauen?

2. And Iesus called a little  
childe vnto him, and sette  
him in the midst of them:

3. And sayd, verily I say  
vnto you: except ye be con-  
uerted, & become as lit-  
tle children, yee shall not  
enter into the kingdome of  
heauen.

4. Who soeuer therefore  
shall humble himselfe as  
this little childe, the same  
is the greatest in the king-  
dome of heauen.

5. And who soeuer shall  
receiue such a little childe  
in my name, receiueth me,

they shall kill him, but after that  
he is killed, hee shall rise againe  
the third day. 32. But they vn-  
derstood not that saying, & were  
a fraid to aske him. 33. After he  
came to Capernaum, & when he  
was in the house, he asked them,  
what was it that ye disputed a-  
mong you by the way.

34. And they held their peace:  
for by the way they reasoned a-  
mong themselues, who should  
be the chiefe.

35. And he sate downe and cal-  
led the twelue, & sayd to them:  
If any man desire to be first, the  
same shall be last of all, and ser-  
uaunt vnto all.

36. And he tooke a little child,  
and set him in the middes of the,  
and tooke him in his armes, and  
said vnto them,

37. Who soeuer shall receiue one  
of such little childrenne in my  
name, receiueth mee: and who  
soeuer receiueth mee: receiueth  
not me, but him that sent me.

shall bee deliuered into the  
hands of men.

45. But they vnderstood  
not that word: for it was  
hidde from them, so that  
they could not perceiue it:  
and they feared to aske  
him of that worde.

46. Then there arose a  
disputation among them,  
which of them should be  
the greatest.

47. When Iesus sawe  
the thoughtes of their  
heartes, hee tooke a little  
childe, and sette him by  
him,

48. And sayd vnto them:  
Who soeuer receiueth a  
little childe in my name,  
receiueth me: and who soe-  
uer shall receiue mee, re-  
ceiueth him that sent mee:  
for hee that is least among  
you all, he shall be great.

22. As they aboade in Galile. The nearer the time of his death approached, the  
ostner Christ warneth his disciples, least that feareful sight should weaken their  
faith. This speach was vsed a little after that the myracle was wrought. For Mark  
saith that he went from that place into Galile, that he might liue quietly there in  
the meane time. for he had determined to come to Ierusalé at the solemne day  
of the sacrifice, because he was at the next passcouer to be offerd vppe himselfe.  
And though they had bin often admonished of this matter before, yet they are  
no lesse troubled, then if they neuer had heard any thing of it before. The opi-  
nion which they had taken before, doeth so much preuaile, as that it darkeneth  
their minds in the most cleare light. The Apostles had imagined amongst the-  
selues, that the kingdom of Christ should be quiet & pleasant: they thought that  
alfoone as it should be shewed forth, it should bee receiued with the allowance  
of all men: there was nothing more incredible then that the priests and Scribes,  
& others the chiefe of the Church should be against it. Therefore they being in  
errour do not admit any thing that is said on the contrary part: for Marke sayth  
they knew not what the Lord ment. But whereof commeth this ignorance,  
when as his woerde was so manifest and so plaine, but that that vaine illusion  
hadde covered their mindes as with a vaile, that they durst not aske any  
further: though it may bee partly attributed to a certaine reuerence,

yet I thinke not but that they held their peace as menne being oppressed with sorrowe, and stricken with that absurditie which they hadde imagined to themselves. Wherefore this shame is not altogether to bee prayed, which nourished a perplexed doubt and a corrupt sorrow. In the meane while a secret seede of godlinesse, rather then any manifest knowledge of the truth, tied them to Christ, that they shoulde not depart from his schoole. There was some beginning or roote of fayth and of true vnderstanding planted in their hearts, so that the zeale of following Christ was far from that implicite faith of the Pupils: but because they had not as yet proceeded to farther the know'edge of the nature of the kingdom of God, and of the promised renewing in Christ, I do say that the desire of godlynes did rather appeare in them then any certaine knowledge. Hereby we gather what was in them worthy either of prayse or of reprehension. But though their blockishnesse is not to bee excused: yet there is no cause why wee should maruell that so expresse and euident a declaration of the crosse and ignominie of the maister, was vnto them a riddle: not onely because it was contrary to the glory of the sonne of God to bee refused and to be condemned, but because there was nothing more vnlikely, then that the grace promised peculiarly to the Iewes, should be reiected of the gouernours of the same nation. And because the great horror of the crosse, wherewith they were suddenly taken, excluded them from the comfort of the hope of the resurrection which was added: let vs learne that so ofte as mention is made of the death of Christ, to comprehend the whole 3. dayes together, that the death and buryall may leade vs vnto the happy tryumph and new life.

1. *The same time the disciples came.* It appeareth by the other two, that the disciples came not to Christe of their owne free will: but when as they had priuily reason'd the matter by the way, they were drawne out of their denne into the light. But there is no absurditie in it, that Matthew hasting to Christes answers, doeth not set downe the whole course of the history, but passing by the beginning, doeth summarily declare why Christ reprobued that foolish desire of soueraigntie amongst the disciples. But when Christ inquireth of the secret speech, and vrgeth the disciples to confesse, that which they desired to haue suppressed: wee are taught to beware of all emulation, bee it neuer so secreete. Further, the circumstance of the time is to bee noted: the foretelling of death had made them sadde and doubtfull: yet as if they had heard of some fond fables, or had a poetickall cup of faine I drinke begun to them, they doe presently striue about the supremacie. How cometh it to passe that so great carefulnes shoulde so speedily vanish away, but that the mindes of men are giuen so much to ambition, that they forgetting the present warfare, being deceiued with a false imagination, doe straight steppe to the triumphs? If the remembrance of that so lately spoken, was so soone forgotten of the Apostles: what shall become of vs, if we bid the meditation of death farewell for a long time, and giue our selues to slouthfulnesse, to carelesnesse, or idle speculations. But it is demanded what occasion of trouble the disciples had? I answere, that flesh doth willingly shake off all trouble, and letting passe all cause of heauines, doth take hold of that which was spoken of the resurrection whereof the contention arose amongst them being thus careless.

And



And because they doe eschewe the former parte of the doctrine which is vnpleasant to the flesh, God suffereth them to erre in the resurrection, that they might dreame of that which should not come to passe, that Christ by preaching onely, shoulde get himselfe a kingdom which shoulde bee earthly, that should presently grow to great wealth and prosperitie. But in this question there was a double faulte: for the Apostles dealt very preposterously, while they reiecting the care of warfare wherunto they were called, as souldiers that had well deserved, they desire rest, and seeke to haue rewardes giuen them with honor before the time. And secondly they dealt ill in this, that whereas they ought to haue bent themselves together with one consent, mutually to helpe one another, and to desire for the price, no lesse for their brethren then for themselves, through a alitious ambition some of the endeoured to preuent the rest. Wherefore, that our course may bee allowed vnto the Lord, let vs learne patiently to beare the burden of the crosse that is laid vpon vs, vntill the full time come for vs to be crowned: further as Paul exhorteth, Rom. 12. 10. *In giuing honour, go one before another.* The vaine curiositie of these men at this way is like to the former fault, which leauing the lawfull course of their calling, doe leape before their time aboute the heauens. The calling vs in the Gospell to his kingdom, sheweth the way that leadeth thither. But these winged men, not thinking of faith, of patience, of calling vpon God and other exercises, doe dispute what is done in heauen: but this is as much, as if any man about to take a journey diligently inquiring of the situation of his Inne or lodging, mooueth not one foote forward: for when the Lord commandeth vs to walke vpon the earth, who so euer doth curiously dispute how the dead doe sit in heauen, doeth hinder himselfe from comming into heauen.

2. *And Iesus called a little childe* The sum is, whosoever desire greatnes whereby they may be aboue their brethren, shalbe so far from obtaining the same, & they cannot sticke to the vtmost corner. And he reasoneth of the contrary, because that only humilitie doth extoll vs. And because that outward things set before our eyes do moue most, he setteth before them a figure of humility of a yong childe. For that he comāndeth his to become like to a childe, is not stretched generally to al things. We know that in children many things are corrupt wherfore Paul would not haue vs to be children in vnderstanding, but in malice whom otherwise in vnderstanding, he comāndeth to be of a ripe age. But because that infants do not yet know, what is to be preferred aboue others, that they should strue about superiority, by their example Christ would blot out of their minds, those things which prophane men & children of the world, do alwayes discourse of the pleasure of honours, least any ambition should stir them vp. If any man except that infants euen from the wombe haue pride grafted in them, so that they woulde haue themselves to bee most accounted of, and most cared for: the answere is easie. Similitudes must not be too exactly nor narrowly sifted, to haue them agree in all pointes. But because there doth yet raigne so great simplicitie in infantes, that they knowe not the degrees of honours nor the swellings of pride: therefore Christ doth fitly and aptly propose them for an example. And to this purpose appertaineth that conuersion wherof he maketh mention: namely, that the disciples had now framed themselves too much

to the common maners of men, and therefore that they might come to the right make, their course must be turned backward. Eucry man desireth the first or second place for himselfe: but Christ alloweth no man, no not in the lowest place, except that he forget superiority, and humble himselfe. And on the contrary he sayth that they shall be greatest which doe humble themselves, least that we should thinke that we loose any thing, when we doe willingly leaue all greatnes. And hereof may be gathered a short definition of humility namely that he is truly humble, who neither challengeth any thing vnto himselfe before God, nor contemptuously disdaineth his brethren, nor desireth to be seen higher, but satisfieth himselfe to be accounted one of the members of Christ, desiring no other thing, then that the head may be onely exalted.

5. *And who soeuer shall receiue.* Christ now doth metaphorically call the children which laying aside all loftines, do frame themselves to modesty and subiection: and that is *not* stand in stead of a comfort, least submission should be hard & troublesome vnto vs, whereby Christ doth not only receiue vs into his own protection, but commendeth vs also to men. And by this means the faithfull are taught how they should each esteeme of others, while euery man submitteth himselfe. For how is the mutuall friendship cōmonly nourished amongst the children of the world, but while each doth beare with anothers couctousnes? Therefore the couctouser any man is of glory, the more boldly he taketh authoritie vnto himselfe, & he may be extolled, & that the lowly should be scorned & disdained. But Christ cōmandeth & the more any man doth hūble himselfe, the more he should be honoured. And that is the meaning of that saying which is added in Luke, Neither yet doth he cōmand that they which are worthily despised, should be the more esteemed: but they which are void of al pride, & do make no account to be abased. Math. 18.

Marke 9.

Luk 17

6. *But who soeuer shall offend one of these litle ones which beleeye in mee, it were better for him that a milstone were hāged about his necke & he were drowned in the depth of the sea.* 7. *Who be vnto the world because of offences: for it must needs be that offences shall come, but woe bee to that man, by whom the offence commeth.* 8. *Wherefore if thine hand or thy foote, cause thee to offend, cut them off, & cast them from thee: it is better for thee to enter into life halte or maimed, then hauing two hands, or two feet to be cast into euerlasting fire.* 9. *And if thine eye cause thee to offende, plucke it out, and cast it from thee it is better for thee to enter into life with one eye, then hauing two eyes, to be cast into hell fire.*

10. See

42. *And who soeuer shall offend one of these litle ones that beleeye in me, it were better for him rather, that a milstone were hanged about his necke, and that he were cast into the sea.* 43. *Wherefore if thine hand cause thee to offende, cut it off: it is better for thee to enter into life maimed, then hauing two hands, to goe into hell fire, that neuer shall be quenched.* 44. *Where their worme dieth not, and the fire neuer goeth out.* 45. *Likewise if thy foote cause thee to offend, cut it off: it is better for thee to goe halte into life, then hauing two feet to be cast into hell, into the fire that neuer shall be quenched.*

46. *Where their worme dieth not, and the fire neuer goeth out.*

47. *And if thine eye cause thee to offende, plucke it out: it is better for thee to goe into the kingdome of GOD*

1 Then said he to the disciples: It cannot be auoided but that offences will come, but woe be to him by whom they come. 2. It were better for him that a great milstone were hāged about his necke, & that he were cast into the sea, then he should offend one of these litle ones.

with

10. See that yee despise not one of these little ones: for I say vnto you, that in heauen their angels salwaies behold the face of my father in heauen with one eye, then hauing two eyes to bee cast into hell fire. 48. Where their worme dieth not, and the fire neuer goeth out.

6 But who soeuer shall offend. This seemeth to be added for the comfort of the godly, least their estate should seeme troublesome vnto them, if the world doth despise them: for this doth much hinder them from humbling theselues to this voluntary modesty: because they thinke that by this meanes they shall become contemptible, yet it is hard if we be not only loathed, but also trode vnder foete of proud men. Therefore christ encourageth his disciples with this comfort, that if the world despise their basenes, yet God doth not neglect the. Yet it also seemeth to tend to an other end: for the strife began of their superiority in honour. Wherof it might easily be gathered, that the apostles were infected with a wicked desire to be aloft. Also it cannot be, but that he should be reprochful to his brethren, whoseuer pleaseth himselfe too much, or desireth to be preferred before all men. To heale this disease, christ denouiceth a horrible punishment, if any man in his pride shall cast down poore men, already humbled of their own accord. But he comprehendeth more vnder this word *Offence*, then if he had forbidde the contempt of the, though it cannot otherwise be, that any man should carelesly offend the weake: but because he yeldeth not that regard & honor vnto the that he should. Now when ther are sundry kinds of offences, yet what kind of thing an offence is, is briefly to be considered. If through our default any man either stumblith, or is brought out of a right course, or is hindred, him we are said to offend. Therefore whosoever desireth to escape this punishment which Christ denounceth so severely, let him reach his hand vnto those little ones which are holden as abjects before the world, & helpe the to run their course wel. For christ commendeth the vnto vs, that they might be to vs an example of willing humility: euen as Paul giueth this rule to the children of god, Ro. 12. 16. that they should make theselues equal to the of the lower sort. Also in the 15. 1. that no man should please himselfe. And because christ set down that kind of punishment, which was the most fearful & wherewith most heinous offences were punished, we do thereby gather how deare & precious they are to god, which are vile & despised before the world. *Who be to the world because of offences.* This place may be expounded 2. wayes of the doer, as if christ should curse the authors of the offences, & so vnder the name of the world should all vnbeleeuers be comprehended: or or the sufferer, as if Christ should bewaile the euils which he saw to be at hand to light vpon the world for offences: as if he should haue said, no pestilence shall be more dangerous, nor shall bring mo miseries, then that it shall come to pas that many shall be troubled or fall away through offences. And this sense doth better agree with the place: for I doubt not but if the Lord had spokē of offences in the other sense, he would haue spokē more at large: that he might make his more diligent & careful to beware. Therefore least Sathan should take vs or we be aware, the Lord crieth out that nothing is more to be feared of vs, then offences: for as Sathan hath many at hand, so he ceaseth not to throw new before vs almost at euery step, & wee as creatures too weake or sluggish, do easily fall at the. So it cometh to passe that there are but few that doe make any meane proceedings in the faith of Christ. And of those few which do enter into the course of saluation, scarce euery 10. doe come to the goale without fainting.

Now, when as by this counsell Christ hath set his terror vpon offences, thus he might make his more vigilant, woe bee to our carcienes, if euery of vs prepare not himselfe valiantly to ouercome them. *For it is necessary.* That the Lord might the more thanpen the care and diligence of his, hee forewarneth that it cannot otherwise be, but that they must goe through diuers offences: as if hee should haue sayd, it is an euill that cannot be auoyded. So it is a confirmation of the former sentence, for that Christ doth thereby teach how many euils doe follow vpon offences, when as the Church neuer shall bee, nor can bee free from this euill. But he sheweth not the cause of the necessitie: as Paule 1. Cor. 7. 19. speaking of heresies saith, that they must therefore arise, that they which are approued, might be knowe. But this is to be holden, that God would haue men in danger of offences, whether might thereby exercise the faith of his children, and that he might thereby make out the hypocrits, as weedes & chaffe from the pure & cleane wheate. And if any man in all murmur and complaine, that it is absurd for the Lord to giue Satan liberty to worke the destruction of wretched men: it is our part to think reuerently of the secret courses of god: of which this is one, that it is necessary for the world to be troubled with offences.

*But woete to that in by whome offences doe come.* After that hee exhorted his to beware of offences, he inuicigheth againe against the authois of them: and that his threatening may bee the more forcible, hee addeth that neither the right eye, nor the right hand are to be spared, if they giue vs occasion of offence. For I doe take it that this was added to amplify the matter, as if he should haue said, offences are to be resisted so diligently and constantly, as that it is rather meete to pull out the eyes, and to cut off the handes, then that you should nourish the offences. For, if any man shall doubt to lose any of his members, with this fauouring or sparing, hee casteth himselfe into destruction. There ore howe horrible vengeance remaineth for them, which destroy their brethren with offences. But, because these two verses were expounded before in the fit Chap, it was sufficient now to touch the purpose, why Christ rehearseth the same sentence in this place.

10. *See that wee despise not one of these little ones.* Because that pride is the mother of reproach, and contempe bringeth forth boldnes to offend, Christ vpon vrgent cause, that he might giue a remedy in tyme conuenient for the healing of this disease, forbiddeth the despising of little ones. And certainly, as we touched euen now, whosoeuer shall haue a right regarde of the brethren, will neuer easily bee brought to giue offences. To the same purpose also tendeth this clause of Christs speech, wher to hee applyed the beginning: namely, that wee must striae in submissiō and humblenesse amongst our selues: because that God embraceth the little ones with a singular loue. But it were too absurde for them to be despised or not to be regarded of any mortall man, whom God hath in so great estimation. Further, he proueth his loue by this, that the Angelles which are the ministers of their saluatiō, doe familiarly enjoy the countenance, and behold the face of God. Though in my iudgement, he woulde not simply teach how honourably God doeth deale with them in appoynting Angelles to bee their keepers, but also threateneth them that contemne them: as if he should haue sayde, their contemners

shall not goe free, whose Angels are neare at hand to seeke reuenge. Therefore let vs beware how their saluation be vile in our sight, for the procuring where of the Angels haue their charge. That some do take this place, as if God should assigne proper Angels to euery of the faithfull ones is of no force: for the words of Christ doe not signifie any such thing, that one Angell should be alwayes appointed to this or to that man: and it disagreeeth from the whole doctrine of the Scripture, which declareth that the Angels do pitch their tents about the godly, and that the charge is not given to one Angell alone, but to many, that they should defend euery of the faithfull, Psal. 34. 8. Therefore let that fancy goe of the good Angell and the bad, and let it suffice vs to know, that the charge of the whole Church is committed to the Angels, that they may helpe all the severall members of the same, as necessitie and vse shall require. If any man demaunde whether the Angels, though by nature they are aboue vs, are yet in degree inferiour to vs, because they are appointed to be ministers to vs: I answer, there is no cause of let why they should not yeelde the obedience to God, in that free grace of his, which he bestoweth vpon vs, though so it comineth to passe, that they are called ours, because they apply themselues to helpe vs.

Matth. 18.

Marke.

Luke. 15.

11. For the sonne of man is come to saue that which was lost.

12. How thinke yee? If a manne haue an hundred sheepe, and one of them be gone astray, dooth he not leaue ninty and nine, and goe into the mountaynes, and seeke that which is gone astray?

13. And if so be that he finde it, verily I say vnto you, he reioycesth more of that sheepe, then of the nintie nine, which went not astray.

14. So is it not the wil of your father, which is in heauen, that one of these little ones should perish.

1. Then resorted to him all the Publicans and sinners to heare him.

2. Therefore the pharises & Scribes murmured saying, he receiueth sinners, & eateth with them.

3. Then spake hee this parable to them, saying,

4. What manne of you hauing an hundred of sheepe, if hee lose one of them, dooth not leaue ninety and nine in the wilderness, and go after that which is lost, vntill he finde it?

5. And when he hath found it, he layeth it on his shoulders with ioy.

6. And whē he cometh home, he calleth together his friends & neighbours, saying vnto them, reioyce with me: for I haue found my sheepe, which was lost.

7. I say vnto you that likewise ioy shall be in heauen for one sinner that conuerteth, more thē for ninty and nine iust men, which neede none amendment of life.

8. Either what woman hauing ten peeces of siluer, if she lose one peece, doth not light a candle and sweepe the house, and seeke diligently till she finde it?

9. And when she hath found it, she calleth her friends & neighbors, saying, reioyce with me: for I haue found the peece, which I had lost.

10. Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11. *For the sonne of man.* Now Christ also by his owne example exhorteth to giue honour euen to the weake and abiect brethren. For he came not from heauen as a redeemer to saue onely them, but also for the dead, which had bene lost. But it is two vile a thing for vs to loath them, whom the sonne of God hath set so much by. Neither if the weake ones haue faultes, which might bring them in to contempt, is our pride therefore to be excused: for they are not to bee esteemed after the value of their owne vertues, but for Christes sake: after whose example whoso will not frame himselfe is too slowward & proud.

12. *Haue theye?* Luke maketh a further rehearfall of the occasion of this parable: namely that the Scribes murmured against the Lord, whom they saw daily conuersant with sinners. Therefore Christes will was to shew, that a good teacher must take no lesse paines to recouer those, which were lost, then to preserue those, which are vnder his hande. Though the similitude proceedeth in Matthew: namely, that the disciples of Christe should not onely be friendly entertained: but their faultes are to bee boone with, so as wee may endeavour to bring them that wander into the way. For though it fall out that they doe sometimes goe astray, yet because they are sheepe, ouer whom God hath set his owne Sonne to bee their shepheard, it behooueth vs to gather them from going astray, so farre must wee bee from putting them to flight with vnkindnesse, or from taking liberty to drive them away. For to this purpose belongeth that saying, heede must bee taken that wee destroy not that, which God woulde shoulde be saued. That which Luke reporteth tendeth somewhat to a diuerse end: because all mankinde is Gods, they are to bee gathered which are strangers, and as great ioy is to bee made, while they that were lost returne to good, as if any man should beyond all hope recouer that, which hee was fory should be lost.

L V. 10. *There is ioy in the presence of the Angels.* If the angels do reioyce among themselves in heauen, when they see restored into their company, that which was lost: it becometh vs that are in the same and like estate with them, to bee partakers of the same ioy. But how is it, that hee sayeth, that the Angels doe reioyce more at the repentance of one wicked manne, then at the preferuance of many righteous, whome nothing more delighteth then a continuall and iust course of righteousnes? I answer, though it shuld more agree with the desires of the Angels, (as it is also more to be desired) that men should alwayes continue in pure integritie: yet because the mercy of God doth more appeare in the deuiance of a sinner, who now had been giuen ouer to destruction, and had fallen off as a rotten member from the body, he attributeth to the Angels after the manner of men, the greater ioy for this good vnllooked for or vn hoped for. Further, he doth specially restraine the worde *repentance* to the conuersion of them, which were wholly false from God, as that they now rise from death to life. For otherwise there ought to be a continual meditation of repentance through the whole life: neyther is any man exempted from this necessitie, when as their seuerall finnes doe stire all menne to a daily exercise of the same. But it is one thing amongst offences, or falles, or errours, to goe forwarde to the goale, when thou art entred into the course: and it is an other thing, to call a man home from errour: who was altogether out of the way, or to beginne a right course from the  
prison

prisons. They neede not such repentance, who haue now begun to frame their life after the rule of Gods lawe, that they might begin to liue holyly and godly though it be necessary for them to sigh vnder the infirmities of their flesh & to labour to reforme and correct them

Math.

Marke,

Luke. 15.

11. Hee sayd moreover, *A certaine man had two sonnes,*  
 12. *And the yonger of them sayde to his father, Father giue me the portion of the goodes that faileth to me, So hee deuided vnto them his substance.*  
 13. *So not long after, when the younger sonne had gathered all together, he tooke his iourney into a farre coun-  
 trey, and there he wasted his goodes with riotous liuing,*  
 14. *Now, whē he had spent all, there arose a great dearth throughout that land, & he began to be in necessity.*  
 15. *Thē he went and claued to a citizen of that country, and he sent him to his farme, to feede swine,*  
 16. *And hee would faine haue filled his belly with the huskes, that the swine eat, but no man gaue them him.*  
 17. *Thē he cāe to himself, & said, how many hired ser-  
 uants of my fathers haue bread inough, & I dy for hunger*  
 18. *I will rise and goe to my father, and say vnto him,*  
 19. *Father, I haue sinned against heauen, and before thee,*  
 20. *And am no more worthy to bee called thy sonne: make me as one of thy hyred seruants.*  
 21. *So he arose, and came to his father, & when he was yet a great way off, his father saw him, and had compa-  
 sion, and ranne, and fell on his necke and kissed him.*  
 22. *And the sonne sayde vnto him, Father, I haue sin-  
 ned against heauen, and before thee, and am no more  
 worthy to bee called thy sonne.*  
 23. *Then the father sayd vnto his seruants, bring forth  
 the best robe, & put it on him, and put a ring on his hand  
 and shoos on his feete,*  
 24. *And bring the fatte calfe, and kill him, and let vs  
 eate and bee mery.*  
 25. *For this my son was dead, & is aliue againe: and he  
 was lost, but he is found. And they began to be mery.*

This parable is nothing else but a confirmation of the former doctrine. And in the former part of it there is shewed, how ready and willing God is to forgiue sins: and in the other, how maliciously and peruerfly they doe, which do murmur at his mercy, which we will handle after in that place. And vnder the person of a prodigal yong man, who through lust & riotous expēses being brought to extreame pouertie, returned in all humility vnto his father, against whom he had bin inuiouous and disobedient, Christ describeth all sinners, who loathing their owne madnes, doe apply themselues vnto the grace of God.

And

And vnto a humane father, who not onely forgiveth the offences of his Son, but runneth willingly forth to meete him, he compareth God, who is not satisfied in pardoning them that aske forgiveness, except he doe also preuent them of his fatherly kindnesse. Now we will consider the particular poyntes.

12. *The younger of them sayd.* Here is first de'cribed a token of vngodly folly in a young man, in that he desiring to depart from his father, thought not himselfe well, except hee might haue free libertie to wantonnes, without checke or controlement of his father. Vnkindnesse is also added to the former, in that he forsaking the olde man he doeth not only deprive him of those duties which in right hee oweth him, but also spoyleth and diminisheth his goodes. Then followeth a riotous living in pleasure, and vnriled wickednesse wherein he wasteth all his goodes. By so manifolde finnes he had deserued, that he should finde his father neuer to be appeased towards him. And it is not to be doubted but that the great goodnesse of God and his incomparable fauour is described vnto vs vnder this example, that no outragiousnesse of finnes shoulde driue vs with feare from the hope of obtayning forgiveness. It is no fonde interpretation if any man shall say that they are like to this foolish and frowarde young man, who abounding with the Lord with great plentie of good things, yet being moued with a blinde and giddie couetousnesse, would part with him, that they might be free away from him: as if it were not more to be desired to liue vnder the fatherly care and gouernance of God, then to haue all the kingdoms of the earth. But because I feare least this allusion bee to subtilis, I will be satisfied with the litterall sense: not that I finde fault with them, that vnder such a figure reprove their madnesse, which thinke they shall liue happily to haue somewhat of their owne, that they might bee rich of themselues without the heauenly father: but because I doe nowe keepe my selfe within the boundes of an interpreter. But Christ heere declareth what vseth to befall to young men, when they follow their owne will: for they being voyd of counsell, and riotous in liuing, are vnmeete to rule themselves where feare & shame restraineth them not, it cannot be but that they should cast themselves headlong whether soeuer pleasure shall cary them, and being full of dishonestie, they make hast to vile pouertie. Afterward he describeth the punishment, which by the iust iudgment of God, remaineth for the most parte of such prodigall wasters: namely, that their goodes being wickedly wasted, they shoulde bee thoroughly pinched with hunger, and because they knewe not how to vse thriftily, abondance of the best bread, they shall be driuen to feede vpon acornes and huskes. To be short, that they becoming swines fellowes, shoulde thinke themselves vnworthy of mans meate: for this is a hoggish deuouring, wastefully to spoyle that, which was giuen for the preservation and maintenance of life. That some doe subtilly expound this to be a iust plague of vngodly loathing, that they for hunger, should goe to the huskes, which refused the pleasurable bread in the household of the heauenly father, doe speake very truely and profitably, neither doth any religion forbid the vse of this similitude: but in the meane season it must be considered what allegories doe differ from the naturall sense.

16. *He woulde faine haue filled his belly.* It declareth that for hunger he no more thought vpon his former dainties. Neither when hee gaue this kinde  
of



of meate to the swine could he want. That saying of Cyrus is notable, who, when in his flight he had bene long fasting, being somewhat refreshed with meate and browne bread, sayd, that he neuer tasted so sauiory bread before: so necessitie compelled this young man, whereof mention is now made, to haue a stomacke to the huskes. The reason is added: because no manne gaue vnto him. For the copulative shuld in my iudgement be reioined into a word causall. Neither is this spoken of the huskes, which were by him: but I vnderstand it, that no man had compassion of his want. For no man thinketh him selfe bound to the prodigall, which wast their owne goods without regard: nay, because they were wont to spoyle all things, nothing is thought should be giuen them.

17. *Then hee came to himselfe.* Here is a meanes described vnto vs, whereby God calleth menne to repentance. If they would willingly bee wise, and would yeeld themselues to be taught, hee would allure them more gently: but, because they frame not to obedience, except they bee tamed with corrections, he chastiseth them the sharplier. Therefore hunger was the best scholemistres for this young manne, whom plenty and fulnes made so outrageous and disobedient. Being taught by this example, we must not thinke that God doth deale cruelly with vs, if at any time he lay greater troubles vpon vs: for by this means he teacheth the frowarde and them that are drunken with pleasure, obedience. Further, what misery soeuer we suffer, is a profitable calling of vs to repentance. But as we are slow, so doe we scarce at any time comē to a right minde, except wee be driuen to it by extreame miseries. For vntill that troubles doe oppresse vs, and that desperation doth pricke vs, the flesh doeth alwayes lift vpp it selfe in pride, or at the least resist good thinges. Whereby wee gather that it is no meruile, if that the Lord do deale oftentimes violently & doubleth his blowes vppon vs, to breake our frowardnesse, and as it is in the prouerbe, hee driueth hard wedges into hard knottes. It is also to bee noted that hope of a better estate, if he returned to his father, prouoked the yong man to repentance. For no greatnes of punishments shall ouerthrow our sinnes, or make vs displeas'd with our sinnes vntill some profit doe appeare. Therefore as the young manne by hope of his fathers kindnes is moued to seeke for reconciliation: so the knowledge of the mercy of God must be the beginning of our repentance, which shall moue and stirre vs to hope well.

20. *When hee was yet a great way off.* This is the chiefe poynt of the parable, If men which by nature are desirous of reueng, and hold their owne right too fast, are yet moued with a fatherly loue, so as they do louingly forgieue their sonnes, and of their owne freewill seeke out those lost wretches: God, whose great goodnes exceedeth all the lones of fathers, will bee nothing harder to vs. And certainly heere is nothing spoken of an earthly father, that God doeth not promise of himselfe. Before they cry, saith he, I wil heare Iſa. 65. 23. That saying also of Dauid is well knowne, Psal. 23. 5. I haue sayde I will confesse my vnrightheousnesse vnto the Lord against my selfe, and thou forgauest the punishment of my sinne. Therefore as this father is not onely easie to be entreated at the prayers of his sonne: but goeth out to meete him comming, and before hee heareth any one woorde, he embraceth him all torne and deformed as he is: so God looketh not for longe entreatance: but as soone as the sinner de-

termineth to cōfesse his fault he doth willingly meete him. But it is a filthy quarrell of theirs, which do hereof gather, that the grace of god is not bestowed vpon sinners, before that they doe preuent the same with their repentance. Here say they is proposed to vs a father ready to forgiue, but it is after the sonne hath determined to returne to him. therefore God doeth not regard nor bestow his grace vpon any others then them, which begin to seeke the same. It is true, that it is required that the sinner should be grieved in conscience and displeas'd with himselfe, which should obaine forgiuenes: but they do very euil gather hereof, that repentance, which is the gift of God, doeth proceed from men of the proper motion of their own heart. And in this behalfe is a mortall man very fondly compared with God: for an earthly father cannot renew the peruerse heart of his sonne with the secret instinct of the spirit, as God doth of stony hearts make fleshy. To conclude, it is not handled in this place, whether man conuerted vnto God, returneth of himselfe: but onely vnder the figure of a man is commended the fatherly kindnes of God, and his readinelle to grant forgiuenes.

21. *Father, I haue sinned against heauen* Here is another part of repentance noted: namely, a feeling of sinne ioyned with sorrow & shame. For he that is not sorry that he hath sinned, and hath not his offence before his eyes, will rather attempt any thing, then that he will thinke to returne to a good course: therefore it is necessary that a loathing of a former estate shoulde goe before repentance. But there is great weight in this speach, that it is sayd that the young man returned or came to himselfe: for who so followeth the wandering errors of his desires, is carryed into a forgetfulnes of himselfe. And certainly, the violent motions of the flesh are so wandering, that who soeuer giueth ouer himselfe vnto the, shall vanish a way as a man departed or gone out from himselfe. Therefore the transgressours are commaunded to returne to their heart, Isa. 46. 8. There followeth also a confession, not such as the Pope hath framed, but such as the son doth therewith reconcile vnto him his offended father: for this humility is very necessary for the redeeming of offences. This maner of speaking, I haue sinned against heauen and before thee, is as much as if it had bin sayde, that God was offended in the person of an earthly father. And certainly nature it selfe teacheth this, that who soeuer lifteth vp himselfe against his father, doth also vngodly arise against God, who maketh children subiect to the parents.

22. *Bring forth the best robe.* Though (as it hath beene often sayd) it were a fond thing to search all small poyntes in parables: yet the letter shall not here be wrested, if we say that the heavenly father doth not onely so forgiue our sins, that he burieth the remembrance of them: but also restoreth those gifts whereof we were deprived: so as he spoyling vs of them againe, doth chaatite our vnthankfulnesse, that with the reproach and dishonestie of the nakednes, he might driue vs to be a shamed.

Matth.

Mark.

Luke 15.

25. Now the elder brother was in the field, and when he came and drew neere to the house, he heard melody & dauncing.

26. And called one of his seruantes, and asked what

what those things meant. 27. And he said vnto him Thy broiher is come, and thy father hath killed the fatted calfe : because he hath received him safe and sound. 28. Then he was angry, and would not go in: therefore came his father out and intreated him. 29. But hee answered and sayd to his father, Loe, these many yeares haue I done thee seruice, neyther brake I at any thy commandement, and yet thou neuer gauest me a kid, that I might make mery with my freindes. 30. But when this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fatte calfe. 31. And he sayde vnto him, sonne, thou art euer with mee, and all that I haue is thine. It was meete that we should make mery, and be glad : for this thy brother was dead, & is aline againe, & he was lost, but he is found

This last part of the parable accuseth them of vnkindnes, which maliciously would restrain the grace of God, as if they enuid that miserable sinners should attaine saluation. For we know that the pride of the Scribes is here restrained who doe not thinke that the reward due to their deserts is not payed them, if that Christ shoulde admit the Publicans and the common sorte of people to the hope of eternall saluation. Therefore the summe is, if we desire to be accounted the sonnes of God, those faultes of our brethren, which hee fatherly remitteth, we must brotherly forgiue. They that thinke that the people of the Iewes are described vnder the figure of the elder son, though they do it not without some reason, yet they seene to me not sufficiently to marke the whole course of the text for of the murmuring of the Scribes there arose a speach, as if they were troubled at the kindnes of Christ towards miserable men, which had beene loose liu. rs. Therefore he compareth the Scribes, which swelled with arrogancy to thristie and modest men, who alwayes well regarded their household estate by liuing honestly and sparingly : yea, hee compareth them to obedient sons, who all their life time doe patiently beare the authority of the father. And though they were altogether vnworthy of this prayse, yet Christe speaking after their sense, by concesson imputeth vnto them this fained holines for a vertue. As if he should haue said, although I should grant vnto you that which you do fallly brag of, that you haue alwayes beene obedient sonnes vnto God, yet their brethren must not so proudly and cruelly bee cast off, when they repent from their wicked life.

28. *Therefore came his father out.* In these words he reproveth the intolerable pride of hypocrites, that they must be intreated of the father not to enuy at the mercy shewed vnto their brethren. Further, though God doth not entreate, yet by his example he exhorteth vs to beare with the faults of the brethrē. And that he may cut off all excuse from their wicked rigor, hee doeth not onely bring in hypocrits speaking, whose false boasting might be refused : but also if any man shall wholly discharge all duties of godlines towards his father : yet he denieth him to haue any iust cause of complaint, for  $\bar{\delta}$  his brother is forgiuen.

It is certaine that the sincere worshippers of God are alwayes free and voide from this malitious affection: but the purpose of Christ is to shew, that hee is vnrighteous that enuierth his brother receiued into fauour, although he woulde not giue place to the Angels in holines.

31. *Sonne, thou art euer with me.* There are two cheife pointes in this answer the first is, that there is no cause why the Elder should bee angry, while he seeth that he is not indamaged by the receiuing of his brother into fauour: and the other that he hauing no regard of the saluation of his brother is grieued and sorry for the ioy conceiued of his returne. All mine, sayth hee, are thine, that is, though thou hast yet taken away nothing from my house, thou hast lost nothing for all things remaine safe for thee. Further, what doth our ioy offend thee, whereof thou shouldest haue beene a companion? For it is meete to reioyce for that thy brother, who we thought had bin lost, is in safety, and returned home againe. Wee must note these two reasons: for neither doe we loose any thing, if God doe kindly receiue into fauour them, which by their sinnes had beene estranged from him, and it is a hardnes without godlines not to be glad, when wee see our brethren restored from death to life.

## Mathew. 18.

## Marke

## Luke 17.

15. *Moreover, if thy brother trespass against thee, go, & tell him his fault betweene thee and him alone, if he heare thee, thou hast wonne thy brother.*

16 *But if hee heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses e- uery word may be confirmed.*

17. *And if hee will not vouchsafe to heare them, tell it vnto the Church, and if he refuse to heare the Church also let him bee vnto thee as an heathen man and a Publicane.*

18. *Verily I say vnto you, whatsoeuer yee bind on earth, shall bee bound in heauen, and whatsoeuer yee loose on earth, shall be loosed in heauen.*

19 *Again, verily I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoeuer they shall desire, it shall be giuen them of my father, which is in heauen.*

20. *For wheretwo or three are gathered together in my name, there am I in the midst of them.*

3. *Take heede to your selues: if thy brother tres- passe against thee, rebuk him and if he repent forgiue him.*

15. *If thy brother trespass against thee.* Because hee had spoken before of bearing with the infirmities of the brethren, now hee sheweth more plainely howe, and to what ende, and howe farre they are to bee borne with. For otherwise it had beene a ready objection, that offences cannot otherwise bee auoyded, but that euery manne shoulde winke at the faultes of other menne, and so shoulde sinne bee nourished by bearing with it. Therefore  
Christ

Christe prescribeth a meane betweene both, which neyther shall offende the weake too much, and yet shall be apte for the healing of their diseases. For feruentic compounded to the nature of a medicine is profitable and prayse worthy. In sum, Christ commandeth his disciples so to forgiue one another, that yet they endeouour to correct their faultes, which must be wisely obserued: because that nothing is more difficult then to spare and fauour men, and freely to reprehende their faultes. All men almost do leane to the onefide, so that either they do deceiue one another with deadly flatterings, or else they strike them to hardly, whom they should heale. But Christ commendeth to his disciples mutuall loue, which should be farre from flattery. Hee onely commandeth them to season their admonitions with moderation: least, if they be too austere and hard, they should ouerthrow the weake. And he expressly setteth downe three degrees of brotherly correction: the first is, that he which hath sinned, shoulde bee admonished priuately. And the second is, if he shew any token of stubbornesse, that he be againe admonished before witnesses. The third is, if he preuaile nothing this way, that hee bee deliuered to the publike iudgement of the Church. And this is the purpose, which I spake of, least that charitie be broken vnder pretence of feruent zeale. Further, because ambition doth cary away the most part of men, so that they are too desirous to spread the offences of their brethren, Christ doth in time meete with this fault, commaunding vs to couer the faultes of our brethren as much as we can. For who so are delighted with the shame and infamy of the brethren, it is certaine that they are caryed away with hatred and malice: for if there were any charity in them, they woulde haue regard of the shame of the brethren. It is yet demanded, whether this rule doeth generally extend to all sinners. For there are very many, which will allow no publike reprooves, vntill the offender be first priuately admonished. But there is a manifest restraint in Christes wordes: for he doth not simply and without exception commaund that who soeuer sinneth, should be admonished or reproued priuately, and without any witness: but he would haue vs to trie this way, when wee are priuately offended: not because the matter is our owne, but because it is meete that we should be wounded with sorrow, as oft as God is offended. Neither yet doth Christ speake heere of suffering iniuries: but he doth generally teach vs, so to imbrace and vse louing kindnes amongst vs, least by handling the weake ones more sharply, wee should loose them which were to be kept. Therefore this clause *against thee*, doth not note an iniury done to some one man, but distinguisheth betweene secrete and manifest sinnes. For, if any man sinneth against the whole Church, Paul commaundeth that hee should bee publicly reproued, so that hee woulde not haue the very Elders spared. For of them by name doth Paule giue Timothy charge, that by publike reproouing them before all men, they might bee made a publike example to others, 1. Tim. 5. 20. And certainly it were a ridiculous thing, that he which offended, so that his offence were openly knowne to the publike offence of the brethren, shoulde bee admonished of euery one of them: for, so if a thousand knew it, he should be admonished a thousand times. Wherefore that distinction, which Christ expressly maketh, is to be kept, that no man by making secrete offences common, should rashly and without necessity defame his brother.

*If hee shall heare thee, thou hast wonne.* Christ confirmeth his doctrine by the profit and fruite that shall come thereof. For it is no small matter to get a soule to God, which was in bondage to Sathan. And wherof cometh it to passe, that they which are false, do seldome repent, but because that they being handled odiously, and as enemies, doe harden themselues in obstinacy? Therefore nothing is better then gentlenesse, which reconcileth to God them which hadde false from him. And he that doth intemperately runne into a fonde fauouring the offender, doth willingly loose the saluation of his brother, which he had in his hand. In Luke Christ commandeth vs expressely to bee satisfied with a private admonition, if our brother be thereby brought to repentance. Heereby is also gathered how necessary it is that there be amongst the faithfull a free and mutuall libertie of reproofing one another. For, when as euery one of vs doeth offend often euery day, it were extreame crueltie by our silence and dissimulation to betray the saluation of them, whom by a friendly reproofe we might deliuer from destruction. For though that successe doth not alwayes follow, yet doth there lie a great guiltinesse vpon him, who neglecteth the remedy prescribed by the Lord for the preseruacion of the saluation of the brethren. It is also to be noted, that the diligenter we are to performe this duty, the more the Lord doth yeelde ouer his owne honour to vs. For one man cannot conuert another, it onely belongeth vnto him: yet doth he adorne vs with this vnderferued title that wee doe gaine or winne a lost brother.

16. *If he heare thee not, take yet with thee.* The second degree is, that hee which behaued himselfe stubbornly towardes one man, or woulde not abide to be taught, should bee admonished before witnesses. Some doe here obiekt that it is in vaine to call witnesses, if wee haue to deale with a man that is disobedient and rebellious, for hee will bee so farre from being bent to acknowledge his fault in their presence, that he will more wickedly deny the same. But this knotie shall bee easily loosed, if thou wilt distinguish betweene a kinde or manner of denying, and of flypping backe. Hee that precisely denyeth the deede, and sayeth, that hee is falsely and slanderously charged, is to bee let alone: for it shall bee in vaine to vrge him by calling him before witnesses. But, because the mooste parte of men doe eyther frowardly scorne, or impudently excuse that which they had done wickedly and vngodly, vntill they bee brought before greater authority, it shall bee profitable to obserue this course towardes them. Also the saying of our Sauour must so be vnderstoode, as it appeareth by the word he vseth, which signifieth *to reprove*. To reprove, is to conuince by euident demonstration. And how should I reprove him, that stoutly denyeth the whole matter. For hee that hath so hard a browe, as to denie the offence committed, shutteth vp the way against the second admonition.

Nowe wee vnderstand against whom Christ would haue vs to vse witnesses, that the admonition may haue the more weight and the greater effect. But there is no absurditie in it, that he doth bend Moses wordes somewhat into another sense. Moses forbiddeth to giue iudgement of a matter vnknowne, and setteth downe this as a lawfull meanes of triall, that by the testimony of two or three, euery word may stand or be confirmed.

Christ alluding to that lawe, sayeth, that the cause is euident, where two or three witnessess doe arise to condemne the manne, especially that the iudgement of the Church may be the riper. Neither is there any cause why he should complaine of iniury, for being brought forth into the light, which refused to heare two or three.

17. *Tell it vnto the Church.* It is demaunded what hee meaneth or vnderstandeth by the name of the Church. For Paule, 1. Corinthians, 5. 5. commaundeth the incestuous Corinthe to bee excommunicate, not of any chosen number, but of the whole company of the godly, and therefore it may seeme probable that the iudgement was heere referred to all the people. But because that then ther was as yet no Church, which hadde giuen their name to Chriite, nor any such order appoynted, and the Lorde himselve speaketh as of a manner vsed and receiued: it is not to bee doubted, but that hee alludeth to the order of the olde Church, as also in other places he applyeth his speech, according to the manner knowne amongst them. When he commaundeth, Matthew 5. 23. that the gift, which wee woulde offer bee leste at the Altar, vntill wee may bee reconcyled to the offended brother, it is not to bee doubted, but that hee woulde by the present forme and manner of worshipping of GOD vnder the lawe, teach vs, that wee cannot pray rightly, nor offer any thing to God, so long as wee are at discorde with the brethren. So therefore nowe dooth hee looke into the fourme of disciplyne receiued amongst the Iewes: for it were absurde for him to appoint the iudgement of the Church, when as yet there was none.

Also when as the authoritie of excommunication amongst the Iewes was in the handes of the Elders, who represented the person or state of the whole Church, Chriite dooth then very aptly appoynt, that they which haue sinned, should at length be openly brought before the Church, if they do either proudly despise, or scoffingly scorne at priuate admonitions. Wee knowe that after the Iewes returned from the captiuitie of Babylon, they hadde a chosen counsell, which they called *Synhedrim*, in Greeke *Synedrion*, whereunto the censure of manners and doctrine was committed. This government and this brydle to keepe froward and vnttractable men in order was lawful and approued of God

If any manne except that all thinges were corrupt and out of order, at the comminge of Chriite, so that that tyranny shoulde bee accounted nothinge lesse then the iudgement of the Church: The answer is easie: though the manner of their dealing was defiled and corrupted, yet was the order worthily prayseed of Chriite, as it hadde beene in tymes past deliuered by the Fathers. And when as shortly after hee erected a Church, the corruption being taken away, hee restored the pure vse of excommunicating. Yet it is not to be doubted, but that the order of disciplyne, which flourished vnder the kingdom of Christ succeeded in place of that Elder. And certainly, when as the prophane nations hadde a shadowe of this rite of excommunicating, it appeareth that God had put this into the minds of men frō the beginning, that if

any were vncleane and defiled, they shoulde bee driuen from the lioly exercises.

Therefore it was a vile and shamefull thing for the people of God to bee altogether without that discipline, wherof there was remaining some shew amongst the Gentiles. And that which was obserued in the lawe did Christ translate to vs: because that wee and the auncient fathers haue one and the same cause. But it was not the purpose of christ to send his disciples to the Synagogue, which when it willingly nourished filthy corruptions in her bosome, it excommunicated the true and sincere worshippers of God. But hee declareth that that order shoulde bee holden in his Church, which hadde bene holly appoynted vnder the law. That which is presently added of the Heathens and Publicans confirmeth the interpretation that I brought. For because the Heathens and the Publicans were then much hated and abhorred amongst the Iewes, vnto them hee compareth menne that are vncleane and incurable, which will obey or yeeld to no admonitions. It is certaine that he would not haue giuen this precept to the Heathens, of whome the Church should be gathered, that they shoulde flie from themselves: Neither is there any cause at this day why the faithfull should abhorre the Publicans. But Christ, that he might the better be vnderstoode, borrowed that manner of speech, which was presently vsed in his owne country. But the meaning is, that wee shoulde haue nothing to doe with the contemners of the Church, vntill they repent.

18 *What soeuer yee shall binde.* Hee rehearseth the same woordes nowe, which hee vsed before in the sixteene Chapter: but in a diuerse sence. For there his purpose was to confirme the authority of doctrine, and heere he appointeth discipline, which is adioyned to doctrine. There Christe sayd that the preaching of the Gospell shoulde not be in vaine, but that it shoulde bee a sauour either to life or to death: here hee sayeth, though the wicked do scorne the iudgement of the Church, yet it shall not bee in vaine. This distinction must bee holden, that hee speaketh there of the woorde preached, and heere of publike censures and discipline. But let the readers seeke for the reason of binding and losing from thence. This is the summe, who soeuer hauing committed a sinne, doeth humbly acknowledge his faulte, and entreateth, so that hee obtaineth forgiveness of the Church, he is not absouled only of men, but also of God. Againe, who soeuer scorneth the reproofes and threatnings of the Church, if he be condemned of the same, that iudgement shall be confirmed in heauen, which was giuen by men.

If any man obiekt that God by this meanes should be as an vader iudge, without a voyce of his owne, but must subscribe to the iudgement of mortall menne: there is an answer ready. For christ doth not so defend the right of his Church, as that he would thereby diminish his owne right and his fathers: but that hee would thereby rather sanctifie the maiesty of his word. For as in the sixteene Chapter his will was not to establish generally euery doctrine, but that which came out of his mouth: so neither in this place doth he say that euery iudgement shall be established and ratified, but that, wherein he himselfe is president and chiefe: and that not only by his spirit, but also by his word.

Whereof it followeth, that menne doe God no prejudice, while they  
pro-



pronounced nothing but from his mouth, and doe faithfully endeouour themselves onely to execute that, which he had commanded. For though Christ is the onely Iudge of the world, yet he would in the meane season haue the ministers of his word to denounce and proclaime the same. Further, he would haue the Church to deliuer his iudgment: So he derogateth nothing fro himselfe by vsing the ministry of men, but he alone loofeth and bindeth. Yet hereof ariseth a question, when the church tollerateth many hypocrites, & also absolueth many, which pretende a faygned repentaunce, whether it bee apparaunt that such bee absolued in heauen. I aunswere, that the speech is directed to none other, then to such as doe rightly and sincerely reconcile themselves, to the church, For he that would giue comfort, and take away feare from fearefull and trembling consciences, he sayth, that whosoever shall sinne, if they be receiued into fauour with the Church, are freed from guyltinesse beefore God. For hee appoynted this as a pledge of heauenly grace, which nothing pertaineth to hypocrites, which do peruert the right vse of reconciliation.

And there ariseth hence no small hope vnto the godlye, when as they heare that their sinnes are blotted out before God and angels, as loone as they obtaine forgiveness of the Church. In the other parte there is no ambyguirie of the meaning of Christ. For, when as stubborne & proud men are ready vnder this pretence to despyse the iudgement of the church, as vngodly knaues, they doe often very boldly appeale to the tribunall seate in heauen. Christ, that he may with terrour breake their pryde, saieth, that their condēnation is ratified in heauen. In the mean while he encourageth his to a iust and righteous seueritie, least they should giue place to the wicked frowardnes of them which refuse or shake off all discipline. Heere is also to bee seene how ignorantly the Papistes, doe wrest this place, to colour all kind of tyranny. It is certaine that the right and authoritie of excommunicating is giuen vnto the church, and all men of a right minde doe confesse the same: but whether that euery man, or that one that is not called by the Church, but created by the horned and disguised beaste, may according to his pleasure send forth their vain and empty crackes of excommunications, according to their pleasure? But it is manifest that the lawfull gouernment of the Church was committed to the Elders, not onely to the ministers of the word, but to them also, which of the people were ioyned to them to be censors of the word. Yet they not contented with their former impudency, induoured to proue out of this place, whatsoeuer burdens they layd vpon the people to be borne. I speake not of that, that the moste wicked enemies of the Church doe vnworthily vsurpe, and by violence take vnto themselves, the authority which was granted vnto the Church: I onely say, when Christe spake not, but onely of correcting of sinnes, they which by their lawes insnare soules doe no lesse foolishly then wickedly abuse his testimony.

It is of the same sorte of branne, that vnder this pretence they defende their auricular confession. For though Christe appoynted that they shoulde be reconciled to the Church, which by their faulte were brought to the publike iudgemente: yet was it not his will to lay a lawe vpon all menne,

that they should vnburden them of their sinnes in the eare of a sacrificer . But their fancies are so friuolous, that it is not necessary to stand any longer to confute them.

19. *Again, I say vnto you.* He confirmeth the former sentence: because God will not onely giue the spirite of counsell and wisdom to them that shall aske it: but he also will cause that whatsoeuer they shall doe out of his word, should want power and effect. But he ioyning consent to the prayer, declareth howe soberly and reuerently the faithfull shoulde behaue themselues in all their holy actions. The sinner must be admonished, and except hee giue place to that reproofe, he must be excommunicated. Here it behooueth not only to aske counsell of the holy mouth of God, that nothing be done but according to his word but also it is meete to begin with prayers. Whereby that which I taught before appeareth more euidently, that there is no licence giuen to men to doe what so euer they lust, but God is placed as a reuenger of the gouernement of the church that he might defend and sanctifie the iudgementes, whereof he is the authour. In the meane season, while the faithfull doe meete, they are taught to ioyne their petitions and generally to pray together, not onely to testifie the vnitie of faith, but that God would heare the desire of them all. Therefore, as G O D doth often promise oserwhere that he will heare the priuate prayers of euery man: so here Christ adorneth publike prayers, with a singular promise, that he might thereby stirre vs vp the more earnestly to exercise the same.

20. *Where two or three are gathered in my name.* This promise stretcheth further then the former. For the Lord declareth that hee will bee present as oft as two or three shall be gathered in his name, that hee may direct them with his counsell, and bring to prosperous successe whatsoeuer they shall take in hande. There is no cause therefore why they should doubt, which deliuer ouer themselues to be ruled by him, but that they shall feele by his presence that profite and fruite they shall desire. But sith it is an inestimable good thing, to haue Christ the cheife and presidente in all our affayres, as againe nothing is more miserable then to bee without his grace: this promise should bee no small spurre to vs, that wee might godlyly and holyly ioyne together amongst our selues. For whosocuer eyther neglecteth the holy assemblies, or negligently separateth himselfe from the brethren, or behaue himselfe carelesly in preserving vnitie, doth hereby declare that he maketh no account of the presence of Christ.

But first it must be prouided, & they which desire to haue Christ present, should bee gathered in his name. But the definition of this clause must also bee noted, that the wicked do no lesse falsely and impudently then wickedly make his holy name as a cloake to their conspiracies. Therefore except we will cast Christ forth to their scornes, and together ouerthrow that which he here promised: first, it must be known what this saying meaneth: namely, that they which are gathered, all lettes, being cast away, which hinder vs from comming to Christ, shoulde come sincerely to Christe, and yeelde to obey his worde, and suffer themselues to bee gouerned by his spirite. Where this simplicitie taketh place, it is not to bee feared but that Christe by his blessings will openly declare,

that

that the company is not gathered together in vaine . Wherein the grosse folly of the Papistes doth bewray it telfe. They cry that their counsels cannot erre, and therefore that all their decrees must bee holden : because that as oft as two or three are gathered together in the name of Christ, he is in the midst of them. But first it were to be demaunded, whether they came together in the name of Christ or no, of whose faith, doctrine and affection it is to be doubted. While the Papistes doe omitte or hide this, who seeth not that the difference between the holy and prophane assemblyes, are subtilly confounded by them, that the power of doing any thing may bee transferred from the Church to the sworne enemies of Christ? Therefore let vs knowe, that none but the godly worshippers of God, which doe sincerely seeke Christ are comforted heere with hope, that they should not doubt of his presence. And the bastarde and vnfruitfull counsellers, which weaue webbes of their owne braynes, beeing lefte, Christe will alwayes remaine as chiefe with the doctrine of his Gospel amongst vs.

Matth. 18.

21. Then came Peter to him, and sayde, maister, how oft shal my brother sinne against me and I shall forgine him? vnto seuen times?

22. Iesus sayde vnto him, I say not to thee, vnto seuen times, but vnto seuen times seuen times.

23. Therefore is the kingdome of heauen likened vnto a certaine king, which would take account of his seruants.

24. And when hee had begunne to reckon, one was brought vnto him, which ought him ten thousand talents.

25. And because hee had nothing to pay, his maister commaunded him to be sold, and his wife, and his children, and all that he had, and the debts to be payde.

26. The seruaunte therefore fell downe, and besought him, saying, maister, appease thine anger toward me, and I will pay thee all.

27. Then that seruaunts maister had compassion and losed him, and forgaued him the debt.

28. But when the seruaunt was departed, he found one of his fellowes, which ought him an hundred pence, and he layd handes on him, and tooke him by the throat, saying, pay me that thou owest.

29. Then his fellow fell downe at his feete, and besought him, saying, appease thine anger to wardes me and I will pay thee all.

30. Yet

Marke.

Luke 17.

4. And though hee sinne againste thee seuen times in a day, and seuen times in a day turne againe to thee, saying, it repēteth me, thou shalt forgine him.

30. Yet hee would not, but went and caste him into prison, till he should pay the debt.

31. And when his other fellows saw what was done, they were very sorry, and came and declared to their maister all that was done.

32. Then his maister called him, and sayd vnto him, O euill seruant, I forgauē thee all that debt, because thou prayedst me.

33. Oughtest not thou also to haue hadde pittie on thy fellow, euen as I had pittie on thee?

34. So his maister was wroth, and deliuered him to the iaylers, till hee should paye all that was due to him.

35. So likewise shall my heauenly father do vnto you, except yee forgive from your hearts, ech one to his brother their trespassse.

21. Maister, how oft. Peter maketh this obiection according to the common sence and wisdom of the flesh. Naturally it is grafted in all men, that they would haue themselues pardoned, so that if any man do not presently obtaine forgiveness, he complaineth that hee is streightly and vnkindly dealt with: but it is much a dee to finde them that will shewe themselues easie to bee entreated of others, which desire to bee gently dealt with themselues. Therefore, when the Lord exhorteth his disciples to louing kindnes, this doubt came into Peters minde: what shall come of it, if we be so ready to forgive, but that our gentleness shall be a baylight to prouoke them to sinne? Therefore hee demaundeth whether it bee conuenient to forgive them that sinne often. For the number of *seuen*, signifieth as much as the aduerbe *seuen times*, & is taken for a great number. As if he should haue sayde, Maister, how ofte wouldst thou haue vs to receiue them that offend into fauour? For it is absurde and vnprofitable that they should finde vs so ready to be appeased. But Christ is so farre from being moued with this obiection, that he expressely sayeth, that there should be no end of forgiving. Neither yet would he appoynt any certaine number, but rather commaundeth that wee should neuer bee weary. Luke doeth somewhat differ from Matthew: for he simply reporteth the commaundement of Christe, that wee should be ready to forgive *seuen times* yet the sence and meaning agreeth, that wee should be ready and willing to forgive not once, or twise, but as oft as the sinner repenteth. This is the onely difference, that according to Matthew the Lord reproving Peeter, for that he was too straight in that behalfe, increaseth the number hyperbolically, which of it selfe sufficeth to set forth the summe of the matter. Neither did Peter aske the question, whether he should forgive *seuen times*, for that hee was content to goe so farre, but that by objecting or making a shew of great absurditie, he might draw Christe from his iudgement, as I touched euen now: for he that will be ready to forgive *seuen times*, will also be appeased at the *seuentie* offence.

But out of Lukes woordes there ariseth an other question; because  
Christ

Christ doeth not commaunde to forgiue, but when the sinner doeth turne to vs and shall testifie his repentance: for by this meanes hee seemeth to graunt his liberty to deny mercy and forgiuenesse to the wicked. I answer, offences are forgiuen two wayes. If any man doe me an iniury, and I laying aside the desire of reuenge, doe not cease to loue him, but in stead of iniury, I bestow a benefite vppon him: though I thinke hardly of him as hee deserueth, yet am I saide and accounted to forgiue him. For when God commandeth vs to do well to our enemies, he doth not therefore presently require, that wee should allow those things in them which hee condemneth: but hee woulde onely haue our mindes free from all hatred. In this kind of forgiuenesse it is not to be looked for, that he which hath offended should come of his owne accord to appease vs: so that it behoueth vs to loue them, which of set purpose exasperate vs, which refuse fauour, & heape old offences and new together. The second maner of forgiuing is, when we so receiue a brother into fauour, that we thinke wel of him, and are perswaded that the remembrance of his sinne is blotted out before God. And this is that I gaue warning of before, that Christ doth not here seeke only of iniuries done to vs, but of all kinde of offences. For he would haue them that are fallen to be holpen by our compassion, which doctrine is therefore very necessary, for that by nature we are almost all froward beyond measure: and Satan vnder pretence of seueritie, driueth vs to extreme rigor, so that those miserable men that are not forgiuen are swallowed vp of sorrow and despaire. But it is here againe demanded whether a man is to be credited as soone as in worde he shall proffer repentance. For if this be graunted, it shall of necessitie followe that wittingly and willingly they offend. And where were then discretion, if that without correction any manne might freely scorne at vs euen to the hundred offences? I answer first that he speaketh here of daily offences, for the which euen the best men hath neede of forgiuenesse. Therefore, when as in so great infirmite of the flesh, we haue so dangerous a way, so many sleights & assaults, what should become of vs, if at the second and third offence all hope of forgiuenesse were taken away? Secondly it is to be added, that Christe spoyleth not the faithfull of iudgement, that they should fondly be too credulous at ones woorde: but hee woulde onely haue them righteous and kinde, that they may reach their hande to the repentant: if it appeareth that from the heart they are displeased with themselves for their sinnes. For repentance is a holy thing, and hath need of diligent examination: but as oft as the sinner shall giue a signe of conuersion, Christe would that he should be admitted to reconciliation, least he being ouerthrowne with the repulse, should faint. Thirdly it is to be noted, when any manne hath giuen suspicion of himselfe, because of his lightneite and inconstancie, we may so release him whin he asketh forgiuenesse, that here after wee may marke his maners, least hee despite our patience and kindnesse which proceedeth from the spirit of Christe. For the counsell of the Lorde must bee holden, that they that are fallen must bee holpen with our kindnesse, that they may bee raysed vppe againe. And certainly wee must intreate the goodnesse of our heauenly father, who meeterh sinners a farre off, that hee may call them to repentance. Further, when as repentance is a meruellous worke of the spirit, and the creation of a newe manne, if we despise the same, we do in-

ity to God himselfe.

23. *The kingdome of heauen is likened vnto a certaine king.* Because it is harde to draw vs to mercy: and especially when as many faultes of our brethren are to bee borne with, there doth presently a loathsomnesse creepe vpon vs, the Lord doeth confirme this doctrine, with a most apt and fit parable. The summe, wherof is this, they that will not be brought to forgieue the offences of the brethren, do very euill prouide for themselues, and they make too harde and too straight a lawe for themselues: for they shall finde God as straight and as hard to bee entreated towards them. For the similitude consisteth especially in 3. poyntes: for the maister is set against the seruaunt, a great summe against small or meane thinges, singular clemency to extreme cruelty. For what are wee if we be compared with God? And now what summe is euery one of vs indebted towards him? Lastly, how light are the offences wherewith our brethren be endangered to vs, if our obligation to God be considered? Howe vnworthy therefore of the mercy of God is a miserable wretch loaden with an intollerable burden, who is so hard to be entreated of his fellowes, that hee will not forgieue the least offence? As concerning the wordes the spirituall estate of the Church, is here called the kingdome of heauen: as if Christ should haue said, the case betweene God and man in respect of the soule, and the estate of the spirituall life is at that poynt, as betweene a ciuill earthly master, and his seruants, in respect of mony and the busines of this present life.

25. *His maister commaunded him.* It were a friuolous thing subtilly to search and sift out euery perticular poynt here: for God doth not alwayes shew his rigour vnto vs at the first, vntill we be driuen to entreate and to sue for forgieuenesse: nay he preuenteth vs with his free goodnes, but hee onely teacheth what should become of vs, if God shoulde vse vs, as in iustice he might. Also, if hee shoulde exacte of vs that which is due, how meete it were for vs to flee to prayers, for this is the onely remaining refuge for sinners. The great difference betweene the summes is also to bee noted: for when as one talent is more then a hundred pence, what are a hundred pence to ten thousand talents?

31. *When his fellow seruantes.* Though there is no mysterie to be sought in these woordes, yet because they containe nothing but that which nature teacheth, and wee doe daily learne by experience, it is to bee knowne that we shall haue so many aduerfaries and witnesses against vs before God, as there are menne with whom wee lue: because it cannot otherwise be but that such cruelty should be displeasent and odious to them, especially while euery manne is afraid of himselfe, least that shoulde light vpon his owne head, which hee seeth befall vnto another. The question that is demanded out of the sentence following is but in vaine, how God will punish those sinnes which he hath forgieuen: for this is the simple meaning: Though he offer mercy to all menne, yet they are vnworthy to enioy the same, which are such cruell dealers, of whome no pardon may be obtained. But the Papistes are to bee scorned at, while they would draw their purgatory fire out of the aduerbe vntill: for it is euident that Christe here speaketh of eternall death, and not of any temporall punishment, whereby he shoulde satishe the iudgement of God.

Mathew. 17.

Marke

Luke

24. And when they were come to Capernaum, they that receiued pole money, came to Peter, and sayd : Doth not your maister pay tribute.

25. He said, yes. And when he was come into the house, Iesus preuented him, saying : What thinkest thou Simon? Of whom doe kings of the earth take tribute or pole money? Of their children or of strangers?

26. Peter sayd vnto him of strangers. Then sayd Iesus vnto him : shen are the children free.

27. Neuerthelesse, least, we should offend them, goe to the sea, and cast in an angle, and take the first fishe that commeth vp, and when thou hast opened his mouth, thou shalt finde a peice of 20. pence : that take, and giue it vnto them for thee and me.

24. And when they were come to Capernaum. The purpose of this hystory must especially be noted : for in that Christ willingly declared his subiection, euen as he had taken vpon him the shape of a seruant : yet withall hee sheweth both by words and by miracle, that he was not so debased either by law or by necessitie, but of his owne free and voluntary submission, that the worlde shoulde esteeme him, as some one of the common people. This was not custome which was wont to be gathered for passage, but a yearely tribute which was imposed vpon the Iewes for euery of their heads, that they shoulde pay that to tyrantes, which they were wont to pay to God alone. For we know that this tribute was set vpon them by the lawe, that by the yearely paiement of halfe a sicke, they should professe God of whō they were redeemed to be their cheife king. When as the kinges of Asia had translated it vnto themselues, it pleased the Romane well to follow their example. So the Iewes being as it were estranged from the gouernement of God, paid to prophane tyrants the holy tribute commanded in the law. Yet it might seeme absurd, that Christ cōming to redeeme the people, could not set himselfe free from tribute. That hee might take away this offence, he taught in words that he was bound thereto, but only of his own free will, and he proued the same by miracle : for hee coulde haue exempted himselfe from earthly Empire, that ruled the sea and fishes.

Your maister. Some thinke that the tolle gatherers vpbraided Christ, as if that he should withdraw himselfe from the common course. For as they were a scornfull and a reprochfull kinde of men, so I thinke that this was reprochfully spoken. For whereas euery man was wont to be seased in his owne citie, we know that Christ had no quiet abiding in any one place. Therefore these men doe demand, whcther he be free from lawes, because that as a wanderer, he goeth about hither and thither. And Peter in his answere made a modest excuse to appease them : Yes sayeth hee, hee will pay. Whereby wee gather that Christ was wont to pay before, because Peter promised it as a thing not to be doubted of. And that they call vpon him, rather then vpon the other, I thinke was for that Christ dwelt with him : for if they had all vsed one lodging, the exaction should haue bene common.

Therefore

Therefore the Papists are to be laughed at, which vnder so frivolous a pretence, do make Peter a companion with Christ in dignitie. He chose him a Vicar say they, and made him in honour like to himselfe, whom in paying of tribute he made equall to himselfe. But by this meanes they may make all swineheards Christes vicars, for euen they payd as much. If that Peters supremacy appeared in paying of tribute, from whence is this immunity which they challenge to themselves? But so it becometh them to be very foolishly fond, which doe so depraue the scripture after their owne pleasure.

*What thinkest thou Simon?* Christ heerein made a shewe of his diuinity, declaring that nothing is hidden from them. But whereto tendeth his speech? Is it to exempt him and his from subiection to the lawes? So some doe expound it that Christians are free by right: but that they doe freely submit themselues to the common order, because that otherwise humane societie could not be maintained. Yet I thinke this rather to be the meaning: Because it was dangerous, least the disciples should thinke that Christ came in vaine, for that by paying of tribute he might take away hope of deliuerance, he simply sayth that he doeth therefore pay tribute, because that he doth of his owne accorde abstaine from his owne right and power, whereof is to be gathered that nothing is diminished from his kingdome. But why doeth not hee challenge to himselfe that which was his owne? namely, because his maiestie was vknowne to the tribute gatherers. For though his kingdome is spirituall, yet it must be so esteemed of, sith he was the onely sonne of God, that he was also heyre of the whole world, that all things ought to be subiect to him, and to bee brought into order before him. The meaning therefore is, that kings are not therefore appoynted of God to rule ouer mankind, neither hath he established common wealthes, that hee which is sonne, should without respect be brought into the same seruitude with other men: yet, vntill the glory of his kingdome be manifested, he doth willingly abase himselfe to be as a seruant together with others. The Pope doth no lesse foolishly then happily abuse this, that he might free his cleargie from lawes: as though that a shauen crowne could make them the sonnes of G O D, which should be free from tributes and taxes. But Christ had no such purpose, as to challenge himselfe the honour of the kinges sonne, that hee might thereby at the least, obtaine to haue a house free by priuiledge from the common order. Wherfore the Anabaptists doe very ignorantly wrest these wordes for the weakening of the politike estate: for there is nothing more certaine, then that Christ did not pleade for the common right of the faithfull: but tooke onely a similitude from kinges, which together with them of their householdes are free.

27. *Cast in an angle.* Though I doe grant that Christes bagges were not alwayes full, yet I doe not thinke that he was enforced by want to giue this commandement to Peter: but that he might prooue by miracle, that his dominion reacheth further, then all the kinges of the earth, for he hath the fishes tributaries to him. And wee reade that he did this onely once: for one instruction in his whole life was sufficient. Further, a stater was so much in value as a siccle namely, foure drachmes, or two didrachmes.

Mathew



**Math. 19.**  
 1. And it came to passe, that when Iesushad finished those sayings, he departed from Galile, and came into the coastes of Iudea beyond Iordan.  
 2. And great multitudes followed him, & he healed them there.

**Marke. 9.**  
 38. Then Iohn answered him, saying: Master, wee saw one casting out deuils by thy name, which followeth not vs, and we forbade him, because hee followeth vs not.  
 39. But Iesus said: Forbid him not, for there is no manne that can do a myracle by my name, that can lightly speake euill of me.  
 40. For who soeuer is not against vs, is on our part.

**Marke 10.**  
 1. And he arose from thence, & went into the coastes of Iudea, by the far side of Iordan, and the people resorted vnto him againe, & as he was wont he taught them againe.

**Luke. 9.**  
 49. And Iohn answered & sayd: Master, we saw one casting out deuils in thy name, and we forbade him, because hee followed not thee with vs. 50. Then Iesus said vnto him: Forbid yee him not: for he that is not against vs, is with vs.  
 51. And it came to passe, when the dayes were accomplished, that he should be receiued vp: he settled himselfe fully to goe to Ierusalem.  
 52. And sent messengers before him: and they went & entred into the towne of the Samaritanes, to prepare him lodging.  
 53. But they woulde not receiue him, because his behaviour was, as though he would goe to Ierusalem.  
 54. And when his Disciples, James and Iohn sawe it, they sayd, Lord: wilt thou that wee commaund that fire come downe from heauen, and consume them as Elias did?

**M A R. 38. Master.** Heereby it appeareth that the name of Christe was at then renouaned, so that they vsed it, which were not acquainted with his disciples: or it may be that they abused the same, for I dare not affirme any certaintie of it. It may bee, that the party heere mentioned, embraced the doctrine of Christ, and gaue himselfe to worke myracles not of any euill minde. But because that Christe gaue this power but to certaine choyce preachers of his Gospell, I thinke that he tooke this vpon him vnadvisedly, or rather intruded himselfe into this office. But though he preposterously attempted this, in that he durst imitate the disciples without commaundement, yet his boldnesse was not without successe, for it pleased the Lord by this meanes also to make his name known: as hee woorketh sometime by them whose ministerie hee doeth not allow as lawfull. Furthermore, there is no cause to the contrary, but a man that hath a perticular fayth, may followe a blinde zeale: and so cast himselfe headlong to working of myracles. Now I come to Iohn and to his companions They say that they forbade a manne from working of myracles. Why did they not firste aske whether it was lawfull or no? For they being now vncertaine and in doubt, do aske the maisters iudgement. When of it followeth, that they without consideration tooke vpon them authority of forbidding. Wherefore he is to be condemned of rashnesse, who soeuer shall attempt more then hee knoweth to be allowed him by the woorde of God. Furthermore, Chrites disciples are to be suspected of ambition: for they doe this in defence of the priuiledge of their owne honour. For how cometh it to passe, that they shoulde so dainly.

dainly reſtraine a man with whom they were not acquainted from working of myracles, but becauſe they alone would enioy this liberty? for they do alledge this cauſe, that he followed not Chriſt: as if they ſhould haue ſaide: Hee is no follower of thine as we are: therefore why ſhould he haue this honour?

39. *Forbid him not.* Chriſt would not haue him forbidden, not that he had ſet him a worke, or allowed his deede, or eſe would haue it allowed by his diſciples: but becauſe that is to be borne with, and to be reiyced at, where God is glorified by any occaſion. So Paul, Phill. 1. 18. though he was diſpleaſed with the euill dealing or ambition of the wanderers, which boacted themſelues with the name of the Goſpell, yet hereioyceth that the glory of Chriſt is ſet forth by this occaſion. And the reaſon is to be noted, which followeth, that it cannot be, that he ſhould ſpeake euill of Chriſte, that wrought myracles in his name: & therefore that was to haue bene accounted as gaine For thereof it followeth, that except the diſciples had bene moie giuen to their owne glory, then ſtudious and deſirous to ſet foorth the glory of the maſter, they would not haue taken the matter ſo grieuouſly, when as they ſaw the ſame ſette forth, and encreaſed other wiſe. Neither yet, whereas Chriſt ſayeth that they are to be accounted as friendes, which are not open enemies, doth he commaund to let the bridle ſlacke to all rath menne to doe what they luſt, that wee ſhould hold our peace, while they according to their pleaſure ſhould ſturre hither and thither, and trouble the whole order of the Church ( for ſuch licencioſuſneſſe muſt be bridled ſo farre as our calling will ſuffer) hee onely denyeth that they doe well, which doe earnestly withſtand and ſtoppe, leaſt the kingdome of God ſhould encreaſe by any meanes. Neither doth he ſo acknowledge them for his, as that he accounteth them of his flocke, which are indifferent betweene enemies and friendes: but the meaning was, that in as much as they hurt not, they doe profite and helpe. For it is a prouerbiall ſaying, whereby wee are warned not to moue warre, vntill we be prouoked to the ſame.

L V K E. 51. *When the dayes were accompliſhed.* Onely Luke reporteth this hiſtory, which yet is not a little profitable many wayes, for firſt the diuine fortitude and conſtancie of Chriſte in deſpiſing death is heere deſcribed. Then, what great hatred and enmities diſſentions in religion do breede: Thirdly, how the nature of menne is caried to impatience with a rath zeale: Further, how ready and apt it is to followe the falles and faultes of the Saints: Laſtly, wee are taught meekeneſſe by the example of Chriſte. But the death of Chriſte is called a taking away, not onely becauſe hee was then taken from amongſt men, but becauſe that hee departing from the baſe priſon of the fleſh, aſcended vp on high.

*He had ſettled himſelfe.* Hereby Luke declareth, that when the death of Chriſte was before his eyes, the feare of it being caſt away, he went forwardes to meete the ſame. yet withal he declareth that he did ſtriuie, that as a cōquerour of the terrour, he might boldly offer himſelfe to death. For if no feare had been throwne vpō him, if no difficulty, no ſtrif, no care, to what ſhuld he ſettle his countenance? But becauſe he was neither blockiſh, nor yet caried away with a rath & headie boldneſſe, it behooued him to be moued at that cruel and bitter death: Nay, at that

that fearefull and horrible torment, which hee knewe to bee neare ready to fall vpon him from the seuerer iudgement of God: and euen that is so far from darkening or diminishing of his glory, that it is a notable shew and declaration of his loue towardes vs. For not regarding himselfe, that hee might apply himselfe to our saluation, through the middelt of terrours he hastened vnto death, the day and time whereof, he knewe to be neare.

52. *And sent messengers before him.* It is to be supposed, that he then had a great company of followers with him. The messengers are sent, neyther to prepare pleasant dainties, nor to chuse some beautifull palace, but onely to declare, that a great company of strangers were comming. But they being shutt out and repulled, doe tarie waiting for their maister. Further, we doe heereby learne, that which I noted in the second place, when as men doe disagree betweene themselues in matters of doctrine of Religion, they do easily fall out into mutuall hatred. For it was a signe of most bitter hatred, to defraud the hungry of their meate, and to deny harbour to the weary. But the Iewith religion was so euill thought of, and esteemed amongst the Samaritanes, that they thought them not worthy of any kindnesse which followed it. It may bee, that the greife of the reproach vexed them, that they knewe that the Iewes accounted their temple as prophane, and detested it, and esteemed them as degenerate and corrupt worshippers of God. But when as superstition was once receyued, they forwardly stacke to the same, & with a wicked emulation they contended to defend the same.

At the length the contention grewe so hot, that in one fire it destroyed both their Countries: for Iosephus declareth that it was the firebrande of the warres of the Iewes. And though Christ could readily haue auoyded that enuie, yet he had rather himselfe to be a Iewe, then to get him lodging by an ouerthwart deniall of the same.

54. *And when his Disciples sawe it.* It may be, the region where they were, put them in minde that they should desire that lightning should fall downe vpon the wicked: for in times past Elias hadde in that place ouerthrowne with fire from heauen the kings souldiours, which were sent to take him, 2. Reg. 1. 10. Therefore it came into their minde, to thinke that the Samaritanes which so vnworthily reiecte the sonne of God, were ordained to the like destruction. And heere wee doe see whether a foolish imitation of the holy fathers doth cary vs. James and Iohn doe pretend the example of Elias: but they cōsider not how much they differre frō Elias, they do not examine the extremitie of their zeale, they looke not to the calling of God. The Samaritanes had the like goodly pretence for their idolatrie, as it is set downe in Iohn 4. 20. but they were both amisse, for that without any regard, they were rather Apes, then followers of the holy fathers. And though it is doubted, whether they thought the power to be in their owne hands, or that they desired Christ to giue it them: yet I doe thinke this the more probable, that they were lift vpp with a foolish hope, thinking themselues sufficiently armed to execute that reuenge, so that Christ would allow of it.

55. *Yee know not of what spirit yee are.* By this answer Christe not onely restrained the vnbrideled heate in the two disciples, but he also prescribeth a rule to vs all, that we nourish not any such heate in vs. For it behoueth him, who so euer he be that attempteth any thing, that he be well assured with himselfe, that he haue the spirit of God for his authour and his guide, and that hee be led with a right and a pure instinct of him. Feruencie of zeale doth cary many men: but if the wisdom of the spirit be wanting, they become as blubbers and frothe. Also it often falleth out, that the troublesome affections of the flesh are mixed with the zeale, and they which seeme to be most zealous of the glory of God, are blinded with a priuate affection of the flesh. Wherefore, except, the Spirit of God doe guide our zeale, it will not serue for an excuse, that wee attempted nothing but of a good zeale. But the Spirit it selfe shall gouerne vs by counsel & wisdom, that we doe nothing beside our duty, nor beyond our calling, also that we attempt not any thing but wisely and conueniently: Further, he will indue our mindes (euery dreg of the flesh being wiped away) with a right affection, that we desire not any thing but that which God commandeth. Christe also blameth his disciples, for that they were farr from the spirit of Elias, and that they doe wickedly in taking that to themselues which he did. For Elias executed the iudgement of God, which was commanded him by the spirit of God, but these men, not by the commandement of God, but by the prouocation of the flesh, are caried to seeke reuenge. Wherefore the examples of the Saints are no defence to vs, except the same spirit doe dwell in vs, which directed them.

## Mathew 19.

## Marke 10.

## Luke.

3. Then came vnto him the Pharisees tempting him, and saying to him: Is it lawfull for a man to put away his wife for euery fault?

4. And hee answered, and sayde vnto them: Haue ye not read, that he which made them at the beginning, made them male and female:

5. And sayd: for this cause shall a man leaue father and mother, and cleaue vnto his wife, and they twaine shall be one flesh?

6. Wherefore they are no more twaine, but one fleshe. Let no man therefore put a sander that which God hath coupled together.

7. They sayd vnto him: Why then did Moses commaund to giue a bill of diuorcement, and to put her away?

8. Hee sayde vnto them: Moses for  
she

2. Then the Pharisees came & asked him if it were lawfull for a man to put away his wife, and tempted him. 3. And hee answered, and said vnto them: What did Moses command you?

4. And they sayd: Moses suffered to write a bill of diuorcement, and to put her away.

5. Then Iesus answered and sayd vnto them: for the hardnesse of your heart, hee wrote this precept vnto you.

6. But at the beginning of the creation, God made them male & female.

7. For this cause shall a man leaue his father and his mother, & cleaue to his wife.

8. And they twaine shall bee  
one

the hardnesse of your heart, suffered to put away your wives, but frō the beginning it was not so.

9. If say therefore vnto you, that who soeuer shall put away his wife, except it be for whoredome and marry another, committeth adulterie: and who soeuer marieth her which is diuorced, doth commit adulterie.

one fleshe: so that they are no more twaine, but one flesh.

9. Therefore, what God hath coupled together, let no man separate.

10. And in the house his Disciples asked him againe of that matter

11. And he sayd vnto them: who soeuer shal put away his wife, & marrie another comitteh adultery agaissther

12. And if a woman put away her husband, and be married to another, shee committeth adulterie.

Though the Pharisies doe lay snares for Christ, and do craftily set vpon him, that they might intrappe him, yet their malice wrought for our profite: as the Lord doeth wonderfully knowe how to turne to the good of his, what soeuer things the wicked doe deuise for the subuersion of true doctrine. For by this occasion was the question answered, which the libertie of diuorcement did bring forth, and there was a certaine law deliuered, of the holy and inseparable knot of Matrimonic. But thereof is taken an occasion of quarrelling, because that the answer could not bee but odious on both sides in respecte of them. They demand whether it is lawfull for a mā to put away his wife for cuery cause: If christ denie it, they will cry out that he doth wickedly abrogate the law. If he affirme it, they will bragge that he is rather a baud, then a Prophet of God, who will so fauour the lust of men. And this they had conceiued in their mindes: but the sonne of God, who knew how to take the wife in their owne subtilty, deceiued them of their hope, and seuerely resisted their vnlawfull diuorcements: yet shewing withall, that hee bringeth forth nothing but that which was agreeable to the lawe. For he concludeth the matter in two pointes: he sayth that the order of creation should be as a law, that a man should keepe his marriage promise as a lawe all his whole life, and that diuorcements were permitted, not that they were lawfull: but because he had to doe with a people that was stubborne, and would not be taught.

4. *Haue yee not read.* Christ doeth not answer directly to that which is demanded, but hee doeth plainly satisfie the question proposed: as if any man now being demanded of the masse, should faithfully declare the mysterie of the holy supper, and should at the length inferre, that they are sacrilegious and falsifiers, that dare bee so bolde as to adde or to diminish any thing from the pure institution of the Lord, he should openly ouerthrowe the fained sacrifice of the masse. And Christe taketh this rule, God from the beginning ioyned manne and woman together, that they two might make one perfect man. Therefore hee that putteth away his wife, teareth away from himselfe as it were the one halfe of himselfe. But nature suffereth not, that any man should rend asunder his owne body. Hee addeth another argument drawne from the lesse to the greater, the bonde of matrimonic is holier and straiter, then that wherein the

children are bound to the parents. But godlinesse tieth the children to the parentes in a band that cannot bee loosed. Much lesse therefore may the husband, renounce his wife. Heereof it followeth that the bande made of God, is broken if a man be diuorced from his wife. And nowe this is the meaning of the wordes. That God the maker of mankinde, made man and woman, that euery man being contented with one onely wife, should not desire any others: for he resteth vpon the number of two, as also the Prophet Malachie, cha. 2.10. when he inueighed against Polygamie, bringeth the same reason, that God in whom ther was aboundance of spirit, so that it was at his pleasure to create mo, yet made but one man: namely, such as is here described of Christ. Therefore the inseparable societie of one husband with one wife, is proued by the order of creation. If any man shall obiect, that by this reason it shall not be lawfull, the firste wife being dead, to take an other: The answer is easie: the bande is not only broken by death, but the second wife is placed of God in the roomth of the former, as if thee were one and the same.

5. *For this cause shall a man leaue father.* It is doubted whether Moses bringeth in Adam, or God speaking in that place: but whether of the two thou takest, it maketh little to this present place: for it was sufficient to bring the Oracle of God, though it should be spoken by Adam. But hee doth not simply commande him that marrieth a wife, to leaue his father, for so God should be contrary to himselfe, if by Matrimonie he should abolish that honour which he commandeth children to vse towardes their parents: but while comparison is made betweene those duties, the wife is preferred before father and mother. But if any man should send backe message to his father, & should shake off that yoake whereto he is bounde, no man would allow such a monster. Much lesse then shall there be libertie granted to dissolve Matrimonie.

*They shall be two in one flesh.* By this Polygamie is no lesse condemned, then that libertie of putting away wiuues. For if the knitting together of two be sanctified of the Lorde, then the ioyning eyther with three or foure is adulterous. But Christ as I sayd a little before, doeth apply it otherwise to his purpose, euen thus, that who soeuer should put away his wife, should rend himselfe in pieces: for the power of holy Matrimonie is such, that the husbande and the wife become one flesh. Neither was it the purpose of Christ to bring in the foule & filthy deuice of Plato, but hee speaketh reuerently of that order appointed by God. Therefore let the husband & the wife so liue together, that the one may so nourish the other, euen as the one halfe part of himselfe: and let him so command, as the head of the wife, and not as a tyrant: in like maner let the woman modestly submit her selfe in obedience.

6. *That which God hath ioyned together.* Christe in this sentence brideleth the lust of men, that they should not by forsaking their wiuues, breake the holy knot. And as he denieth it to be in the power of the man to break matrimony, so hee giueth a law to all others, that they shoulde not confirme vnlawfull diuorces by their authority. For the Magistrate abuseth his authoritie, which sheweth fauour to a mā to put away his wife: yet christ properly bent himselfe to this purpose, & euery man should religiously maintaine the faith which he hath giuen for himselfe, and they which are prouoked by lust or wicked affection to diuorcement:

let them thus think with themselves: who art thou that wouldst take liberty to thy selfe to breake that which God hath ioyned. But this doctrine may also be applyed further. The Papists imagining vs a Church separated from Christ her head, they do leaue vs an vnperfect & a maimed body: in the holy supper where-as Christe ioyned bread and wine, they are so bolde as to deprive all the people of the vse of the cuppe. Against these deuilish corruptions we may oppose: that which God hath ioyned together, let no man put a sunder.

7. *Why then did Moses.* They hadde thought vpon this quarrell before, if Christe (which was most likely) shoulde require the lawfull vse of diuorcements. For what soeuer God permitteth in his lawe, seemeth to be lawfull, whose onely will maketh the difference betweene good and euill. But Christe meeteth their false enuy with a fitte answer, that Moses graunted this for their frowardnesse, and not as that he should allow it as lawfull. And he confirmeth this saying with a notable reason: *Because it was not so from the beginning.* Hee taketh this as graunted, when God at the beginning instituted Matrimonic, he established a perpetuall law which should be in force euen to the end. If that the institution of Matrimony is to be accounted as a lawe inuiolable, it followeth that what soeuer declineth from the same, proceedeth not from the pure nature of the same, but of the corruption of men. Yet it is demaunded whether it was lawfull for Moses to permitte that, which of it selfe was euill and corrupt: I answer, that which he did not seuerely forbidde, is vnproperly sayde to be permitted. For he gaue no lawe of diuorcementes, as that he woulde approue the same by his allowance: but when as the wickednesse of men coulde not otherwise be restrained, hee gaue that remedy which was most tollerable, that the man shoulde at the least giue testimony of the chastity of his wife. For the law was not giuen but in fauour of the women, least that after they were vniustly reiecte, they shoulde incurre any slander. Whereby we gather that it was rather a punishment layd vpon the men, then a liberty or permission graunted for the prouocation of their lust. Note also that the spirituall gouernment, doth differ much from the politike and outward order. What is lawfull and meete to be done, the Lorde comprehendeth in tenne woordes: nowe because it may be that many things are not called before the iudgement seate of men, whereof euery mannes conscience reprooueth and conuinceth him, it is no meruaile if politike lawes doe agree vnto them. Let vs take a familiar example, we haue greater liberty to contende by lawes, then the rule of charitie will beare. Why is this so? because right cannot be giuen to euery manne, except there be a way opened to demaunde it: in the meane season the inwarde lawes of GOD sheweth, that that must be followed which charity commaundeth, yet there is heere no cause why Magistrates shoulde be excused for their negligence, if they doe of their owne accorde cease from correctinge of sinnes, or shall omitte those things which the estate of their callinge doeth require. But lette priuate menne take heede, leaste by couering their offences, vnder pretence of lawes, they double their faulte. For the Lorde doeth here by the way blame the Iewes, as if it were not sufficiēt for the to haue their frowardnes born with, or passed by without punishment, except they shuld make God the author

of their sinne. If that a rule of liuing godly and holily cannot alway<sup>s</sup> nor euerywhere bee gathered out of the lawes polliticke, much lesse of custome.

9. *Isay vnto you*. Marke reporteth that this was spoken to the Disciples aparte, when they were come into the house: but *Matthewe* omitting this circumstance, setteth downe the speech: as the *Euangelistes* doe often leaue out some circumstance by the way. For they count it sufficient to gather the summs of things. So there is no difference but that the one setteth downe the matter more plainly then the other. And this is the summe: Though the lawe doth not punish diuorcements, which do differ from the first institution of God, yet hee is an adulterer which putteth away his wife, and taketh him another. For it is not in the will and pleasure of manne, to dissolue the faith of Matrimonie, which the Lorde would haue to remaine firme and sure, therefore she is a haile that it supplyeth the rounth of the lawfull wife. But hee putteth an exception, because that a woman by committing whoredome, cutting her selfe as a rotten member from her husband, setteth him at liberty. They which doe deuise other causes, are worthily reiected, because they will bee wiser then the heavenly maister.

They will haue the Leprosie to bee a lawfull cause of diuorcement, because the infection thereof doeth not onely infecte the husbände but also the children. But as I woulde counsell a young man that hee should not touch his wife that hath the Leprosie, so I do not allow him that liberty to put her away. If any man obiecte, that they which cannot liue alone, haue neede of remedy, least they shoulde burne: *Isay*, that is no remedy, which is without the warrant of the word of God. I adde also, that they shall neuer want the gifte of continencie, if they would deliuer themselues to be gouerned of the Lord: because they follow, that which hee prescribeth. Some manne shall begin to loath his wife, so that he cannot abide to lie with her: shall this euill bee remitted by taking two wiues? An other mans wife shall fall into the palse, or Apoplexie, or shall bee diseased with some other incurable disease: shall her husband reiecte her vnder pretence of innocencie? But we know that they shall neuer want the helpe of the spirite, which do walke in his wayes. For the auoyding of fornication, sayth *Paule*, *1. Cor. 7. 2.* Let euery man marry a wife. Hee that hath done this, though it fall not out according to his desire, hath done his part. Therefore, if any thing want, it shall be amended by the help of God. To go any further, it is nothing lesse then to tempt God. And whereas *Paul* noteth an other cause, *1. Cor. 7. 2 5.* namely, whereas for hatred of godlines, the married persons are reiected of the vnbeleeuers, that a godly brother or suster, is not then subiect to bondage, is not repugnant from the minde of *Christ*. For he doth not speake there of a lawfull cause of diuorcement, but onely whether a woman continueth bounde to the vnbeleeuing man, after that she is for hatred of God wickedly put away, and cannot otherwise be receined into fauour, thē if she deny God. Whereof it is no meruaile that *Paule* chuseth rather to bee separated from men, then to be alienated from God. Yet that exception which *Christe* putteth, seemeth to be in vaine. For if the aduultresse deserueth death, to what purpose shuld he speake of diuorcement?



But because it was the duty of the husband to follow the adultery with iudgements, that he might cleare his house of that offence, whatsoeuer the success be, Christ setteth the husband that conuinceth his wife of vnchastitie free from that bonde: and it may be that amongst a corrupt and wicked people this sinne might raigne with freedome from punishment. As the ouertwharte pittie of Magistrates at this day, driueth men of necessity to put away their defiled wiues because adulteries are not punished. And it is to bee noted, that this law is common and free to both partes, as the bonde of faith is mutual and like. For where as the husband is cheife in other thinges, in respect of the bed hee is equall to the wife, for hee is not maister of his owne body. Therefore, when as the adulterer shall fall away from the knot of matrimonie, the wife is set at liber-  
tic.

*Hee that marieth her that is put away.* This sentence hath bene most corruptly expounded by many interpreters: for they thought generally and confusedly, that it was commaunded to liue sole after diuorcement. So if the husbande should put away the adulteresse, of necessitie they both shoulde liue vnmarried. As if that this were the libertie of diuorcement, onely to lie away from the wife: as if also Christ did not evidently in this cause permit that to be done, which the Iewes were woont generally to vsurpe vnto them selues according to their owne pleasure. Therefore that error was too grosse: for when Christ condemneth him for adulterie that marieth her that is put away, it is certaine that this is to be vnderstoode of vnlawfull and friuolous diuorcements.

Therefore Paule commaundeth them to remaine vnmarried, which are so put away, or to be reconciled to their husbandes: because that matrimonie is not ouerthrowne by brawlinges and dissentiones, as in the first Epistle to the Corinthians, the seuenth chapter, and the eleuenth verse, and that is gathered out of Marke, whereas the wife by name is spoken of, which should depart from her husbande: not that it was lawfull for the wiues so to giue a bill of diuorcement to the husbandes, but that the Iewes were fallen into strange corruptions: but Marke noted the corruption which the Lord reprobued, and then raigned e- uery where, that after voluntary diuorcements they both went forwarde to a newe mariage. Therefore he maketh no mention of adulterie.

Matthew 19.

Marke

Luke

10. Then said his disciples to him: If the matter bee so betweene man and wife, it is not good to marrie.

11. But he sayd vnto them, all men cannot receiue this thing, saue they to whom it is giuen,

12. For there are some chaste, which were so borne of their mothers belly: and there bee some chaste, which be made chaste by menne: and there bee some chaste, which haue made themselues chaste for the kingdome of heauen.

He that is able to receiue this, let him receiue it.

As though the estate of husbands were very hard, that so long as they shall remaine chaste, they should be compelled rather to beare all other things then to depart from them: the Disciples mooued with this answere of Christe doe except, that it is better to bee without wiues, then to be caught in such a snare. But why doe they not againe consider howe straight the bondage of the wiues is, but that the affections of the fleche doeth tie them to themselves and their owne commodities, that despising all others, they onely desire to bee provided for themselves. Yet heere doeth a vile vnthankfulness appeare, that they would refuse the singular gifte of G O D, eyther for feare or wearines of one discomoditie. It were better according to their opinion, to auoyde marriage, then to tie himselfe in a bande of perpetuall fellowshipp. And if God hath instituted Matrimonie for the common good of mankind, though it bringeth some things which are not very acceptable, it must not therefore be despised.

Therefore let vs learne if among the blessings of G O D, there bee any thing which pleaseth not vs, let vs not bee so daintie nor so frowarde, but let vs vse them with reuerence. Especially, wee must take heede of this wickednes in holy Matrimonie: for because it is inwrapped with many troubles, Sathan in deaoureth to vexe it with hatred, and infamie, that he might with draw men from it. And Hierome heerein shewed too euident a token of a malicious and peruerse witte, in that he doeth not onely quarrell at that holy and godly order of life: but what tauntes or reproches soeuer hee canne gather out of prophane writers, hee casteth vpon it, that hee might slander and deforme the beautie of the same. And let vs thinke that what soeuer troubles doe befall in Matrimonie, are accidentall, because they arise of the corruption of men.

Also let vs remember, that sith after our nature was corrupted, it became a medicine or salve, it is no maruaile if a sower taste bee mixed with the sweete. But it is to be seene how the Lord reproveth this foolishnesse. Hee denying all men to be receiuers of this saying, declareth that the choise is not in our hand, as if that wee had authoritie to consult of the matter. If any man thinke it profitable for him to bee without a wife, and so without tryall made, doeth lay a lawe of sinfull life vpon himselfe, is farre deceiued. For God, who sayde it is good that woman be a helpe to man, will punish the contempt of his order: for mortall men doe arrogate too much vnto themselves, while they striue to exempt themselves from the heavenly calling. Further, that it is not free for all men to chuse which they lust, Christ proueth by this, because continencie is a speciall gifte. For when he sayth, all cannot receiue it, but they to whom it is giuen, he plainly declareth that it is not giuen to all men. Whereby their pride is conuincid, which doubt not to arrogate to themselves, that which Christ so plainly taketh from them.

12. *For there are some chaste.* Christe nameth three kindes of menne that are chaste. They which are chaste by nature, or whiche are made chaste by men, are driuen from Matrimonie by want: because they lacke those partes of a manne. Others hee sayeth are chaste, whiche haue made themselves chaste, that they might the better serue God. These hee setteth  
free

free from the necessitie of marriage. Whereof it followeth, that all other which doe abhorre Matrimonie, doe with a sacrilegious boldnesse after the manner of gigantes) fight with God. The Papistes vrging this worde, making chaste, as if men of their owne pleasure, could make lawes of continency, is too colde. For Christe first sheweth that God giueth this to whom he thinketh good. And a little after hee doth againe affirme, that the sole life is rashly chosen, where any man is not indued with a speciall gifte. Wherefore this making chaste, is not subiect to free will: but the plaine meaning is: when by nature some are apt to marriage, though they doe abstaine, yet they tempt not God, because God graunteth them liberty.

For the kingdome of heauen. Many doe foolishly expound it, for the deseruing of eternall life: as if that sole life contained in itselfe some meritorious worship, as the Papists doe faine it to bee an Angelicall estate. But Christ ment nothing els, but that the married ought to haue this ende set before them, that they being free from all cares, might the diligentlier apply themselues to the exercises of godlines. Therefore it is a foolish imagination, to account sole life for a vertue: for God is no more pleased by that, then hee is by fasting, neither doeth it deserue to be accounted amongst those duties which God requireth of vs, but he must looke to an other end: For Christ would expressly set downe, though any man be free from whoredome, yet his sole life is not approued of God, if he onely prouide for his owne ease and delights: but hee is onely hereby excused, if he apply it to a free and quiet meditation of the heavenly life. In summe, Christ teacheth that it is not sufficient, if the vnmarried doe lue chastly, except they do purposely abstain fro it, that they might apply themselues to better exercises.

Hee that is able to receive this let him receive it. By this clause Christe warneth that the vse of Matrimonie must not bee despised, except that in a blinde rashnesse we would cast our selues headlong to destruction: for it behoued him to lay his hand vpon his disciples, whome hee saue runne headlong without iudgement. But this admonition is profitable for all menne: for few in choyce of that kinde of life that they will leade, doe consider what is giuen them of God: but they leape without choyce, whether soeuer their vnaduised heate doth cary them: and I would this had been better heard heretofore. But I know not with what enchauntments of Sathan their eares were stopt, that against nature, and as it were in despite of God, they would lay vpon themselues that snare of perpetuall single life, whom God hadde called to marriage: after, their miserable soules are so caught in the deadly snare of a vow, so that they would neuer out of that pit.

Matth. 19.

13. Then were brought to him little childre, that he should put his hands on them, and pray, & the disciples rebuked them.

14. But Iesus sayde: Suffer the little

Marke 10.

13. Then they brought little childre to him, that he should touch them: & his disciples rebuked those that brought them.

14. But when Iesus saw it he was

Luke 18.

15. They brought vnto him also babes, that hee should touch them, And when his disciples sawe it, they rebuked them. 16. But Iesus called

little children, and forbid them not to come to me: for of such is the kingdom of heauen.

15. And when he had put his hands on them, he departed thence.

was displeas'd, and sayd vnto them: Suffer the little childre to come to me, & forbid them not, for of such is the kingdom of god.

15. Verily I say vnto you: who soeuer shall not receiue the kingdome of God as a little childe, shall not enter therein.

16. And hee tooke them vp in his armes, and put his handes vpon them, and blessed them.

led them vnto him, and saide suffer the babes to come vnto me, and for bid the not: for of such is kingdome of God.

17. Verily I say vnto you, who soeuer receiweth not the kingdome of God as a babe, he shall not enter therein.

This history is very profitable, because it teacheth that Christ doth not onely receiue them which do willingly come to him by the motion of a holy desire & faith, but also them which by reason of their age, feele not how greatly they doe neede his grace. There is as yet no vnderstanding in these little children, that they should desire to be blessed: yet he receiueth them louingly and kindly, & with a solempne maner of blessing, he consecrathem to his father.

Their purpose also, which brought the children to christ, should be obserued: for except they had a stedfast perswasion in their mindes, that hee had the power of the spirit in his hand, to poure out vpon the people of God, it had bin absurde to haue brought children to him. Wherefore it is not to bee doubted, but that they desired that his grace might be bestowed vpon them. Therefore for the amplifying of the matter, Luke addeth this word *Also*, as if he should haue said, after they had tried how many wayes he holpe the that were growne in yeares, they hoped also that children should not go away from him altogether voyd of all the gifts of the spirit, if he should lay his hands vpon the. Also, the laying on of hands (as wee sayd other where) was an auncient & solempne maner of blessing amongst the Iewes: therefore it is no maruell, if they desire Christe to pray for their children by vsing that solempne ceremonie. Yet by the way, when the greater bleisseth the lesse, Heb. 7. they giue vnto him the honour of a great prophet.

13. *The disciples rebuked him.* If a Diademe hadde bene set vpon his head, they had willingly and with great reioycing accepted it, because that as yet they knew not his proper office. But now they account it a thing vnworthy his person to receiue children: and their errour wanted not colour: for what busines hath so great a prophet and the sonne of God to doe with children. But heere wee learne that these iudges were not vpriight, which esteemed of Christe after the vnderstanding of their owne flesh: for thereof it cometh to passe that they should spoyle him of his proper gifts: and againe would attribute vnto him vnder pretence of honour those things which belong not vnto him. From hence sprang a great heape of superstitions, which brought a faigned Christe into the worlde. Wherefore lette vs learne not to thinke otherwise of him then hee hath taught, nor to put any other person vpon him, then was put by the fathers.

Wee see what befell in Poperie : they thought that they yielded great honour to Christe, if they should bow themselves before a cruell of bread : a stinking abhorination before God . Againe, because they thought it not honourable enough for him to supply the place of an aduocate for vs, they created for them an innumerable sort of patrons : but by this meanes the honour of the mediator was taken from him.

14. *Suffer little children.* He testifieth that he is willing to receiue little children, and then taking them in his armes, he not only embraceth them, but also putting his handes vpon them, he blesteth them. Whereby we gather that his fauour also reacheth euen vnto this age . Neither is it any euaine : for when as the whole stocke of Adam is shut vp vnder the gultincle of death, it is necessary that all from the greatest to the least should perish, but those, which the one redeemer doeth deliuer . But to driue away that age from the grace of redemption, should be too much cruelty : therefore we do not vnadvisedly hold out this buckler against the Anabaptistes . They deny Baptisme to infantes, because they are not capable of that mistery, which is their signed. We do except of the other side, sith Baptisme is a pledge and a figure of free forgiuenesse of sinnes, and also of adoption vnto God , it may not bee denyed to infantes, whome God adopteth and washeth with the blood of his Sonne . That they object that repentance and newnesse of life is there also figured, is easily answered. For they are renewed by the spirite of God, for the measure of their age, vntill by degrees in time conuenient, that vertue which is hidden in them shall encrease and shew it selfe openly. And that they contend that wee cannot be otherwise reconciled to God, and made heires of the adoption but by faith, we graunt this to be true of them that are growne in yeares : but as concerning infantes, this place proueth it to be false.

Certainly, this imposition of handes, was not a iugling nor an idle shewe, neither did Christ poure forth his prayers into the ayre in vaine & he could not solemnly offer them vnto God, but that he would grant his prayers with out exception. And what should he request for them, but that they might be receiued amongst the Sonnes of God? whereof it followeth, that they were regenerate by the spirite into the hope of saluation. And to bee short, his embracing them declared, that Christ accounted them of his flocke. If that they were partakers of the spirituall giftes, which Baptisme figureth, it were absurde, that they should be deprived of the outward signe. Thirdly, it is a sacrilegious boldnes to driue them farre from the sheepefolde of Christe, whome hee nourisheth in his owne bosome, and to cast them out as straungers, shutting the gate vpon them, whom Christe will not haue to be forbidden. *For of such,* In this woorde hee comprehendeth aswell the little ones, as them that are like them. For the Anabaptistes doe very fondly exclude children, at whome they should beginne. But in the meane season he taking occasion of this present matter, exhorted his disciples, that laying by malice and pride, they should put on a childish nature. Therefore it is added by Marke & Luke, that no man can enter into the kingdome of heauen, except he be borne like vnto a childe. But the admonition of Paul is to be noted in the former Epistle to the Cor. the 14. chap. & 20. verse. *Be not children in vnderstanding, but in maliciousnes.*

Matth. 19.  
 16. And beholde one came, and said vnto him, good maister, what good things shall I do, that I may haue eternall life?  
 17. And he sayd vnto him, why callest thou mee good? There is none good but one, euen God, but if thou wilt enter into life, keepe the commandements.  
 18. Hee sayde vnto him which? And Iesus sayde, these, thou shalt not commit adultery, thou shalt not steale, thou shalt not beare false witnesse.  
 19. Honour thy Father and Mother: and thou shalt loue thy neighbour as thy selfe.  
 20. The young man saide vnto him, I haue obserued all these things from my youth: what lacke I yet?  
 21. Iesus saide vnto him, if thou wilt bee perfect, goe sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come, and follow me.  
 22. And when the young man heard that saying, he went away sorrowfull: for hee had great possessions.

Marke 10.  
 17. And when hee was out on the way, there came one running, and kneeling to him, and asked him good Maister, what shall I doe, that I maye possesse eternall life?  
 18. Iesus said to him, Why callest thou me good? there is none good, but one, euen God.  
 19. Thou knowest the commandements, thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt hurt no man. Honour thy father & mother.  
 20. Then he answered and sayd to him, maister, all these thinges I haue obserued from my youth.  
 21. And Iesus behelde him, and loued him, and sayde to him, one thing is lacking vnto thee, goe and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come follow me, and take vp the crosse.  
 22. But hee was sad at that saying, & went away sorrowfull: for hee hadde great possessions.

Luke 18.  
 18. The a certain ruler asked him saying: good maister what ought I to do, to inherit eternal life? 19. And Iesus said vnto him, why callest thou me good? none is good, save one, euen god  
 20. Thou knowest the commandements, I thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnes. Honour thy father and thy mother.  
 21. And he saide, all these haue I kept from my youth. 22. Nowe, when Iesus heard that, he sayde vnto him, yet lackest thou one thing: sell all that euer thou hast, & distribute vnto the poore, & thou shalt haue treasure in heauen, & come follow me  
 23. But when he heard those things, he was very heauy: for hee was merueilous rich.

16. Beholde one came. Luke sayeth that hee was a ruler, that is, a manne of great authority, not one of the common people. Though riches get honour, yet it seemeth that he was esteemed as a graue and a good man. And all circumstances being considered, though he is called a young man, yet I thinke he was one of that sorte, which by a sober and chaste life reuerenced the auncient integrity. And hee came not deceitfully (as the Scribes were wont:) but with a minde to learne: and so as well in woordes, as by kneeling down he declared that he reuerenced Christ as a faithfull teacher. But againe, a blinde confidence in his woorkes hindreth him from profiting vnder Christe, vnto whom otherwise he desired to yeelde himselfe to be taught. So at this day wee see some not euill affected: yet will hardly taste the doctrine of the Gospell: because they are caried away I know not with what shadowish holines. Further, that we may iudge the better of the estate of the answer, the maner of the question must be

be noted: for he doth not simply aske by what meanes, or which way he should come to eternall life: but what good should he doe to get it. So hee dreameth of merits, whereby he would make a full recompence for eternall life, wherefore Christ very aptly sendeth him to the obseruation of the lawe, which is the certaine way to life, as I will presently more fully declare.

17. *Why callest thou me good?* I doe not take this reproofe so subtilly as a great parte of the interpreters doe, as though Christe would secretly instruct him of his godhead. For they doe thinke that these wordes doe signifie thus much, as if he should haue said, if thou knowest no higher thing in mee, then a humane nature, thou doest wrong to giue that title of good to me, which belongeth to God alone. Verely I doe grant, to speake properly, men are not woorthy of so honorable a title, no, nor the Angels: for they haue not a drop of goodnesse of themselues, but what they borowe from God. But Christ had no other purpose, then to bring his doctrine into credite: as if hee should haue sayd: thou doest euill to call me good maister, except thou doest acknowledge me to come from God. Therefore the young man is not heere instructed in the essence of the godhead, but is led to beleue the doctrine. He had now already some affection to obedience: but Christe would haue him to goe further, as to heare God speaking. For (as it is the maner of men, of deuils for the most part to make Angels) they doe generally call them good teachers, in whom they see nothing that is good: And these are as prophanings of the gittes of God. Therefore it is no maruaile if Christ to get his doctrine authoritie doth call the yong man back to God. *Keepe the commandements.* Some of the old writers haue corruptly interpreted this place (whom the Papists followed) as though that Christe should teach, that by the obseruatiō of the law we could deserue eternal life. But christ considered not what men could doe: but answereth to the question proposed: what is the righteousnes of works, which the law defineth. And certainly, so it must be holden, that God in his law cōprehendeth the way to liue holily and righteously, wherein perfect righteousnes is contained. Neither did Moses vtter this sentence in vaine, He  $\bar{\gamma}$  doth these shall liue therein. Likewite I call heauen and earth to witnesse, that I haue this day shewed you life. Therefore it cannot be denied, but that the obseruation of the law is righteousnes, whereby life may be obtained, if any man were a perfect obseruer of the lawe. But, because wee are all void of the glory of God, nothing shalbe found in the law but cursing: neither is there any other refuge for vs, then to flie to the free gift of righteousnes. Therefore Paul setteth down two sortes of righteousnes, the one of the lawe, the other of faith: the first he placeth in works, but the secōd in the meere grace of Christ. Whereby we gather that this answeere of Christ was of righteousnes, according to the law: for it was meete that the yong man inquiring of the righteousnes of works, should first bee taught, that no man is accounted righteous, but he  $\bar{\gamma}$  satisfieth the law (which is impossible) that he seeing his own infirmitie might flie to the refuge of faith. Therefore I grant, sith God hath promised the reward of eternall life to the obseruers of his law, this way were to be kept, if  $\bar{\gamma}$  infirmitie of our flie the hindered vs not: but the scripture teacheth that it is our fault, so that it is necessary for vs to haue that by gift which wee cannot obtaine by merites. If any man object that the righteousnes in the law is proposed to vs in vaine, wherto no man can at any time attaine: I answer, it is not in vaine, be-

it is an instruction, whereby we are lead vnto that righteousnes, which is to be had by suite. Therefore Paul, where hee sayth, that the Doers of the lawe are justified by the righteousnesse of the lawe, excludeth all men. Further, this place abolisheth all those fained deuices, which the Papistes inuented for the obtaining of saluation. For they were not onely deceiued in that, y<sup>e</sup> they would binde God vnto them by their good workes, that hee should saue them of dutie or of debt, but while they prepare themselves to doe good workes, the doctrine of the law not regarded, they bend themselves to fained deuotions, as they call them: not that they doe openly refuse the lawe of God: but because they doe preferre the traditions of men farre before it. But what sayth Christ? namely, this worship onely is approued of God, which he prescribeth, because that obedience is more acceptable to him, then all their sacrifices. Therefore who so euer indeuoureth to frame his life to please Christ, while the Papistes are occupied in their triuolous traditions, let him imploy all his indeuour in keeping the commandements of the lawe.

18. *Thou shalt not kill.* It is maruaile when Christ would haue vs bounde to the whole lawe, why he onely toucheth the second table: but hee therefore doth it, because that by the duties of charitie euery mans mind is best discerned what is in it. Godlines toward God is the cheife: but, because that hypocrites doe often counterfeite the obseruation of the first table, they are best tryed by the second table. Therefore we must know that Christ chose those cōmandements, wherein appeareth a testimony of true righteousnes: yet, by that figure Synecdoche, he noteth the whole by a part. There is no matter in that, that hee setteth the commandement of honoring the parents in the last place: for he regarded not to keepe the exact order. Yet this is worthy to be noted, that hee putteth it in the second table, least any man should bee deceiued by that error of Iosephus, who thought that it appertained to the first table. That which is after added in the ende: Thou shalt loue thy neighbour, is nothing diuerse from the former commandements, but it is a generall exposition of them all.

19. *The young man sayde vnto him.* The lawe might haue bene deade to him, when as hee dreamed that hee was so righteous: for, except he had flattered himselfe through hypocrisie, this had bene a very good admonition towards the learning of humilitie, to see his owne blottes and faultes in the gattle of the lawe. But he being drunken with a foolish boldnes, carelessly boasted that he had well discharged his datie euen from his childhoode. Paul confessed that he was in the same case, and that he was perswaded that he so liued so long as hee knewe not the force of the lawe: but after that he felt the power of the lawe, hee was deadly wounded thereby. Therefore Christes answere, which followeth was directed to the affection of the manne. Yet Christe required nothing of him but the commandementes of the lawe: but, because the simple rehearfall of them moued him nothing, he discouereth in other words his secret disease of couetousnesse. I grant it is not commaunded in any place of the lawe, that wee shoulde sell all: but when as the ende of the lawe is to drawe menne to the denyall of themselves, and expressly condemneth lust, wee see that Christe had no other purpose, then to correcte that false perswasion of the young man. For if he had throughly knowne himselfe, at the hearing



ring of the law rehearsed, hee woulde haue confessed himselfe in daunger of Gods iudgement.

Now, because the simple woordes of the lawe doe not sufficiently conuince him of his guiltinesse, hee declaereth the inward sence in other woordes. For if Christ should now require any other thing besides the commaundements of the lawe, he should be contrary to himselfe. He taught euen now that perfect righteousness was comprehended in the commaundements of the lawe: howe therefore should it agree for him to reprocue the law for default? Further, that protestation of Moses, which I cited before had beene false. Therefore christes meaning was not, that the young man wanted one thing besides the obseruation of the law, but one thing in the obseruation of the law. For, though the law doth in noe place compell vs to sell all: yet, because it bringeth all our corrupt lustes to nothing, because it teacheth vs to beare the crosse, because it woulde haue vs to be ready to abyde hunger and penury, the young man is farre from the full obseruation of the same, so long as he is caried away with the loue of his riches. And he saith one thing wanted, because hee had no neede to speake of whoredome and murther. but hee noteth the speciall disease, as if hee should touch the hyle with his finger. And it is to be noted that he doth not only commaund him to sell, but to giue to the poore: for to reiecte riches were of it selfe no vertue, but a vaine ambition. Crates the Theban is commended by the prophane historiographers, because he cast his money and what precious thinge euer he had into the sea, for that he thought hee could not be safe, except hee destroyed his riches. As though it had not beene better for him: to haue bestowed that vpon others, which hee thought superfluous for himselfe. Certainly, when as charitie is the bond of perfection, hee that defraudeth himselfe and others of the vse of money, deserueth no prayse. Therefore Christ doeth not simply commend the selling, but the liberalitie in helping the poore. Christ also vrgeth further the mortification of the flesh, when he saith *follow me*: For he doth not only commaund him to giue him his name, but to put his shoulders to the bearing of the Crosse, as Marke doeth expressely expound it. And it was meete that hee should be thus launced: because that when hee was at home, hee was wont to liue pleasantly vnder the shadow and in idlenesse, he had neuer conceiued, or had taste very little, what it should meane to crucifie the old man, and to tame the lusts of the flesh. But the Monkes are too ridiculous, while vnder pretence of this piase, they challenge to themselues the taste of perfection. Firste, it is easie to vnderstand, that it is not commaunded to all menne without difference to sell all. For the husband-man, which is accustomed to liue of his labour, and thereby to nourish his children, should sinne, if hee should sell this small portion of land, not being compelled thereto by necessitie. Therefore it is better to keepe that, which God hath put into our handes, so that wee doe modestly and thriftily maintaine our selues and our household, and giue some part to the poore, then wastefully to spoyle all. But what a goodly selling is this, which the Monkes doe so much brag of? When as a great number, which can not finde foode at home, thrust themselues into monasteries, as into swines sties full stuffed. All men doe carefully spare from themselues, that the idle bellies might be fatted with other mens bread.

A notable change surely, when they being commaunded to giue to the poore that which they rightly possesse, they are not content with their owne, but take away other mens.

**M A R. 21.** *Iesus beheld him, and loued him.* That which the Papistes do hereof gather, that good morall woorkes, (which are not wrought by the instinct of the spirite, but goe before regeneration) doe of right deserue, is too childish a deuise. For, if they gather a desert of the loue of God, we may say that frogs and flies doe deserue: because God loueth all his creatures, without exception. Therefore it is needfull to distinguish the degrees of loue. In respect of this present place it shall bee sufficient to know that God loueth none with a fatherly loue, but his owne sonnes, whom he hath regenerate with the spirit of adoption: and by this loue it commeth to passe, that they shall be approued before his tribunall seate. According to this sence, to be beloued of God, and to be iustified before him are both one in signification. But God is sayd somtimes to loue them, whom he neither alloweth nor loueth: for because the preseruati- on of mankind is acceptable vnto him (which consisteth in iustice, equity, mo- deration, wisdom, faith, and temperance) he is said to loue the publike vertues: not that they doe merit saluation or grace: but because they tend to that ende, which he alloweth. In this sence, according to diuers respects, he loued & ha- ted Aristides & Fabritius: for in as much as he had adorned them with an out- ward righteousnes, & that for the common good, hee loved his owne worke in them: yet, because the heart was corrupt, that outward shew of righteousnesse auailed them nothing to the obtaining of righteousnes. For we know that the hearts are purged onely by fayth, & that the spirit of vprightnes is giuen only to the mébers of christ. So the questió is answered, how it could be that christ shuld loue a man that was proud, and an hipocrite, when nothing is more odious be- fore God then these two vices. Neither is it any absurditie that God shuld loue that good seede, which he put into some natures, so that he yet reiecteth the per- sons and the woorkes for their corruption.

**M A T. 22.** *Hee went away sorrowfull.* The departure sheweth at length how farre the young man was from the perfection, whereto Christ called him. For how cometh it to passe that he withdraweth himselfe from christes schoole, but because it was a grieffe to him to forsake his riches? But if we be not ready to beare penury, it is euident that luste doeth yet raigne in vs. And this is that, which I said before, that Christ commaunded to sell all, was not an ad- dition to the lawe, but a tryall of the sinne that lay hid. For as euery man is more giuen to this or to that sinne, so by the reprehending of the same he is the more layde open.

Further, this exámple teacheth vs that to continué constantly in christes schoole, it is conuenient to renounce the flesh. This young man departed from Christ, who brought with him both a desire to learne, & modesty: because it was hard for him to leaue that vice, wherewith he was acquainted. The same shall befall to vs, except the sweetnes of the grace of Christ do make all the intisements of the flesh vnfaury to vs. Whether this temptation were but for a time, so y<sup>e</sup> the yong má afterward repented, it is vnknowne: yet by coniecture it is probable, that he was drawne away by his couetousnesse, that he should not profit any thing.

Mathew. 19

Mar. 10.

Luke 18

<p>23. Then Iesus sayd vnto his disciples, verely, I say vnto you, that a rich man shall hardly enter into the kingdome of heauen</p>	<p>23. And Iesus looked round about and said vnto his disciples, howe hardly do they that haue riches enter into the kingdome of God?</p>	<p>24. And when Iesus saw him sorrowfull, hee sayde, with what difficulty shall they that haue riches enter into the kingdome of God?</p>
<p>24. And againe I say vnto you, it is easier for a Camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.</p>	<p>24. And his disciples were astonied at his wordes. But Iesus answered againe, and sayde vnto them, Children, howe hard is it for them that trust in riches, to enter into the kingdome of God?</p>	<p>25. Surely it is easier for a Camell to goe through a needles eye then for a rich man to enter into the kingdome of God.</p>
<p>25. And when his disciples heard it, they were exceedingly amased, saying, who then can be saued?</p>	<p>25. It is easier for a Camell to goe through the eye of a needle, then for a riche man to enter into the kingdome of God.</p>	<p>26. Then said they that hearde it, and who then can bee saued?</p>
<p>26. And Iesus beheld them, and sayde vnto them, with men this is vnpossible: but with God all thinge are possible.</p>	<p>26. And they were much more astonied, saying with themselues who then can be saued?</p>	<p>27. And hee sayde, the things which are vnpossible with men, are possible with god</p>
	<p>27. But Iesus looked vpon them and sayde, with men it is impossible but not with God: for with GOD all things are possible.</p>	

23. *A rich man shall hardly enter.* Christ doeth not declare how noysome and deadly a plague couetousnes is, but also howe great hinderance riches doe bring. Marke affwageth the sharpnesse of the saying, while he applyeth it onely to them which put their trust in riches. But I thinke that the former sentence is rather confirmed by these words, then corrected: as if he should say, that it should not seeme maruailous to them, that riche men haue so harde entrance into the kingdome of heauen: for it is a common disease almost of all men, to trust in their riches. This doctrine is also very profitable for all men: namely, to rich men, as that they being admonished before of their danger, should take heede: to poore menne, that they shoulde bee content with their estate, and not so couetously desire that, which will bee more to their harme then to their gain. It is certaine that riches of it selfe do not hinder vs frō following: but (such is the corruption of man) that they which haue abundance canne scarcely escape from drowning themselues therein. So that they which flow with riches are holden bounde by Sathan, as it were in chaines, that they shoulde not looke vp into heauen: nay, they entrench, binde and enthrall themselues wholly to the earth. The similitude of the Camell, which hee addeth a little after, amplifieth the difficultie. for it declareth that rich men do swel & are more puffed vp with pride & vaine boldnes, so that they cannot suffer theselues to be brought into such straites, as God doth keepe his children.

I thinke that by this word *Camel* is rather noted a great rope for a ship, then a beaſt.

25. *And when his diſciples heard it.* The diſciples doe maruaile: for this ſhould not make vs a litle carefull, conſidering h̄ riches do ſtop vp the entrance into the kingdome. For which way ſoeuer wee ſhall turne our eyes, a thouſand ſtops wil ſet themſelues againſt vs. But let vs note that they were ſo amafed, that yet they fled not from the doctrine of Chriſt. He of whom mention was made euen now dealt otherwiſe: for the ſtraightnes of the commandement ſo feared him, that he diuorced himſelfe from Chriſt: but though theſe men bee amafed, and doe aſke who then can be ſaued, yet they bende not their courſe an other way, but deſire to vanquiſh the doubtfull hope. So it ſhall profit vs to feare the threatninges of God, ſo oft as hee denounceth any hard or fearefull thing: ſo that our mindes faint not, but rather be ſtirred vp.

26. *With men this is impoſſible.* Chriſt doeth not altogether ſet their mindes free from all care: becauſe it was profitable for them to vnderſtand how hard it is to aſcend into heauen. Firſt, that they might employ all their endeouours to this purpoſe: then, that they diſtrusting themſelues might ſeek for helpe from heauen. Wee ſee how ſluggiſh and careleſſe we be. What ſhould befall, if the faithfull ſhould thinke that they ſhould walke pleaſantly, through a ſoſte and pleaſant plaine, for recreation? This therefore is the cauſe, why Chriſt doth not extenuate the danger (that he might thereby put his diſciples out of feare) but rather increaſeth it. For, whereas before he had onely ſayd that it was hard, now he ſayth, it is impoſſible.

Whereby it appeareth that they are very prepoſterous teachers, which are ſo afraid to ſpeake hardly, that they giue libertie to the ſluggiſh fleſhe. But it were better to follow the rule of Chriſt, who ſo tempereth his ſpeech, that he might teach men that are throwne downe in themſelues, only to reſeſt themſelues in the grace of God, and withall that hee might ſtirre them vp to prayers. So hee doth wiſely helpe the infirmity of men, not by attributing any thing vnto them but by ſtirring vp the mindes to hope in the grace of God. And by this anſwer of Chriſt is that generall rule reſalled (which the Papiſts gathered out of Hierome.) Who ſoeuer ſhall ſay that the law is hard to be kept, let him be accurſed. For Chriſt doth plainly declare, that it is not poſſible for men to keepe the way to ſaluation, but ſo far as the grace of G O D doeth helpe and directe them.

Mathew. 19.

Marke 10.

Luke 18.

27. Then answered Peter, and ſaide to him, Behold, we haue forſaken all, and followed thee. what ſhall wee haue?

28. And Ieſus ſayd vnto them, verely I ſay to you, that

28. Then Peter beganne to ſay vnto him, Loe, wee haue forſaken all, & haue followed thee.

29. Ieſus answered and ſaid, verely I ſay vnto you, there is no man that hath forſaken

28 Then Peter ſaid, Loe, we haue left all, and haue followed thee.

29. And he ſayd vnto them, verely I ſay vnto you, there is no man that hath left houſe, or parents, or brethre, or wife, or chil-

<p>that when the sonne of man shall sit in the throne of his maiestie, yee which followed mee in the regeneration, shall sitte also vppon the twelue thrones, and iudge the twelue tribes of Israel:</p> <p>29. And whosoener shall forsake houses, or brethren, or sisters, or father or mother, or wife, or children, or landes, for my names sake, he shall receiue an hundred folde more, and shall inherit euerlasting life.</p> <p>30. But many that are first shall be last, and the last shall be first.</p>	<p>saken house, or brethren, or sisters, or father, or mother, or wife or children, or landes for my sake &amp; the Gospels.</p> <p>30. But hee shall receiue an hundred folde, now at this present: houses, and brethren, and sisters, and mothers, and children, &amp; landes with persecutions, and in the world to come life euerlasting. But manie that are first, shall be last, and the last first:</p>	<p>children for the kingdom of Gods sake.</p> <p>30. Which shall not receiue much more in this worlde, and in the world to come life euerlasting.</p> <p style="text-align: center;">Luke 22.</p> <p>28. And ye are they which haue continued with me in my temptations.</p> <p>29. Therefore I appoynt vnto you a kingdom, as my father hath appoynted vnto me</p> <p>30. That ye may eate &amp; drinke at my table in my kingdom, and sit on seates, and iudge the twelue tribes of Israell.</p>
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Peter doth secretly compare himselfe and the other disciples with that rich man, whome the worlde had alienated from Christ: And because they led a poore and wandring life not without reproofe and troubles, neither did there appeare any shew of a better estate in time to come: hee demandeth, and not without cause, whether they haue left all, and followed Christ in vaine. For it were an absurd thing for them to be spoyled, and not to be better recompenced by the Lord. But what were those all things? For, when as they were base & poore men, they scarce had a house to leaue: therefore this bragging might seeme to be ridiculous, And certainly experience sheweth how greatly men doe commonly esteeme of their duties towardes God. As at this day they which were almost ready to begge in popery, doe proudly cast forth that they haue lost much for the cause of the Gospell: yet the Disciples may be excused, for though their estate was neuer gorgious, yet they liued at home of their handie occupations, as the richest of them all. And wee know that poore menne accustomed to a quiet and honest life, are hardlyer drawne from their wiues and children, then those men, which are caried by ambition, or that are drawn hether and thether with the blast of prosperitie. And except there had been some reward layd vp for them, they did very fondly to change the maner of their life. But as they were in this behalfe to be excused, yet herein they offended, that they desire now to see triumph, when they had not yet gone through the warfare.

If at any time wee doe loath and be vnpatient, that the time or triumph is delayde, let vs learne first to consider the solaces, wherewith the Lorde asswageth the bitternesse of the crosse in this worlde: then to stirre

vp our selues with the hope of eternall life. For in these two pointes is the answer of Christ contained:

**M A T. 28.** *Verely, I say vnto you.* Least the Disciples should thinke they had lost their labour, and repent them of the course they had begun, Christ teacheth them that the glory of his kingdome, which as then was hid, should be reuealed as if he should say, there is no cause why you should faint at this your base estate. For I, who doe scarcely lie amongst the meanest will at the length ascend into a throne of maiestie. Therefore beare a litle, vntill the time of manifesting of my glory shall come. But what doth he then promise them? Namely, that they shall be fellowes of the same glory. For by giuing them thrones, wherein they should iudge the twelue tribes of Israel, he compareth them to Ambassadors, or to cheife counsellors and presidentes, which haue the cheife seates in the king's assembly. Wee know that the Apostles were chosen twelue in number, that so it might be declared that God by the sending of Christ would gather together the dispersed remnantes of his people. This was the cheife dignitie, but as yet it was hidden: therefore Christ deferreth their desires vnto the last manifestation of his kingdome that then they might receiue the fruit of their election. yet it is not to be doubted, but that Christe spake in this place of the latter day. *In the regeneration.* Some doe referre this point, to that which followeth in the text. So regeneration should be nothing else but the newnesse, which should follow our restoring, while that which is mortall shall be swallowed vp of life, and our weake body shall be made like to the heauenly glory of Christ. But I doe rather referre this regeneration to the first comming of Christ, because the world then began to be renewed, and the Church sprang vp out of the darknesse of death into the light of life. And this manner of speaking is found euery where in the Prophets, and doth very well agree with the circumstance of this place. For the renewing of the Church so often promised, made them hope, for some great happines, when as the Messias should appeare. Christ, therefore that he might take away that error, distinguisheth betwene the beginning & the end of his kingdome:

**L V K. 28.** *You are they.* Though Luke seemeth to report this speech of Christ diuersly, and as if it were spoken at an other time: yet I thinke not otherwise, but that it appertaineth to this time. Neither is there set downe a continual Sermon or speech of christ, but diuerse sentences set together without regard of y<sup>e</sup> order of the time, as shall againe be sayd a little after. But he vseth mo words then Mat. for sith the Apostles followed him in his temptations, and continued constant, he sayth that they shall be partakers with him of his glory. It is demanded what he meaneth by these temptations? I thinke that he meant those troubles, where with God generally exercised him and his Apostles. And hee doeth very aptly vs<sup>e</sup> this word *Temptations*: for euen according to the sense of the humane nature his faith and patience was proued.

**29.** *I appoynted vnto you a kingdome.* He doth not onely make them rulers here. but kinges, for hee imparteth with them the kingdome which hee receiued of his father. But there is a greate vehemency in that worde *I appoynt*, that they shoulde not with a rashe and hotte desire make too much haste to possesse.

possesse that kingdome, whereof hee onely had the lawfull authoritie of ordaining: and he exhorte th them to patience by his example. For though his father had made him a king, yet he is not presētly placed in his glory: nay he humbled himselfe, and through the shame of the crosse hee obtained the kingly honour. To eate and to drinke vppon his table is metaphorically put for this, that they should be followers of all his glory.

**M A T. 29.** *Who soeuer shall forsake.* After hee had stirred vp their mindes to hope for the life to come, he also encourageth them with present comforts, and cōfirmeth and strengthneth them to beare the crosse. For though God suffereth his to be much afflicted, yet he doth neuer forsake them, but hee will recompence their sorrowes with his helpes. Neither doth he onely speake to his Apostles, but taking this occasion, hee generally directeth his speech to all the godly. This is the summe: they that shall willingly lose all things for Christes sake, shall yet euen in this life be more blessed then if they had kept all, but the cheife reward is laid vp for them in heauen. Yet that promise of recompensing of an hundred fold, seemeth not to agree with that we see in experience. For they which for the most part are spoyled of parents, or children, and other kinsmen, or are deprived of their wiues, and robbed of their goodes for the testimonie of Christe, are so farre from recouering their owne goods, that as people without company and forsaken, they should painfully and hardly trauell in banishment with great want and poverty. I answer, if any man do rightly esteeme the present grace of God, wherewith he comforteth and lifteth them vp in their miseries, he will grant that is rightly preferred before all the riches of the world. For though the vnfaithfull doe flourish, yet becaute they know not what shall become of them to morow, it is necessary that they should alwayes be doubtful and afraide: neither can they otherwise enjoy their pleasures, but that after a sorte they are amazed at themselves. In the meane season God maketh his merrie, so that the litle good, which they enjoy is more worth vnto them, and farre more pleasant, then if without Christ great aboundance of goods should flowe vpon them. In which sense I take that word was added in Marke *with persecutions*, as if Christ should haue saye. though the godly in this worlde doe alwayes suffer persecutions, and that the crosse doeth alwayes cleaue as it were to the backe of them: yet the fauce of Gods grace is so sweete, which maketh them so merry, that their estate is more to be desired then the pleasures and dainties of kings.

**30.** *Many that are first.* This sentence was added to teach vs to shake off the sluggishnes of the flesh. The Apostles hastied now to their euard when as they were scarce come soorth into the race. And we all are of this disposition almost, that if we haue passed one month in seruice, we all desire to be rewarded and set at liberty, as if wee had beene very seruiceable soldiours, and hadde well demeaned. But Christ exhorte th them that beganne well to goe on forward courageously, and withall he warneth them that runne, and beganne very trustly, that they shall auaille nothinge, if they faynte in the middelt of the race. As Paule also declarcth, all that runne, obayne not the pryce, 1 Corinthians, 9. 24. And in an other place by his owne example, that they shoulde forgette those thinges which are behinde, and to endeour to the

other parte of the course, which is before. Philipphians, 3. 13. Therefore as ofte as wee doe thinke of the heauenly crowne, it becommeth vs to be pricked forward as it were with newe spures, that we become not duller hereafter.

Matth. 20.

Marke.

Lanke.

1. For the kingdome of heauen is like vnto a certaine housholder, which wente out at the dawninge of the day, to hyer labourers into his Vinegarde.
2. And he agreed with the labourers for a penny a day, and sent them into his vineyard.
3. And he went out about the third houre, & saue others standing yll about the market place,
4. And sayd vnto them, goe yee also into my vineyard, and what soeuer is right, I will giue you: & they went their way.
5. Againe hee went out about the sixt or nynt houre, and did likewise.
6. And he went about the eleventh houre, and found other standing idle, and said vnto them, why stand ye here all the day idle?
7. They sayde vnto him, because no manne hath hyred vs. He sayd to them, go ye also into my vinegarde, and what soeuer is right, that shall yee receiue.
8. And when euen was come, the maister of the vineyard said vnto his stewarde, call the labourers, and giue them their hyre, beginning at the last, till thou come to the first.
9. And they which were hyred aboute the eleventh houre, came and receiued every manne a peny.
10. Nowe, when the first came, they supposed that they should receiue more, but they likewise receiued every man a peny.
11. And when they had receiued it, they murmured against the maister of the house:
12. Saying, these last haue wrought but one houre, & thou hast made them equall vnto vs, which haue borne the burden and heate of the day.
13. And he answered one of them, saying, friend, I doe thee no wrong: didst thou not agree with mee for a peny?
14. Take that which is thine owne, and goe thy way: I will giue vnto this last, as much as to thee.



15. Is it not lawefull for mee to doe as I will with mine owne? Is thine eye euill, because I am good?  
 16. So the last shall be first, and the first last: for many are called, and few are chosen.

Sith this parable is nothing else but a cōfirmation of the sentence going next before, *The first shall be last*, let vs now see how it is to be applyed. Some interpreters doe gather this to be the summe of it. Because the heavenly inheritance is not obtayned by merites of workes, but is giuen freely, they shall bee all equall in glory. But Christe doeth not dispute eyther of the equalitie of the heavenly glory, or what the estate of the godly shall be: but he only sayth this, that there is no causē why they, which are first in time, should glory or bragge ouer others. For the Lord as oft as he please can call them, whom hee seemed to neglect for a time, & eyther to make them equall, or to preferre them before them which were first.

It should be but foolish curiositie, if any man would exactly discusse all the particular poyntes of this parable. Therefore no more must bee sought, then it was Christes purpose to deliuer. Also we haue shewed already, that he applied himselfe to no other ende, but to prouoke his as it were with continuall spurres to goe forward. We know that sluggishnes doth for the most part arise of too much confidence. So it commeth to passe, that many as if they had got to the ende of the race, doe faint in the midst of the course. Therefore Paule commaundeth vs to forget those thinges, which are behind vs, that we considering what there is yet remaining for vs, shoulde prepare our selues to runne lustily. Yet it shall not bee hurtfull to run through the wordes, that the doctrine may thereby more euidently appeare.

1. For the kingdom of heauen is like. The meaning is, that the same account is to be made of the calling of God, as if any man should hire labourers in the morning for certaine wages, to dresse his vineyard, and then should afterwards send some without couenant, to whom he yet giueth like rewarde or hire. And hee doth therefore make mention of the kingdom of heauen: because he compareth the spirituall life to the earthly, and the reward of eternall life to money, where with men are paid their wages for their labours, which they haue done. Some do subtilly apply this place, as if christ should distinguish between thee Iewes & the Gentiles: for they say that the Iewes were called at the first houre, and had a rewarde promised by couenant: because the Lord promised them eternall life, vpon condition if they performed the law. But in calling of the Gentiles, there was no couenant made especially of workes: because saluation was giuen them freely in Christ. But all these subtilties are to no purpose: for there was no difference in the couenant which God made, but onely in the time, for that they which went into the vineyard in the euening, receiued the same rewarde as they did, which came first. For though God in times past promised in the lawe a rewarde of workes to the Iewes: yet, wee knowe that this tooke not effect: because that no man coulde at any time obtaine saluation by his owne merites. Why then (shall some man say) doth Christ expressly make mention of a couenant, speaking of the first, and sayeth nothing of it when hee speaketh of the other? Namely, that hee might teach that no manne is iniuried by this.

that the latter haue as much honour, as if they had beene called at the first. For in proper speech hee oweth nothing to any man: and of his own right he challengeth of vs (whom he hath tyed vnto himselfe) what (soeuer obedience we are able to yeelde vnto him. But, because he doth freely offer vs a rewarde, hee is sayd to hyre our labours, which otherwise are due to him. Heereof it cometh to passe, that he also calleth the crowne, which he giueth vs freely by the name of a rewarde. Furthermore that he might declare that we haue no cause to quarrell with God, if hee ioyne others with vs, which came long after vs, as fellowes in honour, he boroweth the similitude of the custome of men, who first doe agree of the wages, beefore they sende the labourers to worke. But if any man will hereby gather, that men are created to labour, and that euery man hath his charge inioyned him of God, that men should not be slouthfull and idle, he shall not wrest Chrittes wordes at all. Also it may be gathered, that our whole life is vnprofitable, and may rightly bee condemned for slouthfulnes vntill th wee frame our liues according to the commandement and calling of the Lord. Whereof it followeth that they auayle nothing in toyling, which do rashly take vpon them this or that kinde of life, and waight not for the allowance of their calling from God. Lastly, it is to be gathered out of the wordes of Christ, that they do please god, which do labor to profite the brethren. It seemeth that a peny (which is soe what more in value then foure French Caroleys) was the ordinary hire for a dayes worke. The houres 3, sixe and nine are therefore mentioned: because that the day was wont in times past to be deuided from sunne rising to sunne setting into twelue houres, so was there an other diuision of the day by three houres: so againe did they deuide the night into foure watches. Therefore the eleuenth houre signifieth the end of the day.

8. *And when euen was come.* There is no mysterie to be sought in this, that the maister commandeth to begin at the last, as though God would crown them first, which were in course of time last. For this deuise should not agree with the doctrine of Paule, who sayth, that they, which remaine at the coming of Christ, shall not preuent them, which slept before in Christ, but shall follow.

Christe nowe in this place setteth it downe in a diuers order: because hee coule not otherwise declare (that which hee after added) that the firste murmured, because they had no more giuen them. Note also that he doth not say that there shoulde be such murmuring at the latter day, but onely denieth that there shalbe any cause of murmuring. For the fained person, which hee bringeth in, in the similitude, giueth no small light to this doctrine, that the liberallie of God is subiect to no complaintes of men, though he adorne with large rewardes the vnworthie, they haue deserued nothing. In vaine therefore doe some imagine, that the Iewes were reprod in these wordes, who were malicious and enuious against the Gentiles. For it were absurd to make such equall in rewarde with the Sonnes of God. And this wickedness lighteth not vpon the faithfull so to murmure against GOD. But the meaning is plaine, that it is free for GOD, sith hee defraudeth no man of his iust rewarde, to bestowe vpon them, whome he lately called with a rewarde, which was vnderferued.

18. So the last shall be first. Hee doeth not heere compare the Iewes with the Gentiles, as he doth otherwhere: nor the reprobate, which fall away from the faith, with the elect, which dee perseuer. Therefore the sentence which is added by some, *Many are called, but few are chosen*, doth not agree with it. Christe only willed, that as any man is called before others, so he would runne the race with more diligence: then he exhorteth all men to modestie, that some should not preferre themselues before others, but that they should willingly admit the to the common price. The Apostles, because they were the first frutes of the whole Church, seemed to challenge some notable thing to themselues: and Christ denyed them not, but that they shoulde sit as iudges to iudge the twelue tribes of Israel. But least ambitio or vaine confidence in themselues shuld make them swell, they were withall to be warned, that others which were called long tyme after them, should be partakers of the same glory: because God is bound to no man, but calleth freely whom soeuer hee pleaseth, and giueth vnto them that are called, such reward as pleaseth him.

Matth. 10.	Marke 10.	Luke 18.
17. And Iesus went vp to Ierusalem, and tooke the twelue disciples aparte in the way, & said vnto the,	32. And they were in the way, going vp to Ierusalem: and Iesus went before them, and they were amazed, and as they followed, they were as frayde, and Iesus tooke the twelue againe, and began to tell them what things shuld come to him.	31. Then Iesus tooke vnto him the twelue, & said vnto them, beholde, wee goe vp to Ierusalem, and all things shalbe fulfilled to the sonne of man, that are written by the Prophets.
18. Behold, wee goe vp to Ierusalem, & the sonne of man shalbe deliuered vnto the chiefe Priestes, & vnto the Scribes, and they shal codeinne him to death	33. Saying, beholde, wee goe to Ierusalem, and the sonne of man shalbe deliuered vnto the high Priestes, and Scribes, and they shall codeinne him to death, and shal deliuer him to the Gentiles.	32. For he shall be deliuered vnto the Gentiles, and shal be mocked, and shalbe spightfully entreated, and shalbe spitted on.
19. And shal deliuer him to the Gentiles, to mocke, & to scourge, and to crucifie him: but the third day he shall rise againe.	34. And they shall mock him, and scourge him, and spitte vpon him, and kil him: but the third day hee shall rise againe.	33. And when they haue scourged him, they wil put him to death: but the third day hee shall rise againe.
		34. But they vnderstood none of these things: and this saying was hid fro them, neither perceiued they the thinges which were spoken.

Though the Apostles had bin taught before how the Lord should depart, yet because they had not profited as was meet, he rehearseth now againe, that which he had often saide. Hee seeth that the day of death draweth neere: yea, that the time is now at hand, whē he should offer vp himselfe to be sacrificed. & he seeth his disciples not only afraid, but euē astonied with a blind feare. Therefore he exhorteth the to constancy, least they would faint at the temptation. Further, he confirmeth them two wayes, For in that he telleth them before what shoulde

come to passe afterwarde, hee doeth not onely strengthen them, least they being compassed with so iaine troubles not looked for, shoulde be ouer throwne: but hee opposeth the manifestation of his Godhead against the offence of the crosse, least that shorte time that hee shoulde be throwne downe shoulde discourage them, whereas they shoulde be perswaded that he was the sonne of God: and therefore the conquerer of death. The seconde reason hee vseth to confirme them, is gathered of the neerenesse of the resurrection. But it is good to looke neerer into the words. Marke declareth that which the other two conceale, and as well the Apostles as other their companions, were heauy, and afraid, before that Christe tooke his Apostles aparte, and tolde them, that hee went presently to the sacrifice of death. But it is vncertaine why they were thus afraid, except it was because they had tryed before, that they had great aduersaries at Ierusalem. Therefore they had rather that Christe shoulde take his ease in some backe place, out of the reach or cast of the darts, then willingly to offer himselfe into the handes of so deadly enemies. And though this feare was many wayes corrupted, yet this was no small token of obedience and godliness, that they followed Christe. It had bene much better, if they had followed gladly and cheereully whether soeuer the sonne of God would haue led them. but this reuerence is prayle worthy, that they had rather abide troubles, themselues, then they would forsake him.

17. *Hee tooke the twelue.* It might seeme merueilous, when as all had neede of comfort, (for they were all afraid) why hee made onely the twelue priuy of his secreete. But I thinke that he would not therefore speake of it openly, least the rumor thereof shoulde be spread far abroad before the time. Further, when as hee hadde no hope of good to bee wrought presently by his admonition, hee thought it sufficient to commit the same to a fewe which shoulde afterwarde be witnesses of the same. For, as the seede cast into the earth, doeth not presently bring forth fruite, so we know that Christ spake many things to his Apostles, which brought not forth fruit presently. If that hee had admitted all without choyce to this speach, it might haue bene that many for feare would haue fled away, and haue filled the common peoples eares with this rumor. So the death of Christ should haue bin without glory, which he so rashly seemed to go vnto. Therefore he speaketh secretly to his Apostles: & yet he chole not thē as such as were fit to profit thereby, but (as I touched euen now) that they might afterward be witnesses of the same. But Luke dealeth more fully in this behalfe: for hee doth not only declare that Christ foretold these things, which were at hand: but the doctrine which he added withal, that those things, were fulfilled in the sonne of man, which were written by the Prophets. For this was the best remedy to overcome the temptatiō to haue some marks or notes euen in the shame of the crosse, wherby the prophets had noted the promised saviour. Now it is not to be doubted, but that the Lorde shewed also out of the Prophets, what profit they should hope for by his death. For the Prophets doe not onely teach that Christ should suffer: but they adde the cause, that he might reconcile the world to god.

18. *Beholde, wee goe vpp to Ierusalem.* Heereby wee perceiue that Christe was armed with diuine force for the conquering of the terrors of death. who witting & willing hastened to meete death. For why shuld he without cōpulsion  
gce

goe to that bloody butchery : but because the inuincible power of the spirite, vanquishing feare, hadde exalted him aboue all humane affectiōs. But in that he toucheth the circumstances more nearly, he doth therein giue a more euident declaration of his Godhead. For he could not by his humanity gesse, that after he was condemned of the Priests and Scribes, hee should bee deliuered to the Gentiles, that being entreated with spittinges vpon, and other reproches, he should be beaten with whips, and at length be caried to the punishment of the crosse. And it is to be noted, that though the Lord knew the infirmity, yet hee would not hide the most grieuous offence. For as we sayde before, there could nothing haue befallen more to the shaking of the mindes of the godly, then to see all the holy order of the Church against Christ. Yet to deceiue or to beare with their infirmity, he spareth not, but doth freely declare the matter it selfe, & sheweth the maner how to ouercome the temptatiō. that is, that they shuld certainly looke for the resurrection : but because it was necessary that he shuld first die, he appoynteth thē by hope in the meane season to waite for their triumphe.

24. *But they vnder stood none of these things.* What blockishnes was this not to vnderstand those things which Christ tolde them so plainly and familiarly, of no high nor hidden matter: but such, as they of theiues might haue conceiued some suspition of. But here it behooueth also to remember, that which I spake other where, they were therefore holden in so great ignorauce, because that when they had imagined that they should haue a ioyfull & a happy iourney, they accounted it for a great absurdity, that Christ should so reprochfully bee crucified. Whereby wee gather how much the mindes of men are bewitched with such false imagination, wherefore we must be the more heedfull, least we being tangled with such deuises, become blinde in the light.

Math. 20.

20. Then came to him the mother of Zebedeus children, with her somes woorshipping him, and desiring a certaine thing of him

21. And he sayde vnto her, what wouldest thou? She sayde to him: Graunt that these my two sonnes, may sit the one at thy right hand, and the other at thy left hand in thy kingdom.

22. And Iesus answered and sayde: yee know not what yee aske. Are yee able to drinke of the cup that I shall drinke of, and to be baptised with the baptisme that I shall be baptised with? They said to him, we are able.

23. And he sayd vnto them. ye shall drinke in deede of my cuppe and

Marke 10.

35. Then Iames and Iohn, the sonnes of Zebedeus came vnto him saying: Maister, wee woulde that thou shouldst doe for vs that wee desire.

36. And he said vnto them: what would you I should doe for you?

37. And they said vnto him: grant vnto vs, that wee may sitte one at thy right hand, & the other at thy left hand in thy glory.

38. But Iesus sayde vnto them: you know not what you aske. Canne yee drinke of the cuppe, that I shall drinke of, and be baptised with the baptisme that I shall be baptised with?

39. And they sayd vnto him: wee can. But Iesus sayd vnto them, yee

L 15

Luke.

(shall)

and shall be baptised with the baptisme that I am baptised with: but to sit at my right hand, and at my left hand, is not mine to giue: but it shall bee giuen to them, for whom it is prepared of my father.

shall drinke in deede of the cuppe that I shall drinke of, and bee baptised with the baptisme wherwith I shall be baptised. 40. But to sitte at my right hand, & at my left is not mine to giue: but it shall be giuen to them, for whom it is prepared.

This history containeth a notable spectacle of the vanity of man. For it teacheth that true & godly zeale is often mixed with ambition or some other corruption of the fleshe: so that they which follow Christe, doe looke some other where then becommeth them. Further, they doe wander farre out of the way, which are not content with Christ alone, but seeke this thing or that thing besides him and his promises. Neither is it sufficient to apply the mind simply to Christ at the first, except there be alwayes a continuance of the same puriue: because that corrupt affections doe often creepe vpon vs in the midste of the race, and draw vs backe into some crooked path. As it is credibly to bee supposed that Zebedeus two sonnes professed Christ sincerely at the first: but when they saw themselves in no small credit with him, and here mention made that he is toward a kingdom, their mindes are presently carried to a wicked desire, and they loath to remaine simply in their office. If this befalleth to the two chiefe disciples, it behooveth vs to walke very carefully, if we will not fall from the right course. Especially where any apt occasion offreth it selfe, heed must be taken least the couetousnes of honours shuld infect or poyson the desire of godlines. But though Mat. & Mark do somewhat differ in words, yet they agree in the substance of the matter. Mat. sayth that Zebedeus wife came & made request for her sonnes, that they might be placed first in the kingdom of Christ. Mark bringeth in them making the request themselves. But it is probable that they being ashamed to do it themselves, did craftily set their mother forwardes, who might the more boldly demand it. But that the motion came from them, it is gathered of this, that Christ answereth them, and not the mother. Also that the mother humbly shewed that she had somewhat to aske, before she would utter what she had in her minde. And they also in Marke doe generally condition, that they would haue graunted them what soeuer they shoulde desire. This fearefull insinuation testifieth that they thought euill of it themselves.

21. *In they kingdome.* This was praise worthy in Zebedeus sonnes, that they hoped for some kingdome of Christ, whereof there appeared not then so much as the least shew. They see him despised vnder the base state of a seruant, yea they see him despised and loathed of the world, and subiect to many reproofes: yet they perswaded themselves that shortly he shoulde bee a glorious king, because hee had so taught them. Sure a singular example of faith: but we perceiue hereby how quickly the pure seede degenerateth into corruptions, as soone as it is settled in our hearts: for they imagined the shadow of a kingdom, & presently they fall away and seeke for the chiefe rouses. Therefore, sith this wicked & vile

coue-

couetousnesse sprang after a generall beginning of faith, which of it selfe was worthy to be prayfed, we must pray vnto God that he would not only open the eyes of our minds, but also that he would continually direct vs, and hold vs in the right way. He must also be intreated, that he would not onely giue vs faith, but that he would keepe vs pure from all mixture.

22. *You know not what you aske.* This their folly is to be condemned into two poyntes: first, for that they ambitiously desired more then was meete, then for that they imagined a vaine fantasie in stead of the celestiaall kingdom of Christ. Concerning the first, whoeuer not satisfied with Gods free adoption desireth to be aloft, goeth beyond his calling, and by thrusting himselfe in, further then is meete, becommeth vnthankfull vnto God. Nowe it were too ouerthwart a course to measure the spirituall kingdom of Christ, by the vnderstanding of our flesh. And certainly, the more such idle speculations doe delight mans vnderstanding, so much the more they must be auoided: as see the bookes of the sophisters, full of such vaine deuises.

*Can you drinke of the cup.* That he might reprove their ambition, and withdraw them from their corrupt desire, he setteth before them the crosse, and all the trouble which the children of God must passe through. As if hee should haue sayd: haue you so much leisure from the present warfare, that you now appoint an order for the glory and pompes of the triumph? For if they had bene earnestly giuen to follow their calling, they had neuer giuen place to this wicked imagination. Wherefore Christ in this sentence commandeth them which doe greedily snatch at the price before the time, to bee occupied in meditating the exercises of godlinesse. And certainly, ambition is best suppressed with this bridle, because that our estate is such while we wander in this world, that it behoueth vs to shake off those vaine delights: the enemy sometime setteth vpon vs with secret sleights, and those very many, and sometime he assaulteth vs with open force. Is not he worse then a foole, who amongst so many deaths doeth carelessly delight him in a fantasied triumph? The Lord commandeth his to be sure of the victory, and to triumph in the midst of death, because that otherwise they should not be encouraged to fight manfully: but it is one thing for a man in hope of a reward promised from God, to bend himselfe to fight chearefully: and to apply himselfe with all his force to this purpose: and it is another thing for men vnmindfull of the warres, forsaking the enemy and neglecting the dangers, to runne before vnto the triumph: which should haue bene wayted for vnto the time appointed. Note also that this preposterous speede, doeth for the most part draw men from their calling. For euen as the moste coward in battle doeth most greedily desire the pray: so in the kingdome of Christe none doe more desire the supremacie, then they which doe most flee all trouble and labours. Therefore Christ doth rightly tie them to their standing, that are pushed vp with vaine glory. But the summe is, that the crowne is prepared for none but them which strue lawfully: and especially, that no man shall liue and raigne with Christe, except hee bee a partaker of his sufferings and death before.

By the worde Baptisme, the manner of the Metaphore doeth plainly appeare: for wee knowe that the faithfull are instructed by Baptisme,

to deny themselues to crucifie the olde man, and also to beare the crosse. It is to be doubted whether the Lord by the word *cup*, alluded to the misterie of the holy Supper : but because that then it was not yet in vse, I doe rather take it for the measure of afflictions, which God assigneth to euery man. For because that the Lord according to his pleasure layeth his burden vpon euery man, euen as the householder deuideth and parteth his portions amongst his household, therefore it is sayd that he giueth them his cup to drinke. But there is no small comfort in these wordes to alay the bitteresse of the crosse, while that Christ doth ioyne himselfe with vs in the same. For what is more to be desired, then to haue all things in common with the sonne of God? For by that meanes it cometh to passe, that those things which at the first shew seeme to be deadly, doe worke for our saluation and life. And who soeuer desireth to bee altogether without the crosse, how shall he be accounted amongst the disciples of Christe, who refuseth to be baptised with his baptisme? for this is nothing else then to withdraw himselfe from the first rudiments. And now as oft as baptisme is mentioned, let vs remember that we are baptised of this condition, and to this end, that wee should beare the crosse vpon our shoulders. Iohn and Iames doe brag very lustily, that they are readie to drinke of the cuppe, in the which the bolde confidence of the flesh appeareth : for when wee are without the reach of the dartes, wee seeme able to doe any thing. And that which befell shortly after, discovered their rashnesse. Yet this good was in them, that as menne ready for both estates, they offer themselues to beare the crosse.

23. *Ye shall drinke in deede of my cup.* Because they were his disciples, it was necessary that they should be made like their maister. And Christ telleth them before, what should come to passe afterwards, that they might arme theselues with patience: & vnder the person of these two men, he speaketh to his disciples. For though many of the faithfull haue that lot to die peaceably, & not a violent and bloody death, yet it is comon to al (as Paul Ro. 8 teacheth) to be made like to the image of Christ. Therefore they are all their life, as sheepe led to the slaughter.

*It is not mine to giue.* Christ by this answere derogateth nothing from himselfe : but only declareth that this office was not enioyned him of the father, to assigne euery man a distinct and proper seat in heauen. Hee came, that hee might gather all his into eternall life : and this ought to suffice vs, that there is an inheritance for vs purchased with his blood. But in what degree some shall bee placed aboue others, neyther is it our parte to enquire, neither would God that Christ should reueale it to vs, but that it should bee deferred vnto the last reuelation. Now wee vnderstand the purpose of Christ, that he disputeth not heere of his owne power, but onely woulde haue the ende considered wherefore hee was sent of the father, and what belongeth to his calling. And therefore he maketh a difference betweene the secreete counsell of God, and the office of teaching committed vnto him. A profitable admonition, teaching vs to be soberly wise, and not to endeuour our selues to breake into the hidden mysteries of God, and especially that wee bee not aboue measure, in searching the estate of the life to come. For it doeth not yet appeare, 1. Iohn 3. 2. what wee shall bee, vntill God shall make vs like vnto him. But it is to bee noted, that there is not an equalitie amongst the children of God, after



after they shall bee receiued into the heavenly glory, but hee rather promisseth that degree of honour to euery one of them, to the which they are ordained by the eternall counsell of God.

Matth. 20.

24. And when the other tenne heard this, they disdained at the two brethren.

25. Therefore Iesus called them vnto him, & saide: ye know that the Lordes of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them.

26. But it shall not be so among you: but who soeuer wil be great among you, let him be your seruant,

27. And who soeuer wil be chiefe among you, let him be your seruant.

28. Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ransom of many.

Marke 10.

41. And when the ten heard that they began to disdaine at Iames & Iohn.

42. But Iesus called the vnto him, & said to them: ye know that they which delight to beare rule among the Gentiles, haue domination ouer the, & they that bee great among them, exercise authority ouer the. 43. But it shall not be so among you: but who soeuer wil be great among you, shall be your seruant.

44. And who soeuer wil be chiefe of you, shall be the seruant of all.

45. For euen the Sonne of man came not to be serued, but to serue, & to giue his life for the ransom of many

Luke 22.

24. And there arose also a strife among the, which of them should seeme to be the greatest.

25. But he sayde vnto them: The kings of the Gentiles raigne ouer them & they that beare rule ouer them, are called Grauous Lords.

26. But you shall not be so: but let the greatest among you, be as the least: & the chiefe, as he that serueth.

27. For who is greater, hee that sitteth at table, or he that serueth? Is not hee that sitteth at table? And I am among you, as hee that serueth.

24. When the other ten heard this. Luke seemeth to referre this contention to another time. But whosoever shall wisely consider that 22. chapter, shall easily perceiue, that those speeches spoken at diuer times, were wrytten vp together with out regard of order. Therefore that contention for superiority, whereof Luke maketh mention, sprang from the fountain, that the sonnes of Zebedeus, ambitiously sought for the chiefe places in the kingdom of Christ. And yet the other hadde no iust cause to disdaine them: for when as the two were sharply reprobued for their foolish ambition, so that they went away from Christ with shame, what hurt tooke the other ten, by that foolish desire of theirs, which they obtained not? For though there was iust cause giuen the of emulation, yet the repulse of the others should haue appeased the. But the Lord would by this occasion discouer the disease that lay hid in the. for there was not one of the which would willingly giue place to the others, but euery man nourished secretly in himselfe the hope of the superiority. For it cometh to passe, that they enuy & contend amongst theselues: yea, that wicked desire raigneth in all men. If that this vice was grafted in base and obscure men, & brake out vpon light and almost no occasion: how much behoueth it vs to take heede, where there is woode for the hidden fire to burne, or matter to worke on. Therefore we see that ambition waxeth hotte amongst the mighty and honourable, and sheweth the flame, fair

farre and wide, except the spirit of modesty doe quench from heauen, that pride that sticketh in the nature of man.

25. Ye know that the Lords of the Gentiles haue domination ouer them. First it is said that Christ called them vnto him, that he might reioice them apart. And we do gather hereof, that when they were ashamed of their desire, they did not openly complaine, but there began a secret whispering & grudging, and every one of them did secretly preferre himselfe aboue others. Further, he doth not generally declare how deadly a plague ambition is, but simply teacheth that there is not a more foolish thing, then to strue about nothing. For he declareth that there shall be no such superioritie in his kingdom as they did strue for. They therefore are deceiued, which doe stretch this saying to all the goodly in generall, when as Christ onely teacheth of that matter in hande, that the Apostles were very fond to make any question of degree, of power, or of honour in their estate and calling: for the office of teaching where to they were appointed, had no likelihood with the Empires of the world. I graunt that this doctrine as well appertaineth to priuate men as to kings and magistrates for no man deserveth to be accounted of the flocke of Christ, but he that hath so profited vnder the schoolemaster of humilitie, so that he will arrogate nothing to himselfe, but humbly applyeth himselfe to maintaine brotherly loue.

This is true, but the purpose of Christe was (as I sayde) to put a difference, between the spirituall regiment of his Church and earthly empircs, least the Apostles shoulde apply themselues to courtly graces and fortunes. For as every one among the nobles is beloued of kinges, so hee climeth vppe to wealth and office. But Christe sette Pastours ouer his Church, not to beere a Lordly rule ouer them, but to minister. So the errour of the Anabaptistes which doe bannish kings and Magistrates from the Church of God, because Christe sayde they were not like his disciples, is ouerthrowne: for the comparison is not made heere betweene Christians and prophane meane, but betweene offices. Note also, that Christe regarded not so much the persons of the menne, as the estate of the Church. For it might come to passe that hee which shoulde be the Lorde of a towne or of a Cittie, might also for necessitie execute withall the office of teaching. But it was sufficient for Christe to declare what the office Apostolicall woulde beare, and what was against the same. Yet it is demanded why Christe who appoynted distinct orders in the Church, refuseth all degrees in this place. For hee seemeth so to overthrow all, or at the least to make them equall, that none shoulde be lift vppe aboue others. But the course of nature teacheth vs a farre other order. And Paul describing the gouernement of the Church, forehearseth diuers offices of the ministerie, that he preferreth the office of the Apostles before the office of the Pastours: and he commanded Timothie & Titus without doubt by the commaundement of God, to be aboue others in authority I answer, if we search al things thoroughly, kings then selues doe not rule rightly and lawfully, except they serue: yee herein the office of the Apostleshippe differeth from the earthly gouernement, for that kinges and magistrates are not hindered by their seruice, but that they may rule and be ouer their subiectes with royall glory and pompe. So  
David,

Dauid, Ezechias, and such like, when as willingly they became the seruants of all men, yet were they adorned with the Scepter, Diademe, Throne, and other such Ensignes. But the gouernement of the Church admitteth no suche thing: for Christ gaue no more allowance to the pastours, then  $\hat{y}$  they should bee ministers, and that they should also together abstaine from Lordly gouernement.

Heere is also to be noted, that this is spoken rather of the thing it selfe then of the affection. Christ separateth his Apostles from the degree of kinges, not because it was lawfull for them to lift vpp themselves aboue kinges, but because there is a great difference betweene the estate of kinges, and the office of the Apostleship. Therefore when as it behooueth them both to bee humble and lowly, the Apostles must alwayes looke what forme of gouernement the Lord hath appointed vnto his Church.

As concerning the wordes, where Mathew sayeth, the *Kinges exercise authoritie ouer them*; Luke sayth, *they are called gracious Lordes, or bountifull*, both meaning one thing. As if hee should haue sayd: Kings flow in wealth, and haue abundance of riches, that they might bee bountifull and liberall. For though kings reioyce more in their power, and had rather to be feared, then to be loued yet they desire to bee praysed, and to bee accounted bountifull. Whereof they haue in the Hebrew tongue the name beuntifull, so called of giuing or bestowing: for the customes & tributes are payed them to no other end, but that they may haue sufficient for their necessary charges of their honour and glory.

26. *It shall not be so among you.* It is not to be doubted but that Christe reproveth the foolish imagination wherewith he saw the Apostles deceiued. It is foolishly and fondly done of you, to imagine that you shall haue a kingdome, which I abhorre. Therefore, if you desire to serue me faithfully, you must think vpon another course; that euery one of you doe earnestly apply themselves to serue others: But hee speaketh vnproperly, commanding him that will be greatest, to become a seruant, for ambition will not suffer him to serue and submitte himselfe to the brethren. I grant that they which doe aspire to honour, doe vse a seruile flatterie, but their purpose is nothing lesse then to serue. But the meaning of Christ is plaine: for sith euery man is caried away with the loue of himselfe, he sayth that this affection must be otherwise altered. As if hee should haue sayd: Let this be your onely greatnesse, excellency and dignity, to submit your selues to the brethren: let this also be your superioritie to be the seruantes of all.

28. *As the Sonne of man.* Christ confirmeth the former doctrine by his owne example, because he had willingly humbled himselfe, and taken vppon him the estate of a seruant, as Paule also teacheth, Phil. 2. 7. Further, that hee might more euidently declare howe farre he was from such ambitious pompe, he calleth them backe to his death: as if hee should haue sayde: Because I haue chosen you in honour next vnto my selfe, corrupt ambition prouoketh you to desire to raigne. I (after whose example you should frame your life) came not to lift vp my selfe, or to take vpon me any kingly dignitie: but doe rather take vpon mee the shame of the crosse, together with the base and contemptible estate of the flesh.

If any man object that Christ was therefore exalted of the father, that every knee should bow before him, is easily answered, for that he now sayth, is to be referred to the time of his humiliation. Therefore it is added by Luke, that he was so conuersant amongst them, as if he were their seruant: not that hee was inferiour to them, either in shewe or in title, or in deede (for he would be acknowledged for their master and Lord) but because he humbled himselfe to so great lowlinesse, so that he submitted himselfe to beare their infirmities. Furthermore, it is to be remembered, that he compareth heere the greater with the lesse, as he doth in Iohn 13. 14. If I which am your Maister and your Lord, haue washed your feete, much more ought you to doe this one to an other.

To giue his life for the ransome of many. Christ doeth therefore make mention of death (as wee sayd) that he might withdraw his disciples from that peeuishe fantasie of an earthly kingdome. In the meane while, is the force and fruite of the same aptly and very well expressed, while he sayth that his life should be the price of our redemption. Whereof it followeth that our reconciliation with God is a free gift, the ransome whereof is no where else to be found, but in the death of Christ. Therefore in this one word, is ouerthrowne what soeuer the Papists doe prattle of their filthy satisfactions. Furthermore, when as Christe should ransom vs to himselfe by his death, so that this submission whereof hee speaketh, is so faire from derogating from his great glory, so that it greatly adorneth the same. Hee speaketh of *Many* not definitely for any certaine number, but for diuers. because he opposeth himselfe against all others. And in this sense is it taken in the Epistle to the Rom. 5. 15. where Paul speaketh not of any one sort of men, but it comprehendeth all mankinde.

Mat. 20.

Matke 10.

Luk 18

29. And as they departed from Iericho, a great multitude followed him.

30. And behold, two blinde men, sitting by the way side, when they heard that Iesus passed by, cried, saying, O Lord the Son of Dauid haue mercy on vs.

31. And the multitude rebuked them, because they should hold their peace: but they cried the more: saying, O Lorde, the sonne of Dauid, haue mercy on vs.

32. Then Iesus stood still, and called them:

What

46. Then they came to Iericho: and as hee went out of Iericho with his Disciples, and a great multitude, Bartimus the sonne of Timeus, a blinde man sate by the way side begging.

47. And when he heard that it was Iesus of Nazareth, he began to cry and to say: Iesus the son of Dauid haue mercy on mee.

48. And many rebuked him, because he should holde his peace: but he cried much more, O sonne of Dauid, haue mercie on me.

49. Then Iesus stood still, and commanded him to be called: & they called the blinde, saying to him: Be of good comfort: arise, he calleth thee.

50. So he threw away his cloke, and rose and came to Iesus.

51. And

35. And it came to passe, that as hee was come neare vnto Iericho, a certaine blinde man sate by the way side begging.

36. And when hee heard the people passe by, he asked what it meant.

37. And they sayd vnto him that Iesus of Nazareth passed by. 38. Then he cryed, saying: Iesus the sonne of Dauid haue mercy on me.

39. And they which went before, rebuked him & hee should holde his peace, but he cryed much more. O sonne of Dauid, haue mercy on me.

40. And Iesus stood still, and commanded him to be brought vnto him. And when he was come neare, he asked him:

41. Saying

What will yee that I should doe to you?  
 33. They sayde to him: Lord, that our eyes may be opened.  
 34. And Iesus moued with compassion, touched their eyes, & immediately their eyes receiued sight, & they followed him

§ 1. And Iesus answered and saide vnto him: What wilt thou that I do vnto thee  
 And the blinde sayde vnto him: lord that I may receiue sight.  
 § 2. Then Iesus said vnto him: Goe thy way, thy faith hath sau'd thee. And by and by, hee receiued his sight, and followed Iesus in the way.

41. Saying, what wilt thou that I doe vnto thee? And he said, Lord, that I may receiue my sight.  
 42. And Iesus sayd vnto him: receiue thy sight, thy faith hath sau'd thee.  
 43. Then immediately hee receiued his sight, and followed him praying GOD: and all the people, when they sawe this, gaue prayse to God.

29. And as they departed thence. Olander seemeth very subtilly, to make of one blinde man foure. But his deuise is very friuolous. Because he sawe the Euangelistes differ in many wordes, he imagined that hee gaue one blinde man his sight at his entrance into the city: but the second and two others had their sight giuen them, when Christ departed thence. But all the circumstances doe so agree, that no wise man will belecue that they entreate of diuerse hystories. For ( that I may omit the rest ) when they that followed Christe, endeouored first to make him hold his peace, and sawe him healed beyond their expectation would they so soone haue attempted the like in the other three? But it is not needefull to follow euery point, out of the which eucry man may gather easily, that they doe set down one and the same hystorie. But the difference offendeth them, for that Matthew and Marke doe say that the myracle was wrought vpon one or two blinde men, as Christ went out of the Citie: And Luke maketh mention that it was done before he came into the Citie. Then that Marke & Luke doe speake but of one blinde man, and Mathew addeth two. But sith we know that this doeth often fall out among the Euangelistes, that in setting down one and the same hystorie, one letteth passe that which is reported of the other, and againe, that is more plainely expounded by one which is passed in silence by the other: it must seeme no newe nor straunge thinge in this present place. And I doe suppose that the blinde man cryed out as Christe came toward the Citie: but sith hee was not hearde then, because of the noyse, hee gate him into the way, at his comming out of the Citie, and then at length Christ called him.

So Luke beginning at the very beginning, doeth not prosecute the whole hystorie, but passeth ouer the time of Christes tariance in the citie: and the other two doe onely touch the time which was nearest to the myracle. And it may bee coniectured, that Christe oft times for the tryall of the faith of men, doth sometimes deferre them, and so hee tryed this blinde man. The seconde knotte is easily loosed: for wee haue scene in an other place before, that Marke and Luke reported, that one man possessed with a deuill was healed, where Mathew nameth two, euen as in this place, & yet they disagree not. But it may rather be coniectured, when one blind man at the first sought for help of Christ an other was moued by his example, and by this occasion two receyued their sight. But Marke and Luke doe speake of one onely, eyther because hee was

more knowne then the other, or beccause the power of Christe was as notably shewed in one as in two. And surely, Mark seemeth to speake of him that was so well knowne, and therefore setteth downe as well his owne name as his fathers. For he doth not commend either his birth or his wealth: for hee was of the meanest sort of the people, a begger. Wherby it appeareth that the miracle wrought vpon him, was the more notable, because that his calamitie was commonly knowne. And this seemeth to mee to be the reason, why Marke & Luke doe onely name him, and say nothing of the other, who was as an inferiour addition. But Mathew who was as an eye witnesse, would not omit this other, though he was not so well knowne.

29. *O Lord the sonne of David, haue mercy on vs.* I sayd euen now, that one of these began to cry: but the like necessitie doeth easily driue the other to ioyne himselfe also with him. Also, they giue no small honour to Christ, in this that they desire him to haue mercy vpon them, and to helpe them. For they were perswaded that he had helpe and remedie in his hand, which they needed: but their faith is more to be maruailed at in this, that they confesse him to bee the Messias, whom wee know the Iewes noted with this title. Therefore they flie to Christe, not onely as to some Prophet, but the onely authour of saluation, which was promised of God. The crying doth shew the vehemency of their affection: for when they knew that their wordes were odious to many, that regarded not the honour of Christ, their earnest desire ouercame their feare, so that notwithstanding they freely lifted vp their voyce.

31. *The multitude rebuked them.* It is maruaile that Christes disciples, which followed him for dutie and reuerence, would driue these poore wretches from the grace of Christe, and as much as in them lay, stopt the passage of his power. But this commeth oft times to passe, that the greatest number of them, which professe the name of Christ, do rather hinder and stay vs from comming to him then call vs to him. If Sathan wrought by godly and simple men, which followed Christe for some religion, to bee a hinderance to these two blinde menne, howe much more will hee bring his purpose to passe by hypocrites and faithlesse menne, if wee take not diligent heede to our selues? Therefore wee haue neede of constancy, whereby wee may passe all stoppes and hinderances: yea, the moe stoppes Sathan layeth in our way, the more it behooueth vs to bende our selues earnestly to prayer: as wee see these blinde men doubled their cry.

32. *What will ye that I shall doe?* He doth louingly and gently aske, what they desire. For he had determined to graunt their requests: for it is not to bee thought, but that they praied with a special motion of the spirit. For as the Lord will not deliuer all men from bodily diseases: so doth he not allow them simply to pray after their pleasure. There is a rule prescribed vs, what we should aske, and how, and in what respect: it is not lawfull to decline from the same, except the Lord by the secret motion of the spirit, teach any peculiar and speciall petition. But Christ asketh them this question, not so much in respect of their priuate cause, as in respect of all the people. For wee knowe that the worlde denoueth the blessings of God without sense, except it be moued & stirred vp.

There-

Therefore Christe by this sayinge, stirreth vpe the multitude there present to obserue and marke the myracle, as he doth also moue them with a visible signe, while he openeth their eyes with touching them. When *Matthewe* sayeth that *Iesus* hadde compassion of them, it is not the participle of that verbe, which he vsed euen now in the person of the blinde manne. They besought Christe of his mercy, that hee woulde helpe them miserable creatures: but the Euangelist now declareth, that Christ was not onely moued of his free goodnesse to heale them, but because he was moued to sorrow and grieue together with them for their cuill. For the Metaphore is borrowed of the bowelles, where in humanitie and mutuall compassion resteth, which stirreth vs vp to helpe our neighbours.

**M A R K E.** 52. *Thy faith hath saved thee.* By the word faith, he doth not only name the hope of recouering of his sight, but a deeper perswasō that this blind man had, in this that he acknowledged *Iesus* to be the *Messias* promised of god. Neither is this to be thought to bee a confuse knowledge, for we haue seene before, that this confession was taken out of the lawe and the Prophets. For the blinde man did not rashly call Christ by the name of the sonne of *Dauid*, but receiued him for such a one, as he was taught by the promise of God, shuld come. But Christ ascribeth it to faith, that the blind man receiue his sight: for though the power and grace of God doth sometime extend euen to the vnbeleeuers, yet no man vseth his benefites rightly & profitably, but hee which enjoyeth the same by faith, nay, the vse of the gistes of God, is so farre from profiting the vnfaithfull, that it is rather hurtfull. Wherefore this saluation, whereof Christ maketh mention, is not restrained to the outward health, but also comprehendeth the curing and sauing of the soule. As if Christ should haue saide, that the blinde man had obtained by sayth, that by Gods mercy hee should haue his request graunted. If that the Lord in respect of sayth, bestoweth his grace vpon the blinde man, it followeth that he was iustified by sayth.

**M A T H.** 34. *They followed him.* This was a signe of thankfulnessse, that the blinde menne applyed themselues to follow Christ. And though it is vn-certaine, whether they did tary long in this office and calling: yet it was a token of a thankfull minde, to shew forth the grace of Christ in this iourney to many. *Luke* addeth that the people gaue the glory to God: which maketh for the assured prooffe of the myracle.

Matth.

Marke.

Luke 9.

1. Nowe, when *Iesus* entred and passed through *Iericho*,
2. Behoulde there was a manne named *Zacheus*, which was the chiefe receiuer of the *Tribute*, and hee was rich:
3. And hee sought to see *Iesus*, who he should be, and could not for the prease, because hee was of a low stature,

M m 2

4. What's

4. Wherefore he ranne before and climed vp into a wilde figge tree, that hee might see him: for hee shoulde come that way.
5. And when Iesus came to the place, he looked vp, and saw him, and sayde vnto him, Zacheus, come downe as once: for to day I must abide at thine house.
6. Then he came downe hastily, & receiued him ioyfully.
7. And when all they saw it, they murmured, sayinge, that he was gone in to lodge with a sinfull man.
8. And Zacheus stood foorth, and saide vnto the Lord: Beholde, Lorde, the halfe of my goodes I giue to the poore: and if I haue taken from any man by forged cauillation, I restore him foure folde.
9. Then Iesus sayd to him: This day is saluation come to this house, for as much as he is also become the sonne of Abraham.
10. For the sonne of manne is come to seeke, and to saue that which was lost.

Hereby it appeareth that Luke was not very curious in obseruing the order & course of times. For after that he hath declared the myracle, he now rehearseth what befell in the time of Iericho. And he saith, when Christ offered him selfe to all men, walking by the wayes, there was one Zacheus, who was very desirous to see him. For this was a signe of his great desire, that he climed vp vpon a tree, when as rich men for the most parte are proude, and challenge a shew of grauity in themselues. It may bee that other also desired the same: but Luke especially maketh mention of this man, rather then of any of the other, partly in respect of the estate of him, partly in respecte of the wonderfull conuersion of the man so sodainly wrought. And though Zacheus had not as yet faith planted in him, yet this was a certaine preparation to the same. For he could not so earnestly desire to see Christe without a heauenly instincte: especially to that ende, as it presently appeareth. For it is certaine, that some of a vaine curiositie came to see Christe from places farre distant: but it appeareth by the successe, that Zacheus had the seede of godlinesse in his minde. So the Lord before he manifesteth himselfe vnto men, doth often inspire them with a blinde affectiō, whereby they are caried to him, whome they haue not yet knowne nor seene. And though they haue no certaine apparant reason why they doe so, yet he deceiueth them not: but reuealeth himselfe in time vnto them.

5. *Zacheus, come downe at once, for this day I must.* An example of grace worthy to be remembered, in that the Lord preuenteth Zacheus, and taryeth not for his bidding, but of himselfe seeketh entertainment at his house. We know how odious & how detestable the name of a Publican was, & that doth Luke shortly after declare. Therefore it was great kindnes of the sonne of God to come to him, whose company the cōmon people abhorred, and that before hee was bidden. But it is no meruaile that hee doeth him this honour, whome hee had drawne

vnto



vnto him by the secreete motion of the spirite before : for it was a more excellent gifte, to dwell in his heart, then to enter into his house. And by this speach hee declareth that men which doe sincerely desire to knowe him, shall neuer seeke him in vaine. For Zacheus obtaineth muche more then he hoped for. Further, the force and direction of the holy Ghoste doeth more plainly appeare in this, that Zacheus obeyed so readily, and came so speedily from the tree, and receiued Christ with ioy. For though he had not as yet a perfect faith, yet this readinesse to learne, and obedience, was a beginning of faith.

7. *When all they sawe it.* The inhabitants of the towne doe murmure, and so it may be that some of them that followed Christ, did, because that he went in to a man dis famed and of an euill name, yet when no manne bad him. So, when as the world neglecteth the grace of God offered vnto it, it murmureth and grudgeth that it is bestowed vpon others. But let vs see how far their grudging is from equitie: they thinke it an absurd thing that Christ should make that account of that wicked manne. For *Sinner* is not taken heere in the common sense, as in diuers other places: but it signifieth a man of a filthy and notorious euill life. Let vs grant that Zacheus was such a man: yet it must first bee considered, for what purpose Christ chose to lodge at his house. For while they murmured without the doore, god mightely shewing the glory of his name within confuted their wicked cauill. For the conuersion of Zacheus, was a wonderfull worke of God: yet there was no iust cause why they should speake so infamously of Zacheus. Hee was a receiuer of custome: and of it selfe it was not wicked to gather customes. but the Iewes were odious and enuious against that sort of people, because they thought it not meet for them to be tributaries. But what maner of man soeuer Zacheus was Christ was yet to be praysed, and not to be blamed for his kindnesse for helping this miserable manne: in that hee brought him from destruction to saluation. For that offence feared him not, but that he went forward to doe that which his father commanded. And it behooueth all the ministers of the Gospell to haue this courage, that they should make more account of the saluation of one soule, then of the murmuring words of all the wicked, and therefore, though they see their deedes and al their sayings subiect to scanders, yet they should not cease from their office.

8. *And Zacheus stood forth.* Christes worke may bee iudged of by this comming forth: but men make such preposterous haste, that they leaue no place to God. Also Zacheus conuersion is described by the fruiues and the outward signes, because it was probable that he increased his wealth, by the hindrance of many men, he is readie if he hath defrauded any man, to restore foure fold: furthermore he bequeatheth halfe of his goods to the poore. Some man might in deede haue bestowed all his goods vpon the poore, whose liberalitie yet might be nothing accounted of before God: but though heere be no mention made of the inward repentance, yet Luke meaneth that this godly purpose which hee commendeth in Zacheus, sprang from that lively roote. So Paule speaking of repentance, exhorteth vs so to behaue our selues, that menne may thereby vnderstand that wee are become better. Let him that steale steale no more: but let him rather lab our and worke with his hands, that hee may haue to helpe the poore and needie, Ephes. 4. 28. Therefore wee must begin at our

heart, but our repentance must be shewed by our workes. But let vs note that Zacheus would not offer to God a portion of those things which hee had gotten by spoyle, as many rich men doe give a part of their thestes to God, that they might haue the more libertie to spoyle afterwarde, and they may goe free for the wrongs they haue done before. But Zacheus doeth so sacrifice the one halfe of his goodes to God, that hee also recompenceth what iniuries so euer he hath done. So Zacheus is not onely ready to satisfie any thing he had gotten by fraud, but he imparteth his lawfull patrimonie with the poore: whereby he declareth that he is turned from a wolfe, not onely into a sheepe, but also into a shepherd. And now amending the faultes before committed, he renounceth those euill practises here after: as God requireth of his this first, that they should abstaine from all offence. But Zacheus doth not of necessitie binde others to follow his example, and to spoyle themselves of the one halfe of their goodes: but that rule onely must be kept, which the Lord prescribeth, that wee should yeelde our selues and all wee haue, to holy and lawfull vses.

9. *This day is saluation come to this house.* This testimonie which Christ giueth to Zacheus, declareth that he did not dissemble: neither yet doth he ascribe the cause of saluation to his good workes: but because that conuersion was a sure pledge of the adoption of God, hee doeth thereby gather very well, that that house should inherite saluation: and this doe the wordes also signifie. For because Zacheus was one of the children of Abraham, hee argueth that his house should be saued. Further, it is necessary that he which would bee accounted amongst the children of Abraham, should follow his faith: yea, the scripture giueth this commendation properly to faith, for that it putteth the difference betweene the naturall children of Abraham, and strangers. Therefore wee must knowe that that is principally commended, which is the cause wherefore his good workes doe also become acceptable to God. Neyther is it to be doubted but that Christes doctrine went before the conuersion of Zacheus. Therefore that was the beginning of saluation, the hearing of Christ teaching of the free mercy of God, of the reconciliation of men with him, of the redemption of the Church, and by faith to receiue that doctrine. Because that *House* is the masculine gender in Greeke, this place may be expounded two wayes. The olde interpreter referreth this to Zacheus: which iudgement I do also like best. Erasmus had rather translate it, that the house it selfe was the childe of Abraham: which though I doe not resell, yet I doe thinke that it is most aptly applyed to Zacheus. For while God adopteth the householder, hee also promiseth that hee will bee God of his whole house, by right the saluation reacheth from the head to the whole bodie. But this word *Also*, or *And*, is of importance: for Christe declareth that Zacheus is no lesse the childe of Abraham then the other Iewes, which in their pride despise him. And least his former life should seeme to haue shut the gate of saluation against him, hee reasoneth of his office, and prooueth that there is nothing in this change, that should offende any man: because hee was sent of the father to saue them which were lost.

Math. 25.

14. For the kingdom of heauen is as a man that going into a strange cōuntry, called his seruants, & deliuered to thē his goods. 15. And vnto one he gaue 5. talents, & to an other two, and to an other one, to euey man after his owne habilitie, & straight way went from home. 16. Then he that had receiued the 5. talents, went and occupied with them and gained other five talents.

17. Likewise also, hee that receiued two, he also gained other two. 18. But hee that receiued that one, went and digged it in the earth, & hid his masters money. 19. But after a long season, the maister of those seruants came and reckened with them. 20. Then came hee that had receiued five talents, and brought other five talents, saying: Maister, thou deliueredst vnto mee 5. talents: beholde, I haue gained with them other five talents.

21. Then his Maister sayde vnto him: It is well done good seruaunt & faithfull: thou hast bene faithfull in little, I wil make thee ruler ouer much enter into thy maisters ioy.

22. Also hee that had receiued two talents, came and saide maister, thou deliueredst vnto mee two talents: beholde I haue gained two other talents with them. 23. His maister said vnto him: It is well done, good seruaunt and faithfull. Thou hast bene faithfull in little, I will make thee ruler ouer much, enter into thy maisters ioy.

24. Then he which had receiued the one talent, came and saide: maister, I knew thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25. I was therefore afraid, and went and hidde thy tallent in the earth: behold, thou hast thine owne.

26. And his maister answered and sayde

Marke

Luke 19.

11. And whiles they heard these things, he continued & spake a parable, because he was neare to Ierusalem, & because also they thought that the kingdō of God should shortly appeare. 12. He said therefore, a certaine noble man went into a far cōuntry, to receiue for him a kingdō & so to come againe: 13. And he called his ten seruants, and deliuered ten pieces of mony, and sayde vnto them, occupy till I come. 14. Now his citizens hated him, & sent an embassage after him: saying, wee wil not haue this mā to raigne ouer vs. 15. And it came to passe when he was come againe, and had receiued his kingdō, that he cōmanded the seruants to be called to him, to whō hee gaue his mony, that hee might know what euey man had gained.

16. Thē came the first, saying. Lord thy piece hath encreased ten pieces.

17. And he said vnto him: wel, good seruaunt: because thou hast bin faithfull in a very little thing, take thou authority ouer x. cities. 18. And the secōd came, saying: Lord, thy piece hath encreased 5. pieces. 19. And to the same he sayd: Be thou ruler ouer 5. cities. 20. So the other came & said: lord, behold thy piece which I haue laid vp in a napkin. 21. For I feared thee, because thou art a strait man thou takest vpp that thou laidest not downe, and reapest that thou diddest not sow.

22. Thē he said vnto him, of thy own mouth will I iudge thee, O euill seruaunt: Thou knowest that I am a strait manne, taking vpp that I laid not downe, & reaping & I did not sowe.

23. Wherefore then gauest thou my mony into the banke, that at my cōming I might haue receiued it with vantage? 24. And

Mat 4.

said vnto him: thou euill seruant and slouthfull, thou knewest that I reape where I sowed not, and gather where I straxed not. 27. Thou oughtest therefore to haue put my money to the exchangers, and then at my comminge, should I haue receiued mine owne with vantage. 28. Take therefore the talent from him, and giue it vnto him which hath ten talents. 29. For vnto euery man that hath, it shalbe giuen, and he shall haue aboundance, and from him that hath not, euen that he hath shalbe taken away.

30. Cast therefore that vnprofitable seruaunte into vtter darkenesse: there shalbe weeping & gnashing of teeth.

24. And he said vnto them that stood by, take from him that picce, & giue it him that hath ten pieces,

25. ( And they sayde vnto him, Lord, he hath ten pieces: )

26. For I say vnto you, that vnto all them that haue, it shall be giuen: and from him that hath not, euen that hee hath, shall be taken from him.

27. Moreover, those mine enemies, which would not that I should raigne ouer them, bring hither, & slay them before me.

28. And when he had thus spoken, he went forth before, ascending vp to Ierusalem.

L V. 11. And whiles they heard these things. This was a wonderfull thing, that the disciples being so oft admonished of the death of Christ, doe passe ouer to a kingdome. And this was a double errour: first that they dreamed of a blessed rest without affliction, then that they valued the kingdome of God after their owne fleshly vnderstanding. Whereby it appeareth how small and darke their faith was: for though they had tasted of the hope of the resurrection, yet that taste was so little, that they had not any thing certainly and firmly of Christe as they should. They beleue that he is the redemer, which was promised in times past, by whome they hope the Church shall be renewed: but that knowledge doeth presently vanish into fantasies, which doe either peruert or darken the force of his kingdome. But nothing is more absurd, then that so many a Impositions giuen them, shoulde be forgotten without profite. This truly was a heattly blockishnes in them, not onely to remaine secure and carelesse, but to hast as it were to the triumph, when as Christ had so lately and expressly tolde them, that his bitter and shamefull death was at hand.

12. A certaine noble man. Matthe we not regarding the order of the times, placeth this parable amongst others. But because his purpose was from the beginning of the 22. chap. to gather together the last speeches of Christ: there is no cause why the readers shuld much seeke what was spoken the first, the second or the third day, within so short a time. Now it is worth the labour to note, what Matth. and Luke doe differ amongst themselves: for when he toucheth onely one part, this latter toucheth two. Thus they doe both sette do. vne, that Christe is like to a noble manne, who going into a farre country to get a kingdome, deliuered his money to his seruants to occupy, and so forwards. But that other part is only touched by Luke, that his subjects abused the absence of the prince, moued a tumult, that they might shake off his yooke from them. Christ in both points bent to this, that the disciples were far deceiued, in that they thoght that they shoulde now haue a kingdome established, and that they went nowe

to Hierusalem, presently to erect a glorious estate of the same. So the hope of a present kingdom being taken away, he exhorteth them to hope and patience. For he telleth them that they must abide many troubles a long time, & carefully, before they shall enjoy that glory, which they so earnestly gape after.

*Into a farre country.* Whereas the Disciples thought that Christe went euen then to take possession of his kingdome, he reprocueth this error first: because hee must take a long journey to get him his kingdom. Further, they which hunt after curious poyntes, doe subtilly dispute what that farre country should meane. I suppose that Christe ment no other thing, then his long absence from the time of his death, vntill his last comming. For though he sitting at the right hand of his father, hath obtained the rule ouer heauen and earth, and since he ascended into heauen all power is giuen, that every knee shoulde bow before him: yet, because hee hath not throughly brought all his enemies vnder, nor yet appeared as iudge of the worlde, nor manifested his glory, it is not vnaptly sayde that hee is absent from his, vntill hee returne againe furnished with a new kingdome. It is true that hee raigneth now, in that he regenerateth his into a heauenly life, and reneweth them after the image of God, and accompanieth them with Angelles, while hee gouerneth his Church by his word, preserveth it by his might, enricheth it with the gistes of the spirit, cherisheth it with his grace, and sustaineth it by his power: and to bee short, hee bestoweth vpon it what soeuer is necessary for the saluation of the same, while hee stayeth the rage of Sathan, and of al the wicked, & bringeth all their deuises to nothing: but because this manner of gouernment is hid from the eyes of the body, the manifestation of the same is properly deferred vnto the latter day. Therefore when as the Apostles did fondly take holde of the shadow of a kingdome, the Lord sayth that he must seeke the kingdome a farre off, that they might learne to abide that delay.

13. *He calleth his ten seruants.* The number of the seruants, is not so much to be rested vpon, as the summes of money. For Mat. speaking of diuers summes, containeth the more plentiful doctrine for that christe doth not lay the like burden of tranell vpon all men, but committing a small sum to one, hee maketh another ruler ouer more. They both agree in this, that Christe after a sort goeth a journey into a far country from his, vntill the last day of the resurrection: but in the meane while it is not meete that they should sit idle & do nothing: for euery particular man hath a certaine calling laid vpon him, wherein he should exercise himselfe: therefore they ought to apply their busines, that they might diligently further the Lords worke. Luke saith simply, that euery mā hath a piece of money giuen him, because that whether the Lord committe vnto vs more or less, euery man shall giue a like account for himselfe. Matthew (as I sayde) dealeth more fully and plainly, for he speaketh of distinct & severall portions. For we know that the Lord doth not giue to al men without difference, the like measure of gifts, but diuideth the diuersly as he thinketh best, that some shuld excel others, 1. Cor 12. 7. & Eph. 4. 7. Also we must know, that what gift soeuer the Lord bestoweth vpon vs, is committed vnto vs as money, that some gain should arise thereof. For there is not a viler thing, then that the graces of God (the force whereof consisteth in the fruit of them) should lie buried, & not be applied to some vnto

M A T. 15. *To euery man after his owne ability.* Christ doth not in these words distinguish nature from the gifts of the spirit. For there is no power nor ability, which is not to be acknowledged to be received from God. Therefore whosoever would part with God, shall leave nothing for himselfe. The what is the meaning of this, that the maister gaue to euery man more or lesse after his owne ability? That is, because God, as he hath disposed euery man, & adorned him with naturall gifts, so also doth he lay this or that vpon him, exerciseth them in doing of this or that, he callith them forwardes to diuers callings, he furnisheth them notably, for the worke, & giueth occasion for them to be occupied in. But the Papists are to be laughed at, while they do hereof gather that the gifts of god are bestowed vpon euery man, according to the measure of his deservings. For though the old interpreters vsed this word verue, yet he ment not that God would bestow vpon men, according as they should behaue themselves, and get the prayse of vertue: but only as the maister should esteeme them fit. And we know that God findeth no man fit, vntill he hath made him so. And there is no ambiguitie in the Greek word *Dunamis*, which Christ vseth.

20. *He which had five talents.* They are said to gaine, which do profitably employ what soeuer God hath lent with them. For the life of the godly is aptly compared to gaying by occupying, for they ought to deale to and fro for the maintenance of societie amongst themselves. And the industry which euery man applyeth in the occupying of the gift committed to him, & the calling it selfe, the faculty of well doing, and the other gifts, are accounted for marchandise: because they belong to this vse and end, that there may be a mutuall fellowship amongst men. And the gaine wherof Christ maketh mention, is the common profit, which setteth forth the glory of God. For though God doth not enrich nor encrease our works, yet as euery man doth profit most his brethren, & doth profitably apply for their saluation the gifts, which hee hath receiued of God: so is he sayd to profit or to gaine to God himselfe. For the heavenly father doth so much account of the saluation of men, that whatsoeuer is employed that way, he would haue it reckoned amongst his accounts.

Further, least wee shoulde waxe weary of well doing, Christe sayeth that their labour shall not bee in vaine, which doe exercise themselves faithfully in their calling. Luke sayeth that hee was made ruler ouer five citties, which hadde gayned five peeces: by which wordes he declareth that the glory of his kingdome shall be farre otherwise at his last comming, then it now appeareth. For now we labour and trauell as it were about the businesse of one absent, but then he shall haue great aboundance and store of honours in his hand, wherewith he will royally sitte vs vpp. The manner of speach set downe by Matthew is more simple and playne, *Enter into thy maisters ioy*: wherby hee declareth that faithful seruantes, whose labours hee shall allow shall be made partners with him of the blessed aboundance of all good things: but it is demanded what hee meaneth by this, which is added, *Take the talent from him, & giue it to him that hath ten*: for then all maner of occupying shall cease. I answer, that must be remembred, which I spake of before: they doe amisse, which do curiously search euery perticular poynte. But the naturall meaning is, that though slouthfull and vnprofitable seruants are now furnished with gifts of the spirie

spirit, at length they shall be spoyled of all, that their wante and shamefull po-  
 uertie may turne to the glory of the good. Christe sayeth, that these slouthfull  
 seruantes doe hide either their talent or peice in the earth. because they wil take  
 no paines, while they prouide for their owne pleasures and ease: as we see ma-  
 ny while they giue themselues to themselues and to their owne commodities,  
 they doe flye all duties of charitie, and haue no respect of the common profite.  
 Where it is sayd that the maister after his returne called his seruantes to an ac-  
 count, as the good may hereby receiue comfort, because they knowe that their  
 labour is not in vaine: so againe it striketh no small terrour to the slacke and  
 slouthfull. Therefore let vs learne before the Lorde commeth and reckoneth  
 with vs, to reckon with our selues euery day of our owne accord.

24. *I knew that thou wast an hard man.* This hardnesse appertaineth nothing  
 to the summe of this parable: and they doe gather a fond fancie, which do here  
 dispute, how austerely and straightly God dealeth with his. For it was as farre  
 from Christes purpose heere to note any such rigour, as to prayse vsuries, when  
 as hee bringeth in the maister, speaking thus: Thou oughtest to haue put my  
 money to the exchangers, & at the least it might haue increased by vsury. Christ  
 onely declarcth that no excuse shall serue for their slouth, which both suppress  
 the giftes of God, and consume their age in idlenes. Whereby wee doe also ga-  
 ther that no kind of life is more commendable before God, then that whereof  
 some profite doth arise to the so. ietic of men. This sentence, *To euery one that  
 hath, shall be giuen,* is expounded before in the thirteene chapter.

Also in the eight Chapter before, we haue taught, that the vtter darkenes is  
 opposed to the homelight. For when as in olde the suppers were kept in the  
 night, and had many torches and lampes to light them, Christ sayth, that they  
 which are cast out of the kingdome of God are cast out into darkenes.

LVKE. 27. *Moreouer, those mine enemies.* In this second parte hee seemeth  
 specially to reprocue the Iewes, yet hee toucheth all, which in the absence  
 of the maister doe bend themselues to fall away. And Christe purposed not onely  
 to terrifie such with denouncing of horrible vengeance: but also to keepe his in  
 faithfull obedience. For it is no light temptation to see the kingdome of God  
 shaken with the faithlesnesse and rebellion of many. Therefore that wee might  
 remaine quiet amongst so many tumultuous stirres, Christ sayeth, that hee will  
 come againe, and will bee reuenged at his comming of that vngodly falling  
 away.

Mathew 21

Marke 11.

Luke 16.

1. And when they drewe  
 neere to Ierusalem, and were  
 come to Bethphage, vnto the  
 mount of the Oliues, then sent  
 Iesus two disciples.  
 2. Saying to them, go into the  
 towne

1. And when they came neere  
 to Ierusalem, to Bethphage, &  
 Bethania vnto the mounte of  
 Oliues, he sent forth two of his  
 disciples.  
 2. And sayd vnto them, goe  
 your

29. And it came to passe  
 when he was come neere to  
 Bethphage, and Bethania,  
 besides the mount which is  
 called the mount of Oliues,  
 he sent 2. of his disciples.  
 30. Saying

towne that is ouer against you, and anon ye shall find an Assē bound, and a Colte with her: loose them, and bring them vnto me.

3. And if any man say ought vnto you, say ye that the Lord hath need of thē, & straight way he will let them goe.

4. All this was don, that it might be fulfilled which was spokē by the prophet saying

5. Tell yee the daughter of Sion, behold thy king cometh vnto thee meeke, and sitting vpon an Assē, and a Colte, the foale of an Assē vsed to the yoke.

6 So the disciples went, & did as Iesus had commanded them :

7. And brought the Assē and the Colte, and put on them their clothes, and set him thereon.

8. And a great multitude spreade their garments in the way, and other cutte downe branches from the trees, and strawed them in the way.

9. Moreover, the people that went before, and they that followed, cryed, saying, Hosanna the sonne of Dauid: blessed be hee that cometh, in the name of the Lord, Hosanna, thou which art in the highest heauen.

your wayes into that towne that is ouer against you, and assoone as yee shall enter into it, yee shall finde a Colte bounde, whereon neuer man sate: loose him, and bring him.

3. And if any manne say vnto you, why doe yee this? say that the Lord hath neede of him, and straight way he will send him hither.

4. And they went their way, and found a Colte tied by the dore without, in a place where two wayes met, and they loosed him.

5. Then certaine of them that stood there, sayd vnto them what doe yee loosing the Colte?

6. And they sayd vnto them, as Iesus had commanded them. So they let them goe.

7. And they brought the Colte to Iesus, and cast their garments on him, and hee sate vpon him.

8. And many spread their garments on the way: other cutte downe branches of the trees, and strawed them in the wayes.

9. And they that went before, and they that followed, cryed, saying, Hosanna, blessed be hee that cometh in the name of the Lord.

10. Blessed be the kingdome that cometh in the name of the Lord of our sather Dauid: Hosanna, O thou which art in the highest heauens.

30. Saying, goe to the town, which is before you wherein assoone as ye are come, yee shall finde a Colte tied, whereon neuer man sate: loose him, and bring him hither.

31. And if any man aske you why yee loose him, thē shall ye say vnto him because the Lorde hath neede of him.

32. So they & were sent, went their way, & found it, as hee had saide vnto them. 33. And as they were loosing the Colte, the owners thereof sayd vnto them, why loose ye the Colte?

34. And they sayd, the Lord hath neede of him.

35. So they brought him to Iesus, and they cast their garments on the Colte, & set Iesus thereon

36. And as he went, they spred their clothes in the way. 37. And when hee was now come neere to &

going down of the mount of Oliues, the whole multitude of the disciples began

to reioyce, & to prayse god with a loud voice, for

ai the great works & they had seen, 38. Saying blessed be the king & cometh

in the name of the Lord: peace in heauen & glory in the highest places.

Christ sent for the Assē by his Disciples, not because he was weary of the journey, but to an other ende. For sith the time of his death was now at hande, his minde was to shew, what should be the nature of his kingdome.

He



He beganne to do ſo at his baptiſme: but this remained to be ſhewed towards the end of his calling. For why ſhould hee thus long abſtaine from being called king, and now at the length of himſelfe profeſſeth himſelfe to be a king, but becauſe hee is not farre from the ende of his race? Therefore the time being neere of his departure into heauen, he openly began his kingdome vpon earth. But this pompe had been very ridiculous. if it had not answered to the prophetic of Zachary. Chriſte challenging a kingly honour to himſelfe, entreth into Ieruſalem, riding vpon an Aſſe, a royall ſhew I warrant you. Note alſo that he had borrowed the Aſſe of another. Nowe in that he wanted a ſaddle & other furniture, ſo as his diſciples were compelled to lay their cloathes vpon it, was a token of vile and ſhamefull pouerty. He had, I graunt, a great company following him, but of what manner of men, but ſuch as vnaduſedly had runne to him out of the next villages? There are many ioyfull ſhoutes heard: but of whom? namely, of poore men, and of the baſeſt ſort of the people: as if he had of purpoſe ſet himſelfe to be ſcorned of all men. But becauſe he was to doe two things together, as to giue ſome ſhewe of his kingdome, and to teach that it is not like to earthly empires, nor ſtandeth in the tranſitory riches of this worlde, it was meete that he ſhould hold this very courſe. Yet this alſo might ſeeme a ſonde thing to prophane men, if God had not declared before by his Prophet, that there ſhoulde come ſuch a king to reſtore the ſauing health of his people. Therefore leaſt the contemptible eſtate of Chriſte ſhoulde hinder vs from beholding his ſpirituall kingdome in this ſhewe, let vs alwayes haue that heavenly Oracle before our eyes, wherewith God more adorned his ſonne vnder that contemptible ſhew of a begger, then if he ſhuld haue ſhone with all the enſignes of all the kinges of the earth. Without this ſauce this hiſtory will neuer bee fauoury to vs: therefore Matthews wordes are of great weight, when he ſayeth, that the ſaying of the Prophet was fulfilled. For when he ſaw that menne which are too much giuen to glorious and pompous ſhewes, can hardly be brought by their owne wiſdome of the fleſh to profit any thing by this hiſtory, hee leadeth them from the ſimple beholding of the thing to the cōſideration of the prophetic.

2. *Goe into the towne.* He borrowed not the Aſſe to eaſe him in his journey: for beeing come as farre as Bethanie, hee might eaſily haue gone the reſt of the journey on foote. But as kinges goe vppe into their Charets that they may bee ſeene a farre offe: ſo the Lorde woulde by this meanes mooue the people to looke vppon him, and by ſome token to ratifie the cries of his followers, leaſt any man ſhoulde thinke that they gaue him the honour of a king againſt his will. It is vncertaine from whence the Lorde commaunded them to bringe the Aſſe, but that it is ſuppoſed from ſome countrey village. For it is very ridiculous that ſome doe allegorically expound it of Ieruſalem. As vnapt alſo is that allegory which they doe coyne of the Aſſe and the Colte, they woulde haue the Aſſe to bee a figure of the Iewiſh people, which had benee before brought vnder and accuſtomed to the yoke of the lawe: and that the Colt whercon neuer manne had rydden repreſented the Gentiles. And that Chriſte did therefore firſt ride vppon the Aſſe, becauſe hee was firſt to begin with the Iewes: and that then he ſhifted ouer to the Colt, becauſe that he was alſo

also in the second place set ouer the Gentiles. And Math. seemeth to note his riding vpon them both. But considering this figure Synecdoche is so often vsed in the scripture, it is no meruaile if he name two for one. But it plainly appeareth by the other Euangelistes, that hee ridde onely vppon the Colt. And Zachary taketh away this doubt: for because of the familiar vs of the Hebrew tongue, hee cleareth one thing wise. *And anenye shall finde.* Least he should hinder the disciples from yeelding a ready obedience, the Lord speedily answereth to these questions. And first hee telleth them that he sendeth them not at aduerture, when hee sayth, that at the first entraunce of the towne they shoulde finde a young Assle with his damme, then that no man should hinder them, but that they should bring him, so that they answered that he had neede of it. And by this meanes he proued his Gothead For it belongeth to God alone to know that, which is absent, and to bend the heartes of menne to yeeld consente. For though it might haue beene, that the owner of the Assle hauing no euill opinion of him, would willingly graunt it: yet to say whether hee should bee at home or no, or whether he would then lend it him, or whether he would giue credit to those men vnknowne to him, it was not in mortall men to say. And as Christe strengtheneth his disciples, that they might be the readier to obey: so wee see how dilligent and ready they saw themselves in obeying. And the successie declareth, that this whole matter was gouerned of God.

5. *Tell ye the daughter of Sion.* This is not in Zachary word for word: yet the Euangelist doth aptly and fitly apply that to all godly teachers, which God gaue in com mandement to one Prophet to declare. For this was the onely hope, whereupon the children of God shoulde stay and strengthen themselves, that the Redemer should come at the length. And therefore the Prophet teacheth that the comming of Christ should bring full and perfect matter of reioycing to the faithfull. For because God is not otherwise mercifull to them, but by putting a Mediatour betweene them, and the same Mediatour is he which deliuered his from all euils, what can there be without him, that can comfort men lost by their owne sinnes, & oppressed with miseries. And as Christ being absent, it is of necessitie that we shuld be altogether ouerwhelmed with sorow: so againe the Prophet telleth the faithfull, that they haue iust cause to reioyce, when the Redemer is presēt with thē. And though he comendeth Christ with other titles, as that he is iust and furnished with saluation: yet Mattheu tooke but that one poynt, which serued for his purpose, namely, that he shuld come poor or meeke, that is vnlike to earthly kings, which excell in royall and pompous estate. And this is added as a token of his pouerty, that he should ride vpon an Assle, or the Colt of an Assle. For it is not to be doubted, but that hee opposeth this meane manner of riding, against a princely pompe.

6. *The disciples were.* It is already spoken before, that the disciples are here commended for their diligence and readines to obey. For the authority of Christe was not so great that his bare name shoulde suffice to moue straungers. Alto it was to be feared, least they shuld be charged with theft. Therefore it doth hereby appeare, how much they credited the maister, in that they answered not againe, but trusting to his promise, they hasted to execute that which they were commaunded.

Let vs also learne by their example, to goe through all lets and hinderances, that we may obey the Lord in those thinges, which he requireth of vs. For all lets set aside, he shall finde passage, and he will not suffer our endeour to be in vaine,

8. *And a great multitude.* The Euangelistes doe heere declare, that the people acknowledged Christ as a king. But it might seeme to bee but a iest, that the simple people by cutting downe of boughes, and spreading of garmentes in the way, should giue to Christ the vaine title of a king. Yet as they did this in earnest, and testified their obedience from their heart: so Christ accounted the as fit herauldes or proclaymers of his kingdome. Neyther is ther any cause why wee should maruaile at such a beginning, when as at this day also he now sitting at the right hande of his father, euen from his heauenly throne calleth obscure men, by whom his maiestie is set forth in base maner. That they cut downe the boughes of Palmes (as many interpreters doe gesse) according to an auncient and solemne cuitome of that day, I see no probabilitie nor likelihood. But it rather appeareth that they were moued with a so daine instinct of the spirite, to giue this honour to Christ, when as the disciples, which were examples of this matter to the rest of the multitude, had thought of no such thing: and this also may be gathered out of Lukes wordes.

9. *Osanna the sonne of David.* This prayer is taken out of the Psalme, 118. 25 Mathew also doth purposely set downe the Hebrewew wordes, that wee might knowe that these greetings were not rashly giuen to Christ, nor that the Disciples spake at randon without regarde, what wordes soeuer came vpon their tongues end: but they reuerently followed that forme of prayer, which the holy Ghost by the mouth of the Prophet had taught the whole Church. For though he speaketh there of his kingdome, yet no doubt, but that he had speciall regard and would haue others to haue regard to that eternal succession, which the Lord had promised him. For he had prescribed vnto the Church a perpetuall order for prayer, which was also vsed, when the wealth of the kingdome was decayed. So it came to passe by custome, that they eucry where vsed these wordes in their prayers for the redemption promysed.

And Mathewes purpose was (as wee touched euen now) to set downe in Hebrew a verse notably and commonly vsed, to declare that the people acknowledged Christe to bee the Redeemer. The pronounciation of the words is somewhat altered: for it should rather haue bene sayd, *Hoschia: na* saue, I beseech but we know that the words can scarcely be translated into an other tongue, but that somewhat of the sounde must bee chaunged. And the spirit did not onely teach the old people to pray for the kingdome of Christ, but also prescribeth the same rule vnto vs now. And when as God will not raigne but by the hande of his sonne, the same is noted in these wordes, when wee saye, Thy kingdome come, as it is more plainly declared in the Psalme. Furthermore, this praying to God, that hee would preferue his Sonne our king, wee graunt that this kingdome is not erected by manne, nor vpholden by the power of menne: but standeth inuincible by his defence from heauen.

He is sayd to come in the name of God, which doth not intrude himselfe, but taketh the kingdome at the commaundement and appointment of God

which

which is more certainly gathered out of Marke, where there is another crie set downe, Blessed be the kingdome that commeth in the name of the Lord of our father Dauid. For so they say in respect of the promises: because the Lord had sayd that he would at the length deliuer that people, and had appointed the meane of the restoring of the kingdome of Dauid. Then we see that the honour of the Mediatour, from whom the restitution and saluation of all things was to be hoped for, is attributed to Christ. But when as they were common, rude & simple people, which called the kingdome of Christ, the kingdome of Dauid, hereby we learne that this doctrine was commonly knowne, which at this day seemeth to be so strang & hard, because they are but litle exercised in the scriptures.

In Luke are these few wordes added, *Peace in heauen, and glory in the highest places.* Wherin there is no difficulty, but that they answer not to the song of the Angels, which we had in the second chapter. For there the Angels assigne the glory to God in the heauens, and peace to men vpon the earth: heere the peace aswell as the glory is referred to God. Yet in the sense there is no diuersitie. For though the Angels do shew the cause more plainly, why it was meete that glory should be song to God: (namely, because that by his mercy men enjoy peace in this worlde) yet the meaning is all one, of that, and this that the multitude now sayth, that peace is in heauen: for we know that miserable soules can other wise haue no peace in the world, except God reconcile himselfe vnto them frō heauen.

Math.

Marke.

Luke 19

<p>41. <i>And when he was come neere, hee beheld the citie, and wept for it.</i></p> <p>42. <i>Saying, O, if thou hadst euen knowne at the least in this day those thinges, which belong vnto thy peace, but now are they hid from thine eyes.</i></p> <p>43. <i>For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compasse thee round, and keepe thee in on euery side.</i></p> <p>44. <i>And shall make thee euen with the ground, and thy children whiche are in thee: and they shall not leaue in thee a stone vpon a stone, because thou knowest not the time of thy visitation.</i></p>	<p>41. <i>And when he was come neere, hee beheld the citie, and wept for it.</i></p> <p>42. <i>Saying, O, if thou hadst euen knowne at the least in this day those thinges, which belong vnto thy peace, but now are they hid from thine eyes.</i></p> <p>43. <i>For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compasse thee round, and keepe thee in on euery side.</i></p> <p>44. <i>And shall make thee euen with the ground, and thy children whiche are in thee: and they shall not leaue in thee a stone vpon a stone, because thou knowest not the time of thy visitation.</i></p>
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41. *He wept vpon it.* When as Christ desired nothing more, then to discharge that office layd vpon him by his father, and hee knew that this was the ende of his calling, to gather together the lost sheepe of the house of Israell: he desired that his comming might be to the sauing health of all men. This was the cause why he being moued with mercy, wept for the destruction of the city of Ierusalē which was at hand. For when he considered that it was chosen of God to be the sacred seate, wherein the couenant of eternal saluation should rest, & the sanctuary frō whence saluation shuld proceed into the whole world: it could not bee but that he should greatly bewaile the destruction of it. Also, when he should see the

the people which he had adopted into the hope of eternall life, miserably to perish through their owne vnthankfulness and malice: it is no maruaile if he could not refraine from teares. Some thinke it an absurditie that Christe shoulde bewaile that mischeife, which hee coulde haue remedied, but this knot is easily dissolued. For as hee descended from heauen, that by taking vpon him the flesh of man, he might be a witnesse and minister of the saluation of God: so tooke hee vpon him indeede humane affections, so farre soorth as was meete for the calling he had taken vpon him. And that must alwayes be wisely noted, what person hee taketh vpon him when he speaketh, or labourth for the saluation of men, as in this place, that he might faithfully fulfill the commandement of the father, it was necessary for him to seeke that the fruite of redemption might extende to the whole body of the elect people. Therefore for so much as hee was appointed a minister of saluation to this people, he bewayled their destruction in respect of his office. Hee was God, I grant: but as oft as hee supplied the office of a teacher, his Godhead rested, and after a sort hid it selfe, leatt it should be any hinderace to him in doing the office of a Mediatour. But by this weeping he declared, that he did not onely loue them brotherly, for whose sake hee was made man, but that God had also powred into his humane nature the spirite of a fatherly affection.

42. *O, if thou hadst knowne.* This speach is patheticall or affectionate, & therefore abrupt. For wee knowe that they which are moued with vehement affections, can viter but halfe their meanings. Note also that two affections are mixed heere together. For Christ doth not only take pitie of the destruction of the citie, but he also reprimoueth this vnthankfull people of a haynous offence, in that they refusing saluation offered them, pulled willingly vpon them the horrible iudgement of God. And the copulatiue which is put between is very forceable. For Christ doth secretly compare Ierusalem with the other cities of Iudea & of the whole world, in this sense: If thou also, which hast a speciall priuiledge about the rest of the world, if thou (I say) at least, which art a celestiall sanctuary vpon the earth hadst known. Presently there followeth after an other amplification gathered of the time. Though hetherto thou hast wickedly, vngodly and stubbornly behaued thy selfe against God, now at the length, it were time for thee to repent. For he sheweth that the day is now come, which was ordained before in the secret countell of God, and spoken of before by the Prophetes for the saluation of Ierusalem: This is the acceptable time (sayth Eiaias, 49. 8. and 2. Cor. 6. 2.) This is the day of saluation. Seeke the Lord while he may be found call vpon him, while he is neere, Esay, 55. 6. By this word peace he noteth after the Hebrew phrase all points of happines. He doth not simply say that Ierusalem knew not her peace, but those things which belongeth to peace: for it faileth often out, that men are not ignorant of their happynes: but the way & meanes (as they say) they know not, they are so blinded with malice. But sith this reproofe is mixed with mercy, let vs note that the excellent gifts menne are indued with, the greater punishment are they woorthy of, because that to their other sinnes is added a sacrilegious profanation of the heavenly grace.

Secondly, let vs note that the neerer God approacheth vnto vs, and proffereth the light of sound doctrine if we neglect this occasion, we are so much the lesse to be excused. The gate of saluation is alwayes open: but because he sometime is silent, it is no smal nor common benefit, when as he calleth vs vnto him with a loud voice and familiarly: and therefore there remaineth the sharper, reuenge for that contempt. *But now are they hidde.* This is not spoken for the lessening of the fault of Ierusalem: for her wonderfull blockishnesse is noted as a shamefull cause, why shee could not see God being present. I graunt that it becometh onely vnto God to open the minde of them that are blind: and no man can be able to see the miseries of the heauenly kingdome, but he whom Godlyghteneth inwardly with his spirite: but they are not therefore worthy of forgiuenesse, which pei. i. he through their owne beasty blindnesse. Christ also purposed to take awaye the offence, which otherwise might bee a hinderaunce to the r. i. and weake. For when as the eyes of all menne were cast vpon that cittie, the example of that Citie was of great importaunce of both sides cyther to worke mischeife or to doe good. Therefore least theyr incredulitie and pride contempt of the gospell should hinder any man, it is condemned of filthy blindnes.

43. *The dayes shall come vpon thee.* Nowe taking vpon him, as it were the person of a iudge, hee rebuketh Ierusalem more sharply. So also the Prophetes though they lamented with teares their destruction, for whom they ought to be carefull, yet they gather their courage and hearts, and fall to seuerethreatnings: because they know that not onely the care of the saluation of men was laied vpon them: but also that they were appoynted preachers of Gods iudgements. Further, he sayeth that Ierusalem for this cause should suffer horrible punishments, because shee knew not the time of her visitation: that is, they contemned the redeemer which was sent them, and did not embrace nor accept his fauour. Now let the cruelty of the punishments which they suffered terrifie vs least we with our sloathfulnes do put out the light of saluation, but let vs be carefull to receiue the grace of God: yea let vs speedily runne fourth to meere it.

Math. 21.

Marke. 11

Luke 19.

10. And when he was come into Ierusalem, all the Citie was moued, sayinge, who is this.

11. And the people sayde this is Iesus the prophet of Nazaret of Galile.

12. And Iesus wente into the temple of God, and cast out all them that solde and bought

11. So Iesus entred into Ierusalem, and into the temple and whē he had looked about on all things, and now it was euening, he went forth vnto Bethania with the twelue.

12. And on the morrow, when they were come out from Bethania, hee was hungry.

13. And seeing a figg tree a farre off, that had leaues, hee went

39. Then some of the Pharisyes of the company said vnto him, master, rebuke thy disciples.

40. But he answered and sayde vnto them, I tell you, that if these shoulde holde their peace, the stones would cry.

A litle after-  
45. Hee wente also into the

bought in the Temple, and  
ouerthrewe the tables of the  
money changers, & the seats  
of them that sold dones.

13. And sayd vnto them, it  
is written, mine house shall bee  
called the house of prayer: but  
yee haue made it a denne of  
theeues.

14. Then the blind and the  
halte came to him in the tem-  
ple, and he healed them.

15. But when the chiefe  
Priestes and Scribes sawe  
the meruailes that hee did, and  
the children crying in the tem-  
ple, and saying, Hosanna, the  
sonne of David, they disday-  
ned:

16. And sayde vnto him,  
hearest thou what these saye?  
And Iesus sayde vnto them,  
yea: reade yee neuer by the  
mouth of babes and sucklings  
shou haue made perfecte the  
praysse?

17. So hee lefte them, and  
went out of the Cittie vnto Be-  
thania, and lodged there.

18. And in the morninge,  
as he returned into the Cittie,  
he was hungry.

19. And seeing a figgetree  
in the way, hee came to it, and  
founde nothing thereon, but  
leaves onely, and sayde to it:  
neuer fruit grow on thee hence  
forwarde. And anon the fig-  
tree withered.

20. And when his disciples  
saw it, they meruailed, saying,  
how soone is the figtree with-  
ered?

21. And

went to see if hee might finde  
any thing thereon: but when he  
came vnto it, he found nothing  
but leaues: for the time of figs  
was not yet.

14. Then Iesus answered &  
sayde to it: neuer manne eate  
fruite of thee hereafter while  
the worlde standeth: and his  
disciples heard it.

15. And they came to Ieru-  
salem, and Iesus went into the  
Temple, and beganne to cast  
out them, that solde and bought  
in the Temple, and ouerthrewe  
the tables of the money chaun-  
gers, & the seates of them that  
solde dones.

16. Neither would he suffer  
that any manne shoulde carry a  
vessell through the temple.

17. And hee taughte, saying  
vnto them, is it not written,  
mine house shall bee called the  
house of prayer vnto all nations?  
but you haue made it a denne  
of theeues.

18. And the Scribes and  
high Priestes hearde it, and  
sought how to destroy him: for  
they feared him: because the  
whole multitude was astonied  
at his doctrine.

19. But when euen was come,  
Iesus went out of the citie.

20. And in the morninge as  
they passed by, they saw the fig-  
tree dryed vp from the rootes.

21. Then Peter remembered,  
and said vnto him, maister, be-  
hold, the figgetree, which thou  
cursest is withered.

22. And Iesus answered and  
said vnto them, haue sayth in  
God.

the temple, and beganne to  
cast out them that solde  
therein, and them that  
bought.

46. Saying vnto them,  
it is written, mine house  
is the house of prayer, but  
yee haue made it a denne  
of theeues.

47. And he taughte dai-  
ly in the temple. And the  
high priests & the Scribes  
and the chiefe of the peo-  
ple sought to destroy him.

48. But they could not  
finde what they might do  
to him: for all the people  
hanged vpon him, when  
they heard him.

23 For

21. And Iesus answered and said vnto them, verily I say vnto you, if ye haue faith, and doubt not, ye shall not only do that, which I haue doone to the figtree, but also if you say to this mountaine, take thy selfe away, and cast thy selfe into the sea, it shall be done;

22. And whatsoever ye shall aske in prayer, if ye beleue, ye shall receive it.

23. For verily I say vnto you, that whosoever shall say vnto this mountaine, take thy selfe away, and cast thy selfe into the sea, and shall not traue in his heart, but shall beleue that those thinges which he sayeth, shall come to passe, whatsoeuer hee saith shall be done to him.

24. Therefore I saye vnto you, whatsoeuer ye desire when ye pray, beleue that ye shall haue it, and it shall be done vnto you.

There seemeth to bee some diuersitie betweene Matthew and Marke in the report of the history of the withering of the figgetree. For matthew saith that this was done the next day after Christe hadde shewed himselfe as a king: but Marke seemeth to referre it to the day following that. Yet the answer is easie, for in this they agree, that Christe accursed the tree, when he came into the cittie, the next day after his solemne entrance. Onely Marke reporteth (that which Matthew omitted) that the disciples marked it the day following. Therefore though Marke noted the order of time more distinctly, yet there is no diuersity betweene them. Hee seemeth to differ aswell from Matthew, as from Luke in the history of reforming of buying and selling. For when as both of them say that Christe draue out the buyers and the sellers assoone as he entered into the cittie and Temple: Marke simply sayth, that he looked about vpon all thinges: but referreth that casting of them forth to an other day. But I doe thus reconcile it, that when as he had not spoken of the cleansing of the Temple, and had after set it in an other place, hee sayth that he came the first day into the Temple, and there looked about vpon all thinges. For to what end did he looke so diligently about, but that he might reforme somewhat that was amisse? For hee was wont to visit the temple often, so that it was not the newnesse of the sight that moued him. Further, where as Marke shoulde haue added presently after the casting of them out of the Temple, which bought and sold there, hee sayth that Christe went out of the cittie: and that which he had omitted worthy of hearefull, he reporteth after. Except that any man had rather say, that Marke in this history also obserued the circumstance of the time, which was omitted by the other two. For though they seeme to keepe a continuall course in the text: yet because they set downe no certaine day, it were no absurditie to decide that which is reade ioynly together in them. Yet I doe rather allow of that opinion, which I sette downe before. For it is very likely that Christe before that great assembly of the people shewed that great token of his power. But whosoever shall obserue how little curiositie the Euangelistes doe vse in noting the times, the diuersitie in setting downe this history wil not offend them.

10. When hee was come into Ierusalem, Matthew sayeth that the cittie was moued, that wee might know that it was not a matter done secretly, nor by stealth,

but



but in the sight of all the people the Priestes and Scribes knowing of it. Wherefore the maiestie of the spirit evidently appeared in that contemptible estate of the flesh. For how would all men haue suffred Christ to their great perill to bee brought into the Citie in a kingly pompe, if they had not bene all amased? Therefore this is the sum, Christ entred not secretly neyther were his enemies contēt therewith: for they despised him: but were rather restrained by a secret feare, because that God had striken them so that they durst not attempt any thing. In the meane season the slouthfull security of the city is reprov'd, and the religion of straungers is commēded, For in that the Citisens hearing that noyse doe demaund who that should bee, it appeareth that they are not of the company of them that followed Christ.

12. *Iesus entred into the temple.* When as he had gone often vp into the temple and had seene this corruptiō, he put his hand but twyfe to reforme the same: once at the beginning of his ambassage, and nowe agayne when hee was come nie to the ende of the same. But sith there reigned filthy and prophaine confusion, and the Temple with the sacrificers was appoynted to bee destroyed, it was sufficient for Christe twyfe to reprove openly the prophaning of the same. When as he shewed himselfe a prophet and a teacher sent from God, that he might waken the Iewes, make them the more attentiuē, he took vpon him to cleanse the temple. And onely Iohn toucheth this former historye in his seconde chapter. And now towards the end of his course, againe challenging the same authority to himselfe, admonisheth the Iewes of the pollutions of the temple, and sheweth with all that there is a newe reformation at hand. And in the meane season it is not to bee doubted but that hee shewed himselfe both king and high Priest, and president of the the temple, and of the worshippe of God: which must therefore bee noted, least anye priuate man thinke it lawfull for him to doe the like. It is meete that all godly men should haue this zeale, wherewith Christ was moued to doe this: but least any manne vnder pretence of imitation should run headlong rashly, it must be seene what his calling will beare, and how farre it behoueth vs to goe by the commandement of God. If any corruptions shall creepe into the Church of God, let all the children of God be grieved: but because God hath not armed euery mans hand, let them which are priuate men sigh for sorowe, vntill God shall giue remedy.

I graunt that they are to too blockish, that are not displeas'd with the pollution of the temple of God: neither is it sufficient for them to be inwardly grieved, except they abstaine frō that corruption, & testifie with their tongue so oft as occasion shall suffer, that they desire that such things should be reformed. But they which haue not publike authoritie, the faultes which they can not remedy with the hand, let them speake against with the tongue, which they haue at liberty: Yet it is demanded, when as Christ sawe the temple stufed with grosse superstitions, why shuld he only reforme that so smal a corruptiō, or at least more tollerable amongst thē. I answer, it was not christs purpose to restore all the holy cceremonies into their ancient vse, neither did he make

choyce, which corruptions were greater or lesser: but onely bent to this to shew by this one visible signe, that GOD hadde committed to him the charge of reforming the Temple, and would also declare that the worshippe of GOD was corrupted by this filthy and palpable abuse. They wanted not a pretence for that merchandise as that it eased the people of much trouble, that sacrifices should not be farre to seeke. also that there might be money readie at hand for euery man that would offer. Neither were the tables for the money chaungers set, or the sacrifices offered to be solde, in the sanctuarye but onely in the courte or porch, which is sometimes called by the name of the temple. But because that nothing was more inconuenient to the maiestie of the temple, then to haue a market set vp there of thinges to be sould, and to haue the money chaungers sit there to make their game by exchange, this prophanation was not to be borne with. And Christ inuicighed sharplye against the same, for that it appeared that the couctousnes of the Prieltes for filthye gaine sake, had brought in that custō. For as he which entreth into a shop richly furnished with diuers kinds of wares, though he purposeth to buy nothing, yet being caught by those baightes, altereth his purpose, so the priests cast forth their nettes to catch offerings, that they might milke some gaine from euery one of them.

13. *It is written.* Christe bringeth two testimoni taken out of two Prophetes: one out of the fiftie six Chapter of Isaiah, the other out of the seuenth of Jeremy. Further, that which Isaiah writte agreed to the circumstance of the time: for there is the calling of the Gentiles foretolde. Therefore Isaiah promifeth that God will not onely bringe to passe, that the Temple shalbe restored to the former bewtie but also that all the Gentyles shall come from euery place thither. It is certaine that he speareth metaphorically: for the Prophetes doe vnder the shadowes of the law set forth the spirituall worshippe of God, which shuld be vnder the kingdom of Christ. But this was neuer fulfilled, that all people should come to Ierusalem to worship. Therefore when he saith that the Temple shall be the place of prayer for all the Gentiles, is as much as if he should haue sayd, the Gentiles shall be gathered in to the Church of GOD, that together with the children of Abraham they might with one mouth call vpon the true GOD. But because he maketh mention of the temple for so much as it was then the visible seate and place of religion, Christ doth worthily reprove the Iewes, for that they most vilelye applyed the same to other vses, then those whereto it was ordained.

The meaning therefore is, that God would that the temple should remaine vnto that time as a signe or marke, whereto all true worshippers should be bent. How vnworthy and how wickedly then doe they in turning it into a prophane market? But in Christes time that temple was the house of prayer, so long as the lawe with the shadowes of the same was in force: but it beganne to be the house of prayer to all nations, when as the doctrine of the gospel sounded from thence, whereby the whole world grewe into a consent of faith. And though it was shortly after destroyed, yet vnto this day appeareth the effect of this prophesie.

For sith the law came out of Sion, it is necessary that whosoever wil pray rightly, should looke to that beginning. I graunt that there is no difference of places: for the Lord will be called vpon euery where: but as the saythfull, which professe themselves to worship the God of Israell, are sayde to speake the language of Canaan, and also to come into the temple, because that true religion sprang from thence: and that same was the fountaine of waters, which in shorte space were wonderfully encreased and flowed forth in great abundance, and they that drinke of the same shall haue as Ezechiell maketh mention, chap. 47.9. and those waters going out from the temple, doe spread themselves to the East and to the West. Though wee doe vse Churches at this day, for the meeting of the holy assemblies, yet it is for another cause: for since that Christ came, he is not proposed vs in an outward and shadowish image, as hee was in tymes past to the fathers vnder the lawe. Furthermore, it is to bee noted, that the Prophet by this woorde *Prayer* meaneth the whole worshippe of God. For though there was at that time great abundance of ceremonies, yet God in few wordes taught the Iewes to what end all those ceremonies should be referred: namely, that they might spiritually worshippe him, as it is more plainly sette downe in the fiftie Psalm. For there doth God also call backe all the exercises of godlines to prayer.

*But you haue made it.* Christ declareth that the complaint of Ieremiah belongeth also to his time, wherein the temple was no lesse defiled. The Prophet rebuketh the hypocrites, which strengthening themselves with the temple, tooke themselves a liberty to sinne. For where it was the purpose of God, to instruct the Iewes by outward signes, as instructions to true godlines, as it is a cōmon matter for hypocrites to turne trueth into a lye (as if it were sufficient to apply themselves to outward ceremonies) they were content with the vaine pretence of the temple. But the Prophet cryeth out against them, that God is not tyed to the temple, or bound to ceremonies: and therefore they boasted in vaine of the name of the temple, which they had made a denne of theeues. For as theeues doe more boldly sinne in their dennes, because they hope they shall escape without punishment: so the hypocrites grow to be bolde vnder a faigned pretence of godlines, so that almost they are in hope to deceiue God.

Further, because that the *Metaphor* of a denne reacheth to all corruptions, Christe doeth very aptly apply the place of the Prophet to this present cause. Marke addeth that Christe forbade that no man should cary any vessell through the temple: that is, hee would not suffer any prophane thing to be seene there: for by the woorde vessell the Hebrewes doe signifie all kinde of furniture for a house. In summe, Christe tooke away whatsoever hindered the reuerence & maiestie of the temple.

14. *The blinde and the halte came vnto him.* Least that authoritie which Christe hadde taken vpon him more then hee was woonte, shoulde bee suspected of rashnesse, hee confirmed the same by myracles. Therefore healed hee the blinde and the halte in the Temple, that it might bee manifestly knowne that the right and honour of the Messias belonged to him. For the Prophetes doe describe and sette him forth with these markes, whereby wee see agayne that which I spake of a litle before, that it is

not the parte of euery of the people to immitate this deede of Christe, least that vnadvisedly that manne shoulde list vp himselfe into the throane of the Messias. This is to be noted, that the halt and the blinde, which were healed, were witnesses of the diuine power of Christe, as if God from heauen shoulde sanctifie with his voyce the speech of the multitude.

15. *When the chiefe Priestes and Scribes sawe the myracles*. Luke declareth that the Pharisies beganne to murmur nowe by the way. The disciples then onely cryed, and they would haue them commaunded to silence, Christ answered that they laboured in vaine: for God would rather make the stones to cry, then that hee would suffer the kingdome of his Sonne to bee ouerwhelmed. It is to bee supposed that when there was no ende of crying, but that the children also ioyned themselues to them, the Scribes and Priestes waxed more angry: and then they assaulted Christ againe. And they seeme to nippe him very scornefully, while they cast in his teeth that hee seeketh for prayse of children. Further, it is to be noted, whereof they tooke their offence. That they were malicious, wicked, and deadly contemners of God, it appeareth by this, that they are as much vexed at the myracles, as at the happy and ioyfull cries. But now I seeke after some speciall matter, what it was that shoulde vex them most. We know how fiercely they fought for their estate: for hotly they sought to maintaine that tyranny, which they hadde once vsurped. And thus hadde beene no small impaying of their kingdome, if it shoulde bee lawfull for the people to giue Christe the title of a king: yea, euen in the smallest matters they would haue the decrees holden for Oracles: so that it should not bee lawfull for to allow or to reiecte any thing, but according to their pleasure. Therefore they thinke it an absurde and peruerse course for the people to giue title of Messias to any man, whom they shall not thinke worthy of that degree. And certainly, it was meete, if they would haue done their duety, that they shoulde haue gone before the whole people, as leaders and guydes. For the Priestes were created to this end that all men might aske for the knowledge of the law of God from their lips, & also that they might be the Angeis and interpreters of the God of hostes, Mal. 1. 7. But because they had wickedly extinguished the light of the truth, Christ answereth them very aptly, that they shall preuaile nothing in seeking to suppress the doctrine of saluation: because the stones shall rather vtter it. And in these wordes is contained a secret graunt: for Christe doeth not deny this to bee a preposterous order, that the vnlearned common people and children should first celebrate with their speech the coming of the Messias: but because that they doe maliciously cloake the truth, which shoulde bee the approued witnessse of the same, it is no meruaile if God rayse vppon others, and to their shame chuse children to doe it. Hereby wee reape no little comfort: for though the wicked labour all the wayes they can deuise to darken and hide the kingdome of Christe, heere wee heare that they labour in vaine. They hope that when of that company, which promote the kingdome of Christe, they shall kill some, and restraine others with feare, that they shall obtaine their purpose. But the Lord will deceiue them: for hee will rather giue mouthes and tongues to stones, rather then the kingdome of his Sonne shall want witnesses.

16. *Read yee neuer.* The Scribes and Priestes tooke occasion to quarrell at this, that Christe suffered the children to call him a king : as the wicked ones doe alwayes disdainefully despise the humility of Christes disciples . Christe reprooueth this malice with the testimony of Dauid, who also maketh the very infants preachers of his glory. These are the very wordes: Out of the mouth of babes and sucklings hast thou ordained strength, Psal. 8. 3. whereby Dauid declareth, that though all tongues shoulde keepe silence, God needeth not any other Rethoricians to set foorth his power, then young infantes, which as yet hang vpon their mothers breasts . They are dumbe : but the wonderfull prouidence of God, which shineth in them, is as eloquence loudly and well speaking his prayse. For hee that considereth with himselfe, how the fruite is engendred in the wombe of the mother, is nourished there the space of nine moneths, commeth soorth at the length into the light, and findeth meate prepared for it as soone as it is borne : must of necessitie not only finde & feele that God is the maker of the worlde, but is wholly caryed into an admiration of the same. So the Sunne and Moone, though they be creatures without tongues, yet it is sayde that they haue vtterance & speach, to declare and sing the prayfes of God, Psal. 19. 1. Seeing then that the tongues of infants doe sound forth the prayfes of God, Christ doth hereby gather, that it is no absurdity if he haue the voyce of those children which now can speake.

18. *And in the morning as he returned.* Betweene that solemne entrance of Christ, whereof we heard, and the day of the Passouer, hee lodged euery night at Bethany, and on the day time he was teaching in the temple. And Matthew & Marke doe reporte a history which befell at that time by the way, that Christ as hee came into the City was an hungred, came to a figgetree: and when hee found nothing thereon but leaues, hee cursed it: and the tree being cursed with his word, withered presently. Further, I take this for graunted, that Christ did not faine, but was truly an hungred. For we know that of his owne accord he became subiect to our infirmities, though by nature hee was free and voyde of them. But the difficultie standeth in this, how hee should bee deceiued to seeke for fruite vpon a tree that was without: especially when as the times of figges was not yet come: Further, why is his anger so hot against a harmelesse tree? But no absurditie can follow, if wee say, that as a man hee knew not what kinde of tree it was: yet it may be that he not being ignorant of the ende, came vnto it of purpose. But hee is not caried with any heate of anger to curse it: for that were not only an vnrighteous, but also a childish & ridiculous reuengemēt. But whē as hunger was grieuous vnto him in respect of the flesh, he sought to overcome the same with a contrary affection: namely, that hee might set foorth the glory of the father, as he sayeth in an other place. My meate is, that I may doe the will of my father, John 4. 34. for there also he doth striue with wearines and thirst: and I do rather incline to this opinion, that hunger was as a meanes prouoking him to worke this myracle, and to teach his disciples. Therefore when as hee was an hungred, and had not meat ready, hee fedde himselfe otherwise: namely in setting foorth the glory of God. And his will was by the tree to giue a token, what end remaineth for hypocrites, and also to declare how vaine their boasting is, and to no purpose.

19. *Neuer fruit grow on thee hence forward.* Hereby we learne what this worde accursing meaneth namely, that this tree is condemned to be barren: so againe God blesseth, when by his word he maketh fruitfull. But it doth more euidently appeare by marke, that the figgetree did not presently wyther, or at the least that the disciples did not marke it, vntill the next day that they sawe the leaues fallen off. Marke also doth attribute that to Peter alone, which Matthew doth commonly refer to all the disciples: but when as Christ answereth in the plurall number, it is easie to be gathered that one asked the question in the name of all the rest.

21. *And Iesus answered.* Christe extendeth the vse of the myracle further, that hee might encourage his disciples to fayth and confidence. In Marke there is first sette downe a generall exhortation, that they should haue fayth in God. Then followeth a promise, that they shall obtaine by fayth, what soeuer they shall aske of God. To haue fayth with God, signifieth as much as to promise himselfe certainly, and to looke for from God, whatsoeuer is needefull. But because that fayth, if there bee any in vs, doth presently breake out into prayers, and pierceth into those treasures of the grace of God, which are shewed in the woorde, that it might enjoy the same: therefore Christ addeth prayer to fayth, for if hee hadde onely sayde that wee shoulde haue whatsoeuer wee shall desire, fayth to some might seeme to bee too imperious, or too secure. Wherefore Christe declareth that they do then beleue a right, which trusting in his goodnesse and promises, doe humbly flee vnto him. This is a notable place to expresse the force & nature of fayth: namely, that it is a certaine assurance resting in the goodnesse of God without any doubtfulness. For Christe doth not acknowledge any others to beleue, but them which doe vndoubtedly accounte God to be mercifull to them, and doubt not but that hee will giue what they doe aske. Wherefore wee see with what a deuilish imagination the Papistes are bewitched, which doe mixe fayth and doubting together: nay, they charge vs with foolish presumption, if wee being perswaded of the fatherly fauour of God towards vs, dare bee so bolde as to present our selues before him. And Paule doth especially commend this benefite of Christe, that by fayth in him wee haue boldnesse and entrance to God with confidence, Ephe, 3. 12. Furthermore, this place doth teach, that the true examination of fayth, is contained in prayers. If any man doe obiecte that these prayers were neuer heard, that mountaines should cast themselues into the sea: The answer is easie. Christ doth not slacke the raynes to mens prayers, that they shoulde desire what they lust, while hee maketh their prayers subiecte to the rule of fayth. For so it is necessary that the spirite shoulde bridle all our affections, and bring them into obedience to the woorde of God. Christ requireth a certaine and assured confidence in prayer without doubting. And whence shall the minde of man conceiue this, but out of the word of God? Now then we do see that Christ promised nothing to his disciples, except they keepe themselues within the bounds of the good will of God.

L V K E. 47. *And hee taught daily in the Temple.* Marke and Luke doe firste teache, of what kinde of menne the Church consisteth, that is of the simple people: Againe, what enemies Christe hadde: namely, the Priestes and Scribes, and all the chiefe rulers. And this is a part of the foolishnesse

lishnesse of the crosse, that God passing by the excellent thinges of the worlde, chuseth that which is foolish, weake, and despised. Then they make mention that those good gouernours of the church of God sought the meanes to destroy Christ: whereby their wickednesse and vngodlynesse was detected. For though it were graunted that they hadde iust cause to persecute Christe, yet it was not lawfull for them a'ter the maner of the theeues to come out to kill him, or secretly to send forth cutters against him. Thirdly, they teach that their wicked conspiracie was repressed: because that Christ by the secreete counsell of God, was appoynted to the death of the crosse.

Mathewe 21.

Marke 11.

Luke 20.

23. And when hee was come into the Temple, the cheife priestes, and the elders of the people came vnto him, as he was teaching and sayd, by what authority doest thou these thinges? and who gaue thee this authority?  
 24. Then Iesus answered and sayde vnto them: I also will aske of you a certaine thinge, which if ye tell me, I likewise wil tell you by what authority I doe these thinges.  
 25. The baptisme of Iohn whence was it? from heauen, or of menne? Then they reasoned amonge themselues, saying: if we shall say from heauen, he will say vnto vs: why did yee not then beleue him.  
 26. And if wee saye of men, we feare the people: for all holde Iohn as a Prophet.  
 27. Then they answered Iesus, and sayde, wee cannot tell. And he sayd vnto them, neither tell I you by what authoritye I doe these thinges.

27. Then they came againe to Ierusalem, and as he walked in the Temple, there came to him the his priests, and the scribes, and Elders.  
 28. And sayd vnto him: By what authority dost thou these thinges? and who gaue thee this authority that thou shouldest doe these thinges?  
 29. Then Iesus answered and sayd vnto them, I will also aske of you a certaine thing, and answerare you mee, and I will tell you by what authority I do these thinges.  
 30. The baptisme of Iohn, was it from heauen, or of menne answerare me.  
 31. And they thought with themselues, saying: If we shall say from heauen, hee will say: Why then did yee not beleue, him?  
 32. But if wee say of menne, we feare the people: for all men counted Iohn, that he had bene a very Prophet.  
 33. Then they answered and sayd vnto Iesus, we cannot tell. And Iesus answered, and sayd vnto them, neither wil I tel you by what authoritie I doe these thinges.

1. And it came to passe, that on one of those daies, as hee taught in the temple, and preached the gospel, the high priestes and the scribes came vpon him with the Elders.  
 2. And spake vnto him, saying: tell vs by what authority thou doest these thinges, or who is he that hath giuen thee this authority?  
 3. And he answered & said vnto them, I also will aske you one thing, tell me therefore.  
 4. The baptisme of Iohn, was it from heauen, or of men?  
 5. And they reasoned within themselues, saying: if we shall say from heauen, he will say, why then beleueed ye him, nor?  
 6. But if wee shall saye of men, all the people will stone vs: for they bee perswaded that Iohn was a Prophet.  
 7. Therefore they answered that they coule not tell whence it was.  
 8. Then Iesus said vnto them neither tel I you by what authoritye I doe these thinges.

23. *By what authoritie dost thou these thinges.* Because their other purposes and open attempts did not proceede, nowe the Priestes and Scribes doe ouerthwartly trie, if they may by any meanes driue him from his maner of teaching. But they quarrell not with him for his doctrine it selfe, whether it be true or no, for that they had often tried that in vaine: but they moue the question of his calling and of the commandement. And this was a goodly colour: for sith no man might thrust himselfe eyther into the honour of the priesthoode, or into the office of a prophet, but must waite for his calling from God: much lesse is it lawfull for any man, to take vpon him the name of the Messias, except it may euidently appeare, that he is chosē thereunto of God. For he must be appointed not onely by the word of God, but also by his oath, as it is written in the Psalme. 110. 4. But they deale very peruersly and wickedly, because that when the diuine maiestie of Christ had beē declared by many myracles, as though they were ignorant of all thinges, they inquire from whence he came. For what is more absurde when they saw the hand of God stretched forth in healing the halte and the blinde, to doubt whether a priuate man hath rashly taken this authoritie vpon him. Further, it was more then sufficiently proued before, that Christ was sent from heauen: so that they could doe no lesse, then to allow of his deedes in their heart, when they acknowledged God to be the author of them. Therefore they rest vpon this, that hee is not a lawfull minister of God, whome they shall not chuse with their voyces, as if the whole power were in their handes. But though they were lawfull gouernours of the Church, yet it were a monstrous thing for them to list themselues against God. Now we vnderstand why Christ doth not directly answere them: because that wickedly and shamelesly, they asked him a question of a matter euidently knowne.

25. *The baptisme of Iohn.* Christe asketh the question of the baptisme of Iohn, not onely that hee might shewe that they are vnworthy of all authority, because they hadde despised the holy Prophet of GOD: but also that he might reprocue them in their owne answere, impudently pretending ignorance of a matter euidently knowne: For it must beē remembred, wherefore Iohn was sent, what his message was, what matter hee specially bent himselfe vnto. He was sent as a cryer to proclaimē Christe: hee slacked not those thinges he was set about: and he chalenged nothing to himselfe, but that he might prepare the way to the Lorde. Further, hee poyned out Christe with his finger, and testified that hee was the onely sonne of God. Nowe then, whence would the Scribes haue the newe authoritye of Christe approoued vnto them, when as the baptisme of Iohn hadde made a lawfull and assured triall of the same? Nowe we see that Christe vsed not any crafty subtely to auoide them, but answered the question proposed wholly and fully: for Iohn could not be acknowledged for the seruant of God, but that Christ must be acknowledged for the Lord. So he armed not frowarde men, whiche without any commandement, but of their owne presumption, dare take a publike office vpon them: neither doeth hee by his example teache any sophisticall arte for the concealing of the truth, as many subtile menne doe falsely alledge him for their author. I grant that a man must not alwayes answere after one maner, especially if the enemies lay snares to catch vs: but their malice must be



be so wisely avoyded, that truth bee not left vndefended . But baptisme is not taken in this place onely for the outwarde signe of washing, but for the whole ministerie of Iohn. For Christ would haue had this answered, whether Iohn was a true and lawful prophet of God, or a deceiuer. Yet this sentence cōtaineth a profitable doctrine, whether the baptisme of Iohn bee from God or of men: for therby we gather, that the godly may not admit amongst them any doctrine or sacrament, except it may appeare that the same proceeded from god, neither is it in the power of men to coyne any other at their pleasure. Hee speaketh of Iohn, whom the Lord other where doeth highly commend about all the Prophets. Yet Christe sayeth that his baptisme may not bee receiued, except the same be commanded of God. What then shall be saide of those fained Sacraments, which are fondly brought in by menne of no value, without any commandement of God? For Christ doth openly declare in these wordes, that the whole gouernement of the Church doth depend vpo the direction of God, so that it is wickednes for men to bring in any thing of themselues.

*They thought amongst themselues.* The wickednesse of the Priestes is heereby shewed, they consider not what is true, neither doe they aske their owne conscience: nay, they had rather most vilely to turne backward, thē to confesse that which they know to be true, least any poynt of their tyranny should be lost. So all the godlesse, though they seeme desirous to learne, yet they shutte the gate against the truth, if they thinke it to be against their gaine. Therefore Christ doth not send them away without an answer, but sendeth them away ashamed and confounded: and alledgeth so much of the testimony of Iohn, as sufficeth to shew that he doth it by the power of God.

Matth. 21.

Marke.

Luke

28. *But what thinke yee? A certaine manne had two sonnet, and came to the elder, and sayde: Sonne, goe and worke to day in my vineyard.*

29. *But hee answered and sayde, I will not: yet afterward he repented himselfe, and went.*

30. *Then he came to the second, and said likewise. And he answered and said, I will sir: yet he went not.*

31. *Whether of them twane did the will of the father? They sayde vnto him. The first. Iesus sayde vnto them: Verily I say vnto you, that the Publicans and the harlottes shall go before you into the kingdom of God.*

32. *For Iohn came vnto you in the way of righteousness, and yee beleued him not: but the Publicans and the harlots beleued him: and ye, though ye saw it, were not mooued with repentance afterward, that yee might beleue him.*

This clause sheweth to what ende this parable tendeth, when as Christe  
pre-

preferreth them which were notorious, infamous and abominable people before the Scribes & the priests. For hee discourseth these hypocrites, that they should no more boast themselves for the ministers of God, and pretend a vaine shew of godlines. For though their ambition, and pride, and cruelty, and couetousnes, were knowne to all men, yet they would be accounted otherwise. And when as lately they assaulted Christ, they fained themselves very careful for the order of the church, as if they had beene faithfull and careful preservers of the same. So, sith they so grossly rooke with God and men, Christ reproveth their impudencie, shewing that they were nothing lesse then such as they boasted themselves, and were so farre from that dignity wherewith they flattered themselves, that they should sit beneath the Publicans and harlots. For in that they professed themselves to be the chiefe maintainers of the worship of God, & zealous of the law, Christ saith that this is euen like, as if a sonne should only in word promise obedience vnto him, and yet should deceiue him. As concerning Publicans and harlots, he excuseth not their sinnes, but compareth their dissolute life, & the disobedience of an vntoward & disobedient sonne together, who at the first reiecteth his fathers commaundement: but he sheweth that he did much better in this, because they doe not continue in their sinnes to the end, but they rather become incete and apt to beare the yooke which they had sodisdainfully refused. Now we vnderstand the purpose of Christ. Hee doth not only reprove the priests & Scribes, for that they do stubbornly resist God, & do not repent after to many admonitions: but he spoyleth the of that honour, wherof they were vnworthy: because their vngodlines was worse then the wantonnes of harlots.

30. *I will sir.* This phrase is borrowed of the Hebrew tongue. For when the Hebrewes would offer their seruices, and would say that they were ready to obey, they vse these wordes: Beholde, I am ready sir. And it is a vertue of it selfe prayse worthy, to be willing and ready to obey, as soone as God shal speake the word. Neither doth Christ in this place commend slacknes: but when as there is fault in both, after a man hath lingered long, at length to go to his labour, and in words to professe that which thou wilt not performe, christ teacheth that this hypocrisie is more intollerable, then that stubbornnes which in processe of time is tamed.

23. *For Iohn came vnto you.* Because that Iohn was a faithfull minister of God, Christ referreth whatsoever he taught to God himselfe. This speech had beene more full and plaine, God came preaching righteousnesse in the mouth of Iohn: but because that Iohn spake in the name of God, and not as a private manne, hee is aptly sette in the place of God. And this place giueth no small authority to the preaching of the the woorde, while they are accounted stubbornne and disobedient against him, who soeuer they are, which shall despise the godly and holy admonitions of a teacher sent by him. Some do more subtilly expound this woorde righteousnesse, whome I doe permitte to vse their owne sense. But in my iudgement it signifieth nothing else, then that doctrine of Iohn was sound and right: as if hee should haue saide, that there was no cause why they should reiect the same. Further, when he saith that the publicans belieued, his meaning is, that they did not only allow of the word, but did with earnest affectiō embrace that which they heard. Wherby we gather þ this of it selfe

is not faith, if any man subscribe to sound doctrine : but it comprehendeth a greater and a deeper matter, that the hearer renouncing himselfe should giue his life wholly to God. When he sayeth that they were not moued with such an example, hee amplificth their obstinate malice. For this were a token of extreme desperation, at the least not to follow harlots and Publicanes.

Mathew. 21.

Marke 12.

Luke 20.

33. Heare another parable, there was a certaine housholder, which planted a vineyard, and hedged it round about, and made a wine presse therein, & built a towre, and let it out to husbandmen, and went into a strange country.

34. And when the time of the fruit drew neare, hee sent his seruants to the husbandmen, to receiue the fruites thereof.

35. And the husbandmenne rooke his seruantes, and beate one, and killed another, and stoned another,

36. Againe he sent other seruants, moe then the first : and they did the like vnto them.

37. But last of al he sent vnto them his owne sonne, saying, they will reuerence my sonne.

38. But when the husbandmē saw the sonne, they said among themselues, this is the heire : come, let vs kill him, and let vs take his inheritaunce.

39. So they tooke him, and cast him out of the vineyarde, and slew him.

40. When therefore the Lord of the vineyarde shall come, what will hee doe to those husbandmen.

41. They said vnto him, he wil cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruites in their seasons.

42. Iesus

1. And hee began to speake vnto them in parables, a certaine manne planted a vineyard, and compassed it with an hedge, & digged a pit for the wine presse, and builte a towre in it, and let it out to husbandmen, and went into a strange countrye.

2. And at a time, he sent to the husbandmen a seruant, that hee might receiue of the husbandmen, of the fruit of the vineyard. 3. But they tooke him and beate him, and sent him away emptie.

4. And againe, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handeled.

5. And againe he sent another, and him they slew, and many other, beating some, & killing some.

6. Yet had hee one sonne his deare beloved: him also he set the last vnto them, saying: they will reuerence my sonne

7. But the husbandmen said among themselues, this is the heire come: let vs kil him, & the inheritance shalbe ours.

8. So they tooke him, and killed him, and cast him out of the vineyard.

9. What shall the Lord of the vineyard doe? he wil come & destroy these husbandmē, & giue the vineyard to others.

10. HANE

9. Then began he to speake to the people this parable. A certaine man planted a vineyard, and let it forth to husbandmen : and went into a strange country for a great season.

10. And at a time he sent a seruant to the husbandmen, that they should giue him of the fruit of the vineyard, but the husbandmen did beate him, and sent him away emptie.

11. Againe, he sent yet another seruant, and they did beate him, and foule intrcated him, & sent him away emptie.

12. Morcouer, he sent the third, and him they wounded, and cast out.

13. Then sayd the Lord of the vineyard, what shall I doe? I will sende my beloved sonne: it may be that they will doe reuerence, when they see him.

14. But when the husbandmenne saw him, they reasoned with themselues saying: this is the heire: come lette vs kill him, that the inheritancemay be ours.

15. So they cast him out of the vineyard, and killed him, what shall the Lorde of the vineyarde, therefore doe vnto them?

16. Hee

42. *Jesus sayd vnto them, read ye neuer in the scriptures : the stone which the builders refused, the same is made the head of the corner? This was the Lords doing, and it is maruailous in our eyes.*
43. *Therefore said I vnto you, the kingdom of God, shall bee taken from you, and shall bee giuen to a nation, which shall bring forth the fruites thereof.*
44. *And who soeuer shall fall on this stone, he shall be broken: but on whom soeuer it shall fall, it will grinde him to powder.*
45. *And when the cheife Priests & Pharises had heard his parables they perceyued that hee spake of them.*
46. *And they seeking to lay hands on him, feared the people, becauise they tooke him as a prophet.*
10. *Haue ye not read so much as this scripture? The stone which the builders refuse, is made the head of the corner.*
11. *This was done of the Lorde, and it is maruailous in our eyes.*
12. *Then they went about to take him, but they feared the people for they perceyued by hee spake that parable against them therefore they left him, & went their way.*
16. *He wil come and destroy those husbandmen, and will giue out his vineyard to others. But when they heard it, they said, God forbid.*
17. *And he beheld them, and said: what meaneth this that is written, the stone that the builders refused, that is made the head of the corner?*
18. *Who soeuer shall fall vpon that stone, shall be broken: and on whom soeuer it shall fall, it will grinde him to powder.*
19. *Then the high priests, & the Scribes the same houre went about to lay handes on him: (but they feared the people) for they perceyued that hee had spoken this parable against them.*

33. *Heare another Parable.* The wordes of Luke doe somewhat differ from these, for he sayth that Christ spake to the multitude: and the speech is here directed to the Priests and Scribes. But this is easily answered, for though Christ bent his speache to them, yet hee discouered their shame before all the people. When Marke sayth that Christ began to speake in parables, hee omitteth that which was first in order: as also in other places of the whole, he onely toucheth a part. The summe of the parable is this, it is no new thing, if the priestes and other gouernours of the church, doe endeouour wickedly to defraud God of his right, for they haue vsed the like theeuery before against the Prophets, & now they are ready to slay the sonne, but they shall not escape vnpunished: for God will arise to reuenge his owne right. And this is spoken for two principall causes: first, that he might reprove the priestes of vnthankfulness full of infidelity and wickednesse: then that hee might take away the offence, which might bee taken of his death which was so neare at hand. For they had preuailed so much by their false title, amongst the faile and simple people, so that religion amongst the Iewes, depended of their will and pleasure. Therefore Christ prepareth the weake before, & teacheth that sith the priestes in times past haue slaine so many Prophets one vpon an other, there is no cause why any man should be troubled if the like example be also wrought in his owne person. But now let vs consider euery part of the same.

*Hee planted a vineyard.* This similitude is often found in the scripture. As concerning this present place, this is Christes onely meaning, that when  
**God**

God placeth pastours ouer his church, hee giueth not ouer his right vnto them, but dealeth in like maner, as if a housholder should set out a vineyard or a field to a husbandman, who bestowing his labour in dressing it, should pay yearely fruite for the same. And as he complained by Esay, 5. 4. and Icre. 2. 21. that the vineyarde, about the dressing whereof hee had bestowed much labour and cost, brought forth no fruit: so in this place he accuseth the keepers of his vineyard, who as strong theecus tooke all the profit to themselues. This saying of Christ, that the husbandmen receiued the vineyard well dressed and laboured at the hand of the housholder, doth not a little increase their faulte, for the better they were dealt with, the more worthy they are to be abhorred for their vnthankfullnesse Paule vseth this argument, 1. Tim. 3. 15. when he would exhort the pastours diligently to doe their dutie, because they were stewardes, chosen to gouerne the house of God, which is the pillar and ground of the truth And well, for the excellenter and the more honourable their state is, so much the more bound are they to God, not to follow his woorke slouthfully, but diligently. So much the more is their vnfaithfullnesse to be detested (as was said euen now) which doe scornfully abuse so great liberalitey and honour which God hath vouchsafed to bestow vpon them. But God planted a vineyarde, when he being mindefull of his free adoption, had seperated againe the people deliuered out of Egypt as peculiar vnto himselve, and testified that he would be their God and father, and had called them into the hope of eternall saluation. For this is the planting whereof there is mention made in Esay 60. 21. and in other places. By the winepresse and tower, are vnderstoode those meanes and helpes which were ioyned to the doctrine of the lawe, for the nourishment of the faith of the people, as the sacrifices and other ceremonies. For God as a prouident and carefull housholder, vsed all diligence for the fensing of his Church, with all the helpes that might be.

30. *Hee set it out to husbandmen.* God might of himselfe haue preferred the estate of the Church in good order without the helpe of men: but hee taketh men for his ministers, and vseth their hands for helpe. So in times past he appoynted the Priests, that they should be as dressers of the vineyard. But it is maruayle why Christe shoulde compare the Prophetes to seruantes which are sent at the ende of the vintage to aske for fruite. For wee knowe that they also were vine dressers, and had one charge in common with the priests committed vnto them. I answere, it was not necessary for Christe to shew what agreement or difference there was betweene these two orders. The Priestes were created at the first for this cause, that they might throughly furnish the Church with sound doctrine, but when they cyther of slouthfulnesse or of ignorance neglected the worke committed vnto them, the Prophetes were sent as an extraordinary supply, which shoulde purge the vine of hurtfull weedes, shoulde cut off superfluous loppe, and shoulde supply all things that were wanting through the negligence of the Priestes: and yet further they should sharply reprocue the people, restore religion decayed, stirre vppe slouthfull mindes, and bring them backe againe to the worshipp of GOD and newnesse of life. And what was this else, but to aske for fruite due vnto the Lord of his vineyard? the which Christe doeth aptly and truly apply to the pur-

pose. Neither yet was the continuall regiment of the Church established in the Prophets, but the priests alwayes kept it in their handes: euen as if a slouthfull husbandman forsaking husbandry, should yet vnder pretence of the possession keepe the place whereunto hee was once appoynted.

35. *They beate one.* Marke and Luke doe somewhat differ in this place from Mathewe: for when as he maketh mention of many seruantes, and when they were all cuill and cruelly handled, there was a greater number sent againe: they onely sette euery manne in his seuerall order, as if there were not two or three sent together, but one after another. And though they had all one generall purpose: namely, that the Iewes would attempt the like against the Sonne, of that which they had so often done against the Prophets: yet Mathew doeth declare the matter it selfe more plainely: that is, that God by sending many Prophets, stroue with the malice of the priestes. Whereby it appeareth howe outrageous their madnesse was, which could not be reformed by any meanes.

37. *They will reuerence my sonne.* This thought doeth not properly belong to God. For hee knewe what shoulde come to passe, neyther was hee deceiued with the hope of any better successie: but it is a common thing, especially in parables to attribute humane affections to him. Neyther yet is this added without a cause, for Christ would shew as in a glasse, howe desperate their wickednesse was, whereof this was too euident a testimonie for them with a deuillish madnesse to arise against the Sonne of God, who came to bring them againe into their right minde. As they hadde done before what lay in them, to driue God out of his possession, by the cruell slaughter of the Prophets: so this was the greatest sinne of all, to slay the Sonne that they might raigne as in a house without an heire. For this was the cause why the Priestes did rage so against Christ, least they should loofe their tyranny as a pray. For it is he whom God the father would haue raigne, and to whom he hath giuen all authoritie, The Euangelistes doe also somewhat vary in the end. For Mathewe sayeth that they began to make a confession against themselues, wherein they condemned themselues: Marke simply sayth that Christ declared what punishment shoulde light vpon so wicked and vngodly seruantes. Luke seemeth plainely to differ from them both: saying that they withstoode and were against the iudgement which Christ had pronounced. But if wee marke the meaning better there is no diuersity amongst them, for it is not to bee doubted, but that they would agree vnto Christ, that such seruants had deserued that plague: but when they saue both the sinne and the iudgement layd vpon themselues, they woulde shift it off.

42. *Read you neuer in the scriptures?* That must be remembred which we spake a little before, when as the priestes and Scribes had the people bound vnto the, this principle was comon amongst them, that they onely were the lawfull arbiters & iudges of the redemption to come: so that no man might be receiued for the Messias, but he who they by their liking & consent should allow of. Therefore they affirme that christ had spoken a thing impossible, if they should slay the son & heire of the lord of the vineyard. But christ confirmeth it by the testimony of

of the scripture: & he asketh the question very vehemently: as if he had said: You account it a great absurdity, that it should come to passe, that the husbandmen to whom the vineyard was lette, should so wickedly conspire against the sonne of God. What hath the scripture foretolde that he should be chearefully and ioyfully receiued, and that the rulers themselues should not rather be against him? The place also which he citeth, is taken out of the Psalme 118. 22, from whence that happy and ioyfull cry was fetched. O Lorde saue nowe, blessed be hee that commeth in the name of the Lorde. And this was prophesied of the kingdome of the Messias, as it doeth appeare there, in that God created Dauid king, with this condition, that his throne should stand for euer, so long as the Sunne and Moone shall shine in heauen, and being decayed it should by the grace of God be restored into the former estate. Therefore whereas that Psalme containeth a description of the kingdom of Dauid, it promiseth withall, that it shall bee perpetuall, and restored againe. If this had bene spoken of a temporall kingdome, Christ should haue improperly drawne it vnto himselfe. But this must alwayes bee noted, that the kingdome which God erected in the person of Dauid: was established in the true Messias vnto the ende of the world. For that annoynting in times past was but a shadow of this. Whereby it is gathered, that that which was begun in Dauid, was a paterne and figure of Christ. Nowe let vs returne to the woordes of the Psalme. The Scribes and Priestes thought it incredible, that Christ should be reiecte of the rulers of the Church. But hee proueth out of the Psalme, that by the wonderfull prouidence of God he should be placed in his throne against the will of menne: and that was figured long before in Dauid, whome God tooke when hee was reiecte by the mighty powers of the world, that he might declare and shew, what he would worke at the length in his Christ. And the Prophet borroweth a Metaphore of buildings. For because the Church is the holy house of God, Christ vpo whom it is builded, is called the cornerstone: that is, the stone which beareth the whole weight of the building. This similitude holdeth not out square on euery side, if a man should list out euery particuler poynt which belongeth to Christe: but it agreeth very well in this, that the saluation of the Church lyeth vpon him, & hee vpholdeth the estate of the same. So other Prophets also followed the same phrase and manner of speaking, especially Isaia 28. 16. and Daniel. But Isaia alludeth very neare vnto this place, who bringeth in God speaking thus. Beholde, I will lay in Sion a foundation stone, a stone tryed and precious, wherewith both the houses of Israel shall stumble. And in the newe Testament this maner of speech is often sounde. Therefore the summe is, that the kingdome of God should be builded vpon a stone, which the chiefe builders themselues should cast away as rubbish and nothing worth. And the meaning is, that the Messias who is the foundation of the saluation of the church, should not bee chosen by the common voyces of menne: but when the chiefe rulers, to whom the care of the building is committed, should be against him, God would woonderfully exalte him by a secreete and vn hoped for power. But here are two things for vs to beholde: for GOD least the endeours of the wicked, which rise vpe to hinder the buildinge of the Church should trouble vs, hee admonyssheth vs before, that it should so come to passe.

Then he declareth withall, that in the erection of the kingdome of Christe, whatsoeuer men shall labour to the contrary, his power shall preuaile, we must diligently obserue both. It is wonderfull that the authour of saluation should be reiected, not by strangers, but by them of the household: and not of the foolish people, but of the gouernours themselues, who had the gouernance of the Church in their hands, Against such outrageous fury of menne, faith must be nourished and supported, least it should fainte and fall away at the strangeness of the matter. Nowe we vnderstande howe profitable that forewarning was, which putteth the mindes of the godly out of that feare, which they might otherwise conceiue, at that sorrowfull sight. For there is nothing more strange, then the members should rise against the heade, the husbandenne against their Lord, the counsellours against their kinge, and the chiefe builders to cast away the foundation from the building. There is also more efficacie in the other clause, where God declareth that the wicked shall preuaile nothing by reiecting Christ, but that he shall haue his dignity whole and perfect: namely, that this faithfull trusting in this promise, might safely as out of a fort, laugh at the ouerthwart pride of men in reiecting Christ. For when they haue done all that they may yet Christ will in spite of them holde that place which his father hath giuen. Though they which seeme to haue honour and power, shall forcebly sette themselues against him, yet notwithstanding he will stand in his estate and yelde nothinge at all vnto them for all their wicked contempt. To bee shorte, the power of God shall preuaile, so that hee shall bee the stone tried and precious, which shall vpholde the Church, kingdome and temple of God.

Further, he is called the heade stone of the corner, not as that he were only a parte of the foundation (when as it appeareth by other places that the Church is firmlye builded vpon him alone) but the simple meaninge of the Prophet was this, that he should be the chiefe stay of the building. Some doe very curiously discourse of the worde *Corner*, that Christ was placed in a corner, that he might ioyne together two diuers walles: namely, the Gentiles and the Iewes. Yet in my iudgement Dauid had no further respecte, then that the corner stone vpholdeth the chief weight of the building.

Nowe it is demaunded why the spirite should call them *Chiefe builders*. which doe onely seke the ruine and destruction of the Church of God. For Paule doeth therefore glory that he is a good maister builder, 1. Cor. 3. 11. because he builded the Church vpon Christ alone. The answere is easie. Though they vnfaithfully did discharge the charge comitted vnto them yet he granteth them this title in respect of their callinge. So deceiuers haue often the name of Prophets: and they are called shepherds which as wolues deuoure the flocke. Neither doe they get so much honour as shame by this title, while they roote vpe the foundation of the Church of GOD, when they were appoynted to be cheife in building the same. Heereof is this profitable lesson gathered, that notwithstanding their lawfull calling, they may be wicked and vngodly enemies of Christ, which should be his ministers.

It beuident that the Priesthoode of the lawe was ordained of God, and that the Lorde committed the authoritie of gouerning the Church



to the Levites : doe they therefore faithfully discharge their office ? shoulde it become the godly to denie Christ to obey them ? Nowe let the Pope goe with his horned Bishops, & let them boast that they should be beleued in all things, because they supply the place of shepherdes. If we should grant that they are rightly called to the government of the Church: yet it is in vaine that they challenge vnto themselues more then the titles of the prelates of the Church. But they haue not so much as the title of a calling: for the whole order of the church was ouerthrowne, that they might lift vp themselues into this tyranny. But grant they doe rightly challenge the ordinarie iurisdiction, yet they ouerthrowe the holy house of God, they are to be accounted maister builders but onely in name. This doeth not alwayes fall out, that they to whom the gouernement of the Church is committed, should reiect Christ. For there were vnder the law many godly priestes, and also in the kingdome of Christ, there were pastours which laboured diligently and faithfully in building of the church: but yet because this must needs be fulfilled, it behooueth vs wisely to discerne betweene them. And the holy Ghost hath purposely forewarned vs, least any man should be deceiued by a vaine title and dignity of calling.

*This was the Lordes doing.* Because the common capacitie of man could not conceiue how the pastours of the Church themselues should reiect the sonne of God their Prince, the Prophet calleth them backe to the secret counsell of God, which though we cannot conceiue in our vnderstanding, yet may we behold and wonder at it. Therefore we must know that here is cutte off all occasion of questioning, and expressly forbidden that no man should esteeme or measure the nature of the kingdome of Christ by the reason of the flesh. For the simplicity of it, is wonderfull, which the Prophet exhorteth vs to reuerence, for that his will was so to abate it to the capacity of our vnderstanding. Thou wilt allowe no more of the kingdome of Christ, then seemeth probable to thee: & the holy Ghost sayth that it is a mystery worthy of great admiration, because it is hid from the eyes of men. Therefore, so oft as there is mention of the beginning, restitution, state, and the whole preservation of the Church, let vs remember not to consult with our senses, but giue the honour to the power of God, and haue his secret worke in admiration. Heere also is set downe a secret opposition betweene God and men: for we are not onely commanded to embrace the wonderfull maner of gouerning the Church, because it is the worke of God, but we are also called backe from that fond estimation of men, which often darkeneth the glory of God. As if the Prophet should haue sayd, though men excell in glorious titles, yet hee doth very ouerthwartly that shall oppose them against God, whereby the deuilish wickednesse of the Papistes is confuted, which doubteth not to preferre the determination of their Church before the word of God. For whereof doth the authoritie of the word of God depend according to their opinions, but of the pleasures of men, so that there is no more authoritie left vnto God, then that which hee receiueth by the allowance of the Church. But the spirite teacheth vs farre otherwise in this place: namely, that as soone as the maiestie of God shall appeare, that all the world keepe silence.

43. Therefore say I vnto you, Christ directed his speech thus farre to the guides

guides and gouernours, but befor the people : but nowe he speaketh likewise to the people the rselues, and he had good cause so to doe, for that they assisted & holpe the Priestes and Scribes to hinder the grace of God. The Priestes were the beginners of this mischeife : but the finnes of the people had already deserued to haue so corrupt and degenerate pastours : to bee short, the whole bodie was bent with like malice to resist God. And this is the cause why Christ pronounced the horrible vengeance of God so generally against them all. For as the priests were puffed vp with their authoritie, so the rest of the people was proud of their pretended title of adoption. Nowe Christe declareth that God is not bound vnto the n, and that it shall therefore come to passe, that the honour which they made themselves vnworthy of, shall be bestowed otherwhere. And this was once spoken to them, but it is written for all our sakes, that if GOD shall chuse vs for his people, that wee become not wanton with a vaine & wicked confidence of the flesh: but let vs againe endeouour to shew our selues such children towards him as he requireth. For if he spared not the naturall branches what shall become of the that are grafted in? Ro. 11. 21. The Iewes thought that the kingdome of God belonged vnto them by right of inheritance, & therefore without all care they became hardened in their finnes. Wee against nature doe presently succede in their place, and therefore it is much lesse tyed vnto vs, except we be rooted in true godlines. And as we ought to be afraid of this, that Christ sayth, that they shall be deprived of the kingdome of God, which shall prophane the same: so the perpetuities of the same which is heere noted, may comfort all the godly. For Christ doeth declare in these wordes, that though the wicked doe beate downe the worship of God amongst them, yet they shall not bring it to passe that the name of Christ should be abolished, and that true religion should perish: because that God (in whose hand all the endes of the earth are) will find a seat and dwelling place for his kingdome other where. This moreouer is to be learned out of this place, that the Gospell is not therefore preached, that it should lie barren and idle, but that it might fructifie.

44. *Who soeuer shall fall on this stone.* Christe doeth more fully confirme the former sentence, that hee loseth nor wanteth not any thing, by that the wicked doe reiect him, for though their obstinacy be hard as stone or yron, yet he will breake them in their owne hardnesse, and so his glory shall the more appeare in their destruction. Hee saw a wonderfull vnwardnesse in the Iewes therefore it was necessary that this vengeance shoulde in this order be seuerely pronounced against them, least they should perish in their securitie. This doctrine doeth partly teache vs with a tender and flexible heart, quietly to deliuer our selues to be tamed by Christe, partly also hee confirmeth his against the ouerthwart and furyous violences of the wicked, whome hee will at the lengthe moste fearefully destroy. They are sayde to fall vpon Christe, whiche thrust at him to ouerthrowe him: not that they climbe vpe higher then hee, but because theyr madnesse doeth carry them so farre forth, that they endeouour to pull Christe downe from on high. But hee declareth that they onely preuaile in this, that in this conflict they themselves shall be broken in pieces. But wheras they shall lift vp the selues so proudly, he telleth the before, that they shall bring an other thing to passe: namely, that they shall be ground

to pieces vnder that stone, against the which they haue so boldly thrust.

45. They perceiued that he spake of them. The Euangelistes do declare how little Christ profited among the, least we should meruaile because the doctrine of the Gospell doeth not winne all men at this day to obey it. Let vs also learne that it canot otherwise be, but that threats shuld make the wicked more & more mad. For as god sealeth his word in our heartes, so he also woundeth wicked consciences with his hot yron. Whereby it cometh to passe that vngodlinesse doth the more burne out & shew it selfe. Therefore we must pray vnto him to bring vs to a willing feare, least the naked feare of his vengeance shuld more exasperate vs. That the only feare of the people restraineth the, that they lay not handes vpon christ, let vs know that it was because God had brided them. Whereby no small comfort doth also come to the faithfull, when they heare that they are shielded by the hand of God, so that they escape as it were the iawes of death.

Matth. 22.

15. Then went the Pharises & rooke counsell howe they might tangle him in talke.

16. And they sent vnto him their disciples with the Herodians, saying: Maister, we know that thou art true, and teachest the way of God truly, neyther carest for any mann: for thou considerest not the personne of men.

17. Tell vs therefore how thinkest thou? is it lawfull to giue tribute vnto Casar or not?

18. But Iesus perceiued their wickednesse, & said: why tempt yee me, yee hypocrites?

19. Shew mee the tribute money: & they brought him a penny.

20. And he said vnto the: whose is this image & superscription?

21 They said vnto him Casars. Then sayde he vnto them: Giue therefore to Casar, the thinges which are Casars, & giue vnto god, those thinges which are gods.

22. And when they heard it, they meruailed, and left him, and went their way.

Marke. 12.

13. And they sent vnto him certaine of the Pharises, & of the Herodians, that they might take him in his talke.

14. And whē they came, they said vnto him: Maister, we know that thou art true, and carest for no man: for thou considerest not the person of men, but teachest the way of God truly. Is it lawfull to giue tribute to Casar or not?

15. Should we giue it, or should wee not giue it? But he knew their hypocrisie, & said vnto them. why tempt yee mee? bring mee a penny, that I may see it.

16. So they brought it, and he sayde vnto them: whose is this image and superscription? and they said vnto him, Casars.

17. Then Iesus answered, & said vnto them: giue to Casar, the thinges that are Casars, and to God, those that are Gods: and they meruailed at him.

Luke 20.

20. And they watched hē, & sent forth spies, which shuld saigne theselues iust me, to take him in his talke & to deliuer him vnto the power and authority of the governour.

21. And they asked him, saying: maister we know that thou sayest, & teachest right, neither doest thou accept mans person, but teachest the way of God truly.

22. Is it lawfull for vs to giue Casar tribute or not? 23. But he perceiued their craftines, & said vnto the: why tempt ye me?

24. Show me a penny, whose image and superscription hath it? They answered & said, Casars. 25. Then hee said vnto them: Giue then vnto Casar, the thinges which are Casars, and to God those which are Gods.

26. And they could not reprove his saying before the people: but they meruailed at his answer, and held their peace.

When the Pharises had tryed all other wayes against Christ, at the last they thought this the best way to destroy him, if they could deliuer him to the

gouernor as a seditious person, and one that sought after innouations. There was about that time a great question amongst the Iewes concerning tribute (as we haue sene other where:) for when as the Romanes had translated to themselves the tribute, which God in the law of Moses commanded to be paid to himselfe, the Iewes in all places were offended, & thought it a hainous offence and not to be borne, that prophane men shoulde pull in this maner to themselves, that which of right appertained to God. Further, when as that paying of tribute appoynted by the law, was witnes of their adoption, they thought themselves spoiled of the honour due to them. Now, the poorer any man was, the bolder he was, in hope of his pouerty, to raise stirres and tumults. Therefore the Pharisies do deuise this subtlety to catch Christin, so that he should ensnare himself, which way soeuer he shuld answer, If he shuld deny to pay it he shuld be guilty of sedition. But if he shuld grant that it shuld be paid of right, he shuld be accounted as an enemy to his owne nation, & a betraier of the liberty of their country. But this was their speiall purpose, to alienate the people from him. This is the catching which the Euangelistes doe note: for they thinke that they haue to laide a snare on euery side for Christ that now he could not escape, But because they were his professed enemies, & knew that they were therefore suspected, they suborned some of their owne disciples as Mat. reporteth But Luke calleth them spies, or deceitful persons, which shuld faine themselves to be righteous, that is they shuld pretend a simple & honest desire to learne. For this faining to be righteous, is not generally taken, but is restrained to this present cause: for they shuld not haue bin admitted, but vnder pretence of a sincere affection & desire to learne: they ioyne Herodians to thē who had a greater fauor to the Roman Empire, wherby they were the apter to lay an accusation to his charge. But it is woorth the labour to note, how they being at sharpe dissention amongst themselves, could yet agree together to destroy christ so great was their hatred against him, Wee haue shewed other where what maner effect this was. For when as Herode was but halfa Iew, or a degenerat and adulterous professour of the law whosoeuer woulde kepe the lawe exactly in euery poynnt condemned him and his prophane kinde of worshipping: and he had the flatterers, which woulde att a colour vpon his corrupt doctrine. So besides other sectes, there was also sprung vp at that time a courtly religion.

16. *Maister, wee knowe.* This is that righteousness which they dissemble, while they doe flatteringly crouch vnto Christe, as if they were desirous to learne, and they doe not only pretend to be godly, but seeme also to be well perswaded of his doctrine. For if they had spoken from their heart, this had bin sincere dealing. So by their words there may be a definition gathered of a true & faithfull teacher, such as they faine Christ to be. They say that he is true, & teacheth the way of God: that is, he that is a faithfull interpreter of god, and that in truth, that is without any corruption. The way of God is opposed against inuentions of men, and all forraine and straunge doctrines: and truth is set against ambition, couetousnesse, and other wicked affections, which doe vsually corrupt the pure manner of teaching. Therefore we must account him for a lawfull teacher, which bringeth not in the deuices of menne, nor departeth from the pure woorde of GOD, but deliuereth as it were by hande,

that

that which he hath learned from his mouth : further, with a sincere minde to doe good hee applyeth the doctrine to the benefite and saluation of the people, and corrupteth it not with any corruption. As concerning this last clause, Paul, 2. Cor. 2. 17. in saying that he hath not made marchandise of the word of God, declareth that there are some, which are very expert: for they will not openly overthrow true doctrine, neither are they notorious for wicked doctrine: yet they will defile and corrupt the purity of doctrine: because they are either ambitious, or covetous, or chaungable hether and thether after the desire of the flesh. Therefore hee compareth them to vintners or mixers, because they corrupt the sincere vse of the worde of God. That also is worthy to be noted, which these hypocrites doe adde withall, that Christe taught truly, because hee regarded not the persons of menne. For there is nothing that withdraweth teachers more from faithfull and pure dispensing, then the hauing of respect vnto menne. For it is impossible that any manne should serue GOD truly, which desireth to please menne, Gala. 1. 10. Menne must be regarded: but not so as that wee should curry fauour with them by flattering them. To bee short, that wee may be sincere, it is necessary that wee auoyde accepti- on of persons: for it darkeneth the light, & peruerteth iust iudgement, as God doeth often commaunde in the lawe, Deuteronomy, 1. 16. 17. and 16. 19, & experience doth also declare the same. Therefore Christ in Iohn, 7. 24. compareth together iudgement according to the appearance, and righteous iudgement, as things one contrary to the other.

18. *Iesus perceived their wickednesse.* They vsed their wordes so, as if they differed nothing from the sincerest disciples. Therefore how could Christe know this, but because his spirite was the searcher of heartes? For mens coniecture could not smell out their subtilty, but because that hee was God, hee pierced into their heartes, so that their flatteries and fained holinesse was but a vaine couer for them. Therefore before he gaue any answer, hee shewed his dety in reuealing their secret malice. Nowe sith the wicked doe daily lay the like snares for vs, and their inwarde malice lyeth hidde from vs, wee must pray that Christe woulde giue vs the spirite of discretion, and that hee woulde bestow that as a free gift vpon vs, which he had by nature and of his own right. Further, how necessary it is that we should haue this wisdom, it appeareth by this, that if we take not heede of the snares of the wicked, wee shall make the doctrine of God subiect to their slaunders. Also that commandment of Christ that they should shew their mony, though it seemeth at the first to be of no moment: yet it is sufficient to breake their snares, and to overthrow their deuises. For therein he gaue them a plaine graunt of obedience, so that Christe needed not to command them any new thing: The image of Cæsar was vpon the monney. Therefore the authoritie of the government of the Romaines was commonly allowed. Wherefore it appeared that the Iewes had now of their owne accorde layde that law of paying tribute vpon themselues: for they had graunted the power of the sworde vnto the Romaines. For they could not dispute of tribute alone: but this question dependeth of the whole government of the common wealth.

21. *Giue vnto Cæsar, the things which are Cæsars.* Christ declareth that there is.

is no question to be made of that matter, when as the money declared the subiection of their nation: as if he should haue sayde, if you thinke it absurd to pay tribute, be not subiect to the Romane empyre. But the money (which is a pledge of mutuall fellowshippe and dealing betweene men) declareth that Cæsar raigneth ouer you, and your owne secrete allowaunce declareth that the lyberty which you pretend, is lost and taken away. And Christes aunswere is not so indifferent, but that it deliuereth the whole doctrine of the question proposed. For here is a plaine difference put betweene the spirituall and politike government, which teacheth vs that the outward obedience hindereth vs not, but that wee may with a free conscience serue God. For the purpose of Christe was to confute their error, which thought that they could not be the people of God except they were set free from the yoke of all humane authoritie. As Paule also doth diligently apply himselfe in this mater leaste they should thinke that they could not serue God alone, if they shoulde obey the lawes of men, if they should pay tributes, and should submit their neckes to beare other burdens. In summe hee declareth that the lawe of God is not broken, nor his worshippe hindered by the obedience of the Iewes to the outward polytike government the Romanes,

He seemeth also to reprove theyr hypocriſie for that they carelesly suffred the worship of God to be defiled many wayes: nay, they defrauded God wickedly of his power, and pretended onely this great zeale in a mater of nothing, as if he should haue sayde: you are very careful least God should lose any of his honour if you should pay tribute to the Romans. But you should rather apply your selue to yelde that worshippe to God, that he requireth of you, and also to giue vnto men that which belongeth to them. This seemeth not to be a fitte diuision, for to speake properly, when we doe our duety to men, we doe thereby yelde obedience to GOD. But Christe framing his speach to the capacite of menne, thought it sufficient to distinguish the spirituall kingdom of God from the politike order and state of this present life. Wherefore this difference must alwaies be remembred, when the Lorde wil be the onely lawgiuer for the government of the soules, the rule and order for worshipping him must be fetched out of his word and wee must onely rest in that sincere worshippe, which is there described: and the power of the sword and the lawes and judgments are no hynderaunce but that the worshipping of God may remaye perfect amongst vs. Now this doctrine reacheth farther, so that euery man according to this calling may discharge his duetic to menne, the children to the parentes, the seruantes may submitte themselues willingly to their maisters: other may be ductifull and obedient to others, according to the lawe of charitie, so that God may alwayes haue the chiefe government: in respect of the which let whatsoeuer is due vnto men be brought vnder, or houlden as in a second degree, as menne saye. The meaning therefore is sith that whosoever doe weaken the politike estate, are rebelles against GOD the obedience towards Princes and Magistrates must alwayes be ioyned with the worshippe and feare of God: but againe, if Princes doe challenge any thing to themselues, which belongeth to God they are to be obeyed no further, then we maye with a good conscience.

22. They maruailed. Heere also it appeareth how God turneth the wicked endeouours of his enemies to a contrary end : & he doth not onely delude their hope and make it frustrate, but also driueth them away with shame.

Sometime it shall fall out that though the wicked be ouercome, yet they will not cease to murmure : but though their frowardnesse will not be tamed, how many battailes focuer they doe make against the word of God, so many victories are in hand, that hee may triumph ouer them and their head Satan. But in this answere the speciall purpose of Christ was to set forth his owne glory, while he compelleth them to depart with shame.

Math. 22.

Marke 12.

Luke. 10.

23. The same day the Sadduces came to him, (which say, there is no resurrection, and asked him

24. saying, master Moses said, if a man dye hauing no children, let his brother marry his wife & raise vp seede vnto his brother  
25. Now there were with vs seuen brethren, and the first married a wife, and deceased: and hauing no issue, left his wife vnto his brother.

26. Likewise also the second, and the thirde, vnto the seauenth.

27. And last of all the woman died also.

28. Therefore in the resurrection, whose wife shall shee be of the seuen? for all had her.

29. Then Iesus answered & said vnto them, ye are deceived, not knowing the scripture, nor the power of God.

30. For in the resurrection they neither marrye wines, nor wines are bestowed in mariage, but are as the Angels of God in heauen.

31. And concerning the resurrection

18. Then came the Sadduces vnto him, (which saye there is no resurrection) and they asked him, saying

19. Maister, Moses wrote vnto vs, if any mans brother die, and leaue his wife and leaue no children that his brother should take his wife, and raise vp seede vnto his brother.

20. There were seuen brethren, and the first tooke a wife, and when hee dyed left no issue.

21. Then the second tooke her, and hee died, neyther did he yet leaue issue, and the thirde likewise.

22. So seuen hadde her, and left no issue: last of all the wife died also.

23. In the resurrection then, when they shall rise againe, whose wife shall she be of them? for seuen had her to wife.

24. Then Iesus answered and saide vnto them, are yee not therefore deceived, because ye know not the scriptures, neither the power of God?

25. For when they shall rise againe

27. Then came to him certaine of the Sadduces (which deny that there is any resurrection) and they asked him.

28. Saying Maister, Moses, wrote vnto vs, if any mans brother dye, hauing a wife, and hee die without children, that his brother should take his wife, and raise vp seede vnto his brother.

29. Now there were seuen brethren, and the first took a wife and hee died without children.

30. And the second tooke the wife, and hee died childlesse.

31. Then the thirde tooke her: and so likewise the seuen died, & left no children.

32. And last of all the woman died also.

33. Therefore at the resurrection whose wife of them shall shee be? for seuen hadde her to wife.

34. Then Iesus answered and sayde vnto them, the children of this world marrye wines, and are married.

35. But they which shall be counted worthy to enioy that world & the resurrection from the dead neither marrye wines, neither are married.

rection of the dead, haue yee not read what is spoken vnto you of God saying.

32. I am the God of Abraham, and the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33. And when the people heard it, they were astonied at his doctrine.

again from the dead, neyther men mary, nor wiues are married, but are as the angels, which are in heauen.

26. And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses how in the bush God spake vnto him, saying I am the God of Abraham, and the God of Isaac, and the God of Iacob.

27. He is not the God of the dead, but of the liuing: ye are therefore greatly deceived.

36. For they can dye no more, for asmuch as they are equall vnto the Angels, and are the sonnes of God, since they are the children of the resurrection.

37. And that the dead shall rise againe, euen Moses shewed us besides the bush, when hee sayde, the Lord is the God of Abraham, and the God of Isaac, and the GOD of Iacob.

38. For hee is not the God of the dead, but of them which liue: for all liue vnto him.

39. Then certaine of the Pharises, answered, and sayde Master, thou hast well sayde.

40. And after that, durst they not aske him any thing at all.

Heere wee see how Sathan gathered all the wicked together, to ouerthrowe the truth of God, which men in other things could not agree amongst themselves. For though there was great dissention betweene these two sectes, yet they conspire together against Christ: so that the Pharises were not displeased that their doctrine was oppugned in the person of Christe. So at this day wee see all the bandes of Satan, though otherwise some of them are against others, yet they rise from all places against Christ. And the Papistes do beare so great hatred against the Gospell, that they doe gladly nourish Epicures, Libertines, and such other monsters, so that they haue their helpe to ouerthrow the Gospel. In summe wee see that they came out of diuers fortes to assault Christ: and this came so to passe, because that all men generally hated the light of sound doctrine. But the Saduces moue the question to Christ, so as vnder the colour of an absurditie, they might eyther drawe him into an error, or if he should dissent, they might dystame him, and bring him into contempt amongst the rude and vnlearned multitude. And it may be that they were wont to trouble the Pharises before with the same obiection, but now they lay the same snare for Christ.

23. Which say that there is no resurrection. I haue shewed before of the beginning of the Saduces. They did not onely deny the last resurrection of the flesh, but also the immortalite of the soule, as Luke declareth, Act. 19. 8. And truly if the doctrine of the scripture bee well considered, without the hope of the resurrection the life of the soule shall seeme to bee a very dreame. For GOD doth not say that the soules doe so liue after death, as if they would now enjoy the present glory and blessednesse: but hee suspendeth their hope vnto the latter day. I graunt that the Phylosophers, which



which were ignorant of the resurrection of the flesh, spake many things of the immortall essence of the soule : but they spake so fondly of the estate of the life to come, that their writings are to no purpose. But sith the scripture saith, that the spirituall life dependeth of the hope of the resurrection, and that the soules seperated from the bodies haue respecte to that, wholoeuer denyeth the resurrection, doth also deny the immortality of soules. But here is to bee seene the horrible confusion of the Iewish Church, that the chiefe maisters of their religion tooke away the hope of the life to come: so that after death there should be no difference betwene men and beastes. They did not deny a holy and a righteous life, neither were they so prophane as to account the worshippinge of God a needlesse matter, ( but they rather acknowledged God to bee the iudge of the world, & that all things appertaining to man are gouerned by his prouidence: ) but sith they tyed aswell the reward of the godly, as the paynes due to the wicked, to this present life, though they had sayde truely, that euery manne is now handled equally, according to his desert : yet this was too preposterous, to shut vp the promises of God into so narrow corners.

Nowe experience doeth euidently declare , that their folly was too grosse, sith it is euident that the rewarde which is layde vppon for the good, is deferred to an other life, and the punishments are not poured vppon the wicked in this worlde. To be short, there cannot bee imagined any thing more absurd then this fantasie, that menne created after the image of God , shoulde perish like beastes . But howe vile and monstrous a matter was this, when as some opinion at the least of the life to come remained euery where amongst the prophane and blinde Idolaters of the Gentiles, that this seede of godlinesse shoulde bee abolished amongst the Iewes the peculiar people of G O D . What shoulde I say, that when they sawe the holy Fathers, that they made hast to the heauenly life, and the couenaunte which God made with them is spirituall and eternall, must they not bee more blinde then blockes, which could not see in so cleare a light? But first this was a iust rewarde for them, which had rente the Church of God into sectes : then God in this maner reuenged the wicked contempt of his doctrine.

24. *Maister, Moses sayde* . Sith it might haue sufficed to haue proposed the matter simply, to what ende made they such a preface? namely, they doe craftily pretend Moses name, to proue those mariages lawfull, which were made not after the pleasure of menne, but by the commaundement and ordinance of God him selfe : also it is necessary that God him selfe should agree with him selfe. This therefore was their snare, if God will in time to come gather the faithfull into his kingdome, then will hee restore vnto them that which hee had giuen them in the worlde : therefore what shall become of that woman, whom God hadde giuen to seuen menne? So all the godlesse and Heretikes do frame their cauils, wherewith they could deforme the true doctrine of godlinesse, and make the seruauntes of Christ ashamed : yea the Papistes induouring to entrappe vs as past all shame, doe openly scorne at God and his word. Therefore it is not without cause that Paule, Tit. 1. 9. woulde haue the doctor furnished with weapons , wherewith hee may driue backe the ennemies to the truth. As concerning this lawe, wherein God commaundeth the next kinlinen

in blood to succede the dead in marriage, if the first should die without childre this was the reason, that the woman which was married into any family should receiue seede thereof This must not be vnderstoode of naturall brethren, but of cosines and such like: for it were incest to marry within the degrees forbidden by the law.

29. *You are deceived, not knowing the Scriptures.* Though Christ speaketh to the Saduces, yet this reproofe doth generally belong to all deuisers of false doctriens

For sith God doth plainly shew himselfe vnto vs in the Scriptures, the ignorance of them is the fountaine and cause of all errors. But this is no small comfort to the godly, that they shalbe safe and out of the daunger of errour: so long as with an hurable and modest desire to learne they shall seeke in the scriptures what is right and true.

Christes ioyning the power of God with his word, is to be referred to the circumstance of this present matter: because the resurrection far exceedeth the capacite of mans vnderstanding it wil be incredible vnto vs, vntill our minds behold the great power of God, which is able to subdue all things to himselfe as Paule teacheth, Phylippians. 3. 11. Further it was necessary that the Saduces should be deceiued, because they did falsly measure the glory of the heavenly life with the present estate. Yet, in the meane season doe we teach that they doe iudge and speake rightly and wysely of the mysteries of the kingdome of heauen, which doe ioyne the power of God together with the scriptures.

30. *They are as the Angelles of God.* Hee meaneth not that the children of GOD shall bee when they are risen, in all things like vnto the Angelles, but so farre as they shall bee free from all infirmitie of this present life: as if hee shoulde say, that they were no more subiecte to the thinges which this transitory and corrupt life hath neede of. Luke doeth more plainly set forth the reason of the similitude, because they could not die againe: therefore they shoulde not bring forth their truite, as vpon earth. And hee speaketh of the faithfull onely, because there was no question of the reprobate. But it is demanded why hee sayeth, that they shall then bee the sonnes of God, because they shall bee the children of the resurrection, sith the Lord doth vouchsafe this honour to his faithfull ones, though they be shutte vppe in the prison of the fraile body. And how should wee bee the heires of eternall life, if God shoulde not acknowledge vs nowe for children?

I answer, after wee are grafted into the body of Christe by fayth, God adopteth vs for children, and the spirit is a witness, seale, marke and pledge of this adoption, so that in the hope hereof wee may freely cry, Abba, Father, Rom. 8. 15. Gal. 4. 6. But though wee know that wee are the sonnes of God, yet because it doth not yet appeare what wee shall be, vntill we shall bee transformed, and see him in his glory, as he is, we are not in effect accounted as sons. And though we be regenerate by the spirit of God, yet because our life is hidde as yet, the manifestation of the same shall make a true and perfecte difference betweene vs and straungers. In this sence is our adoption deserued by Paul to the Rom. 8. 13. to the lait day,

L V. 37. *And that the dead shall rise againe.* After Christe hadde confuted that absurdity objected against him, now hee confirmeth the doctrine of the

the last resurrection by the testimonie of the Scripture. And wee must keepe this order, that the enemies of the truth hauing their quarrels answered, may vnderstand that they striue against the word of God. For vntill they bee ouercome by the testimony of the scripture, they may alwayes murmur and grudge. Christ citeth a place out of Moses, because he had to do with the Saduces, who gaue but small credit to the Prophetes, at the most they accounted no better of them, then wee doe of the booke of Ecclesiasticus, or the hystory of the Machabes. Also seeing they alleadged Moses, hee had rather turne him backe againe vpon them, then to obiekt any one of the Prophetes. Further, hee had not this purpose, to gather all the places of scripture that serued for this purpose: as wee see the Apostles in like maner did not alwaies vse al the testimonies that serued for the same matter. Yet Christ did not vnadvisedly make choyse of this place before the rest: but chose it with great iudgement (though at the first sight it seemeth to be hard: ) because the Iewes should especially account of that, and remember it: sith it declareth that the Lord did therefore redeeme them because they were the children of Abraham.

God sayeth that he came thither to helpe the afflicted people: but hee addeth withall, that he acknowledged that people for his, in respect of the adoption, and for the couenant made with Abraham. Howe commeth it to passe that God should haue regard rather of the dead, then of them which liue: but because he gaue the greatest honour to the fathers, with whom hee had made his couenant? But howe should they bee so excellent and honourable, if they were dead? This relation doth evidently set forth this matter also. For as there can bee no father without children, nor a king without a people: so the Lorde cannot properly bee called God but of the liuing. Christe doeth not reason so much of the common maner and phrased of speache, as of the promise which is included in these wordes. For he doth offer himselfe of this condition to bee our God, that hee might haue vs againe to bee his people: which one thing is sufficient to strengthen the hope of the full and perfect blessednes. Hence came that saying of the Church set downe by the Prophet, Haba. 1. 12. Thou art our God of old, wee shall not dye. Therefore when he promiseth to saue all them whose God he sayth he is: and this being spoken of Abraham, Isaac and Iacob after their death, it followeth that there remaineth hope of life euen for the dead. If any man obiekt that the soules may liue, though the bodies rise not againe: I answered a litle beefore, that these two are ioyned together: because the soules being not yet in their estate, doe aspyre to the inheritance layd vp for them.

38. *For all liue vnto him.* This manner of speach is diuersly vsed in the Scriptures: but Christe heere meaneth, that the faithfull doe liue in heauen with God after they passe out of the world: as Paul to the Roma. 6. 10. sayth, that Christ after hee was receyued into the heauenly glory, liueth to God: because hee is exempted from the infirmities & troubles of this transitory life. But Christ doeth purposely declare heere, that wee must not iudge of the life of the godly after the sense of the flesh and bloud: because it is hidden in the secreet custody of God.

For if they be almost like vnto the dead, while they wander in the world, much lesse doth there appeare token of life in them, after the death of the body. But God is faithfull, so that beyond the capacite of men hee will keepe them aliue before him.

29. *Then certaine of the Pharisees answered.* It is euident that they were all maliciously bent, but by the power of God was this confession wrested out of some of the Pharisees. Though they wished that Christe might haue bene overcome, and haue bene put to silence with shame: yet because they saw them selues armed by his answere against the contrary faction, ambitio causeth them to triumph at the victory gotten. It may bee also that for enuy they would not haue Christ overcome by the Saduces. But by Gods wonderfull prouidence it cometh to passe, that euen his greatest enemies should subscribe to his doctrine. Their boldnes also was brided, not onely because they saw Christ prepared to withstand all their assaults: but because they feared they shoulde haue the foyle with shame, as they had oft receiued before. Further, because they were ashamed, by silence they granted him the victory: so that his credit increased so much the more amongst the people. And in Mathews words that they wondered all at his doctrine, it is to be noted, that the doctrine of godlines was at that time corrupted with so many corrupt & colde commentaries, that it might well bee accounted as a wonder, that the doctrine of the resurrection was so readily and so aptly proued by the law.

## Mat. 22.

34. *But when the Pharisees had heard that he hadde put the Saduces to silence, they assembled together.*

35. *And one of them which was an expounder of the law, asked him a question, tempting him, and saying,*

36. *Master, which is the great commandement of the law?*

37. *Iesus said to him, thou shalt loue the Lorde thy God with all thine heart, with all thy soule, and with all thy minde.*

38. *This is the first and the great commandement.*

39. *And*

## Marke. 12.

28. *Then came one of the Scribes that had heard the disputing together, and perceiuing that he had answered them wel, he asked him which is the first commandement of all?*

29. *Iesus answered him, first of all the commandements is, heare Israel, the Lorde our God is the onely Lord.*

30. *Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, and with all thy minde, and with all thy strength: this is the first commandement.*

31. *And the second is like that is: thou shalt loue thy neighbor as thy selfe. There is none other commande-*

*ment*

## Luke 10.

25. *Then behold a certaine expounder of the law, stood vp, and tempted him, saying, maister, what shall I doe, to enherite eternall life.*

26. *And he sayde vnto him what is written in the law? how readeest thou?*

27. *And he answered, and sayde, thou shalt loue the Lorde God with all thine heart, and with all thy soule and with all thy strength, and with all thy thought, and thy neighbour as thy selfe.*

28. *Then he sayd vnto him, thou hast answered right: this doe, and thou shalt liue.*

29. *But he willing so iustifie him selfe, said vnto Iesus, who is then my neighbour?*

30. *And Iesus answered and said a certaine man went downe from Ierusalem to Iericho, and fell among*

*theeues*

39. And the second is like vnto this, thou shalt loue thy neighbour as thy selfe.

40. On these two commandements hangeth the whole lawe and the Prophets.

ment greater then these.

32. Then the Scribe said vnto him, well maister, thou hast said the truth, that there is one God, and that there is none but hee.

33. And to loue him with all the heart, and with all the vnderstanding, and with all the soule, & with all the strength, & to loue his neighbour as himselfe, is more then all burnt offrings, and sacrifices.

34. Then when Iesus saw that he answered discretely he sayd vnto him, thou art not far from the kingdome of God. And no man after that durst aske him any question.

theues, & they robbed him of his raiment, and wounded him, and departed, leaving him halfe dead

31. And by chaunce there came downe a certaine priest that same way, and when he saw him, hee passed by on the other side.

32. And likewise also a Levit when hee was come neere to the place, went and looked on him and passed by on the other side.

33. Then a certaine Samaritan, as he iourneied, came neere vnto him, and when he saw him he had compassion on him,

34. And went to him, and bound vp his woundes, and powred in oyle and wine, and put him on his owne beast & brought him to an inne, and made provision for him.

35. And on the morrow, when he departed, he tooke out two pence, & gave to the host, & said vnto him, take care of him, and what soeuer thou spendest more, when I come againe, I will recompence thee.

36. Which now of these three thinkest thou, was neighbour vnto him that fel among the thieves?

37. And he sayd, hee shewed mercy on him, then said Iesus to him, yee, and doest thou likewise.

Though those things which Matthew in the 22. chapter, and Marke in the 12. doe report, haue onely some thing in them like to this historie, and be not one: yet I haue chosen to set it downe in this place, because that when Matthew and Marke do say, that this was the last question, wherewith the Lorde was tempted, Luke maketh no mention of that matter: And he seemeth to omit it of purpose: because that hee had reported it other where. Yet I doe not say that it is one and the same hystorie: for Luke hath some things diuers from the other two. They all agree in this, that a Scribe mooued this question to tempt Christ. But hee whom Matthew and Marke doe make report of, at the length departeth well affected: for hee yceldeth to Christes answer, and sheweth a token of a milde spirite apt to be taught. Note also that CHRIST likewise sayth, that he is not far from the kingdome of heaven. But Luke bringeth in an obstinate man, swelled with pride, in whome there appeareth no token

ken of repentance. And it may be slyde without absurditie, that this question of the true righteousnesse and obseruation of the lawe and of the rule of good life was ofte moued to Christ. But whether Luke reporteth this in an other place, or whether he pretermitted that other question (because that former history was sufficient in respect of the doctrine) the likenesse of the doctrine seemeth to require, that I should confer the three Euangelists together.

Now it must bee considered what occasion moued this Scribe to aske this question of Christ: which was because he was an interpreter of the lawe and was offended at the doctrine of the Gospel, because he thought that the authority of Moses was thereby diminished. But he did it not so much of zeale to the lawe, as that hee tooke it disdainefully, that his maister should lose any honour. Therefore he demaundeth of christ whether he should profess any thing more perfecte then the lawe. For though he vitereth not this in words, yet his captious question tendeth to this to bring Christ to be hated of the people. Further Mathew and Marke doe not attribute this subtiltie to one man onely, but they doe teach that the matter was done by agreement: and that one was chosen out of the whole company, who seemed to excell the reste in witte and learning.

Luke also doth somewhat differ from Mathewe and Marke in the maner of mouing the question. For the Scribe demandeth what men should do to attain eternall life. and in the other two, what is the greatest commaundement in the lawe. Yet it is too ne ende: for hee assaulteth Christ subtilly, so that if hee could draw any thing out of hys mouth that differed from the lawe, he might shake him vp as an Apostata, and an aucthour of wicked backsliding.

**L. V. 26.** *What is written in the lawe?* He heareth another maner of aunswere of Christ, then he looked for. And Christe shewed no other rule of a holy & righteous life, then that which was deliuered in the lawe of Moses: because that the chiefe perfection of righteousnesse is containd vnder the perfect loue of God, and of our neighbour. Yet it muste be noted that Christ spake here of the meanes to obtaine saluation, according to the question that was moued to him. For he doth not plainelie teach as he doth otherwhere, how men should come to eternall lyfe: but how they should liue, that they might be accounted righteous before God. It is euident that the lawe teacheth men how they should frame their lyfe, to purchase their owne saluation before God. But that the lawe can do nothing but condemne, and is therefore called the doctrine of death, and is said to encrease transgressions (Rom. 7. 13.) the faulte is not in the doctrine but in vs, because it is imposible for vs to performe that which hee commaundeth. Therefore though no manne is iustified by the lawe: yet the lawe it selfe containeth the chiefe righteousnesse: for it doth not deccitfully promise saluation to them that follow the same, if any man doth fullye obserue whatsoeuer it commaundeth. Neither shoulde this manner of teaching seeme absurd to vs, that God shoulde first require a righteousnes of workes, and shoulde after offer it freelye with out good workes: because it is necessarye for menne to acknowledge their owne iust damnation, that they might bee driuen to flye to the mercy of God. Therefore Paule doth compare both the righteousnes together (Rom. 10. 5.) that wee might know that God iustifieth vs freelye, be-  
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Cause we haue no righteousnesse of our owne. But christ applyed himselfe in this answere to the Lawyer, and had respecte to the maner of the question moued. For hee demaunded not whence they should seeke their saluation, but by what workes it should be attained.

M A T. 38. *Thou shalt loue the Lord.* Marke setteth downe a preface, and saith that the God of Israel is the onely Lord. In which words God would set forth the authority of the law two wayes. For this should bee both a sharpe spurre to stirre vs vp to the worship of God, while we are certainly perswaded that we worships the true maker of heauen and earth, for doubting doth naturally make vs slouthfull, and it doeth sweetly allure vs to loue him, because that he adopteth vs of his free grace to bee his people. Therefore least the Iewes should be afraid (as it commonly vseth to be in things that are doubtfull) they heare that the true and onely God prescribeth them this rule for them to liue by. And least that distrust should draw them backe, God commeth to them familiarly, and commendeth his free couenant vnto them. Yet not withstanding it is not to be doubted, but that God would make himselfe knowne from all Idolles, least the Iewes should bee drawne away, but should keepe themselues in the true worshippe of him alone. But now if no vncertaintie canne hinder the miserable Idolaters from following their loue with a madde heate, what excuse shall the hearers of the law haue, if they become slouthful, when God hath reuealed himselfe vnto them? That then which followeth is a brieue summe of the law, which Moses also setteth downe. For when as the law was deuided into Tables, of the which the first commaundeth the worshippe of God, the second charity, Moses gathered this summe well and wisely, that the Iewes might know what God required in euery of the commaundementes. But though it is meeteth that God should be beloued farre otherwise then menne: yet it is not without cause that for worship or honour God should require vs to loue him: for by this meanes he declarcth that no other worshippe pleaseth him, then that which is done of a free will. For he will yeelde himselfe to a right and true obedience of God, that loueth him.

Furthermore, because the wicked and corrupt affections of the fleshe doe withdraw vs from a right course, Moses declarcth that our life shall then bee well brought into order, when the loue of God shall possesse all our senses. Let vs therefore learne that the loue of God is the beginning of godlines: for God refuseth all obedience of men, which commeth of constraint, and will be worshipped willingly and freely. Yet lette vs learne that vnder the loue of God is noted the reuerence which is due vnto him. Moses addeth not the minde, but onely maketh mention of the hearte, the soule and the strength. And though this partition into these foure partes is the fuller, yet it altereth not the sense. For when Moses would summarily declare that GOD should be beloued perfectly, and that what power soeuer is in men, should be employed this way, it was sufficient for him to adde strength to the soule and hearte, and so to leaue no parte of vs voyde or without the loue of God. Also we know that the Hebrewes doe sometime note the minde by the word *heart*, especially where it is ioyned with this word soule. But I do not labour much to shew what

the minde doth differ from the heart aswell in this place, as in that of Matthew, except that it signifieth a higher seate of reason, from whence all counselles & thoughtes doe proceede . But by this short summe it appeareth that God in giuing the lawe and commaundementes respecteth not what men can doe, but what they shoulde doe. For it cannot be that the perfect loue of God shoulde raigne and rule in this infirmitie of the flesh. For wee know how all the senses of our minde are bent to vanitie. Lastly we doe gather hereby that God doeth not stay vpon the outwarde shew of workes, but doth especially require the inward affection, that good fruits may grow of a good roote.

39. *The second is like to this.* He placeth loue and charity amongst menne in the second place, because the worshippe of God is first in order . And hee saith that the commaundement of louing the neighbours is like to the first: because it dependeth of it. For first euery man is giuen to selfe loue, true charitie towardes our neighbours cannot be founde, any where, but where the loue of god raigneth. For the loue wherwith the children of the world do loue one another is to be bought and solde: for euery man careth for his owne profit. Againe, it is impossible that the loue of God shoulde raigne, but that brotherly loue amongst men should spring out of it.

Also, when Moses commaundeth vs to loue our neighbours as our selues, he woulde not set the loue of our selues first, that euery man might loue himselfe first, and then his neighbours (as the Sorbonicall Sophisters doe cauil, that the ruled are inferiour to his rule) but sith we are giuen too much to our selues, Moses reproofing this faulte, sette our neighbours in equall degree with vs: as if he shoulde forbid euery man neglecting others, to haue a care of himselfe: because that charity ioynerh all into one body. And correcting selfe loue, which deuideth men asunder, he bringeth them all backe to a common societie, and as it were, o a mutuall embracing one of another. Whereby we gather that Paule doth not without cause call it the band of perfection, Coloss. 3. 14. and the fulfilling of the law, Romans, 13. 10. Because that all the commaundements of the second Table should be referred to it.

L V. 28. *Doe this, and thou shalt liue* . I haue shewed somewhat before howe this promise agreeth with the free iustification by faith . For God doth not therefore iustifie vs freely by grace: because the law doth not shew and describe a perfecte righteousness, but because that wee sayle in the obseruation of the same: and therefore hee sayeth, that wee cannot liue by the same, because it is weak in our flesh . So that these two doe agree well together: the lawe teacheth how menne shall bee iustified by workes, and that no manne shall be iustified by workes, because the want is not in the doctrine of the lawe but in manne . Yet was it Christs purpose to take away that obiection: because hee knewe that the rude and vnlearned people murmured against him, as if that he should goe about to ouerthrow the lawe, as it is the perpetuall rule of righteousness.

29. *But hee willing to iustifie himselfe* . This question might seeme to serue nothing to the iustifying of manne . But it wee remember that which is sayde other where , that mens hypocrisie is most found out in the second table) for  
 \* where



while they saigne themselves to be great seruers of God, they doe openly deale vncharitably towardes their neighbours) and thereby it may be easily gathered that the Pharise vsed this shift: that being couered vnder this false cloake and colour of holines, hee might not be brought forth into the light. Therefore when hee perceiueth that the examination of his charitie would make against him, least that he should be found a transgressour of the lawe hee seeketh starting hoales in the name of a neighbour. And first we see that the Scribes had herein corrupted the law, because they accounted none others for their neighbours, but they which were worthy of it. And thereof was that a generall rule receiued amongst them that it was lawfull to hate their enemies. For this was one meanes that the hipocrits vsed to cleare themselves of guiltines. to draw back as much as they could least their life shuld be brought to be iudged by the law.

30. *Iesus answered.* Christ might haue taught simply that the name of a neighbour doth generally belong to euery man because that all mankinde is ioyned and knitte together with a certeine holy bande of fellowshippe. And surely the Lord set downe this name in the lawe for no other cause, but that he might gently allure vs to loue one another. The commaundement had bene playner thus, Loue euery man as thy selfe: but because that men are so blinded in their owne pride, that euery man lyketh so wel of himselfe, that he scarce thinketh others worthy of the lyke estate, but withdraweth their duetie from them, the Lord therefore of purpose calleth all neighbours, that the affinity it self might ioynethem together one to another. Therefore that any man may become our neighbour, it sufficeth that hee is a man. for it is not in our power to blotte out that nature common to all. But the purpose of Christ was to drawe such an aunswere out of the Pharisee, as that hee myght thereby condemne himselfe. For sith that this maisterly determination had taken place amongst them, that no man is our neighbour, but hee which is our friend: if Christ had precisely asked him the question, at one word he would neuer haue graunted, that al men are comprehended vnder this name neighbour: which he vrgeth him to confesse by the similitude, which he bringeth forth. And the sum is, that the greatest straungers is our neighbour: because God hath so tyed all men together, that euery of them shoulde helpe others. Yet at the firste hee doth properly rebuke the Iewes and Priestes, because that when they boasted themselves to be the Sonnes of one Father and that they were separate from all other nations by a priueledge of adoption, that they might be God his holy inheritance: yet they despyed and had eache other in barbarous and beastly contempt as if there were no neighbourhood betweene them. For it is not to be doubted but that Christ describeth this cruell neglect of charitie, whereof they were guiltie. But, as I sayde, this is the chiefe purpose, the neighbourhood which bindeth vs to do each for other, is not tyed to friends or kinsfolkes, but to belong to all mankinde

To proue this, Christ compareth the Samaritan to the priest and the Leuit. It is very well knowne howe the Iewes hated the Samaritans with a mortall hatred: so that there was great discord euen amongst them that dwelt nere together.

Now, saith Christ a Iewe, a citisen of Iericho, when as he journeyed to Hierusalem, being wounded of theeues, was neglected aswell by the Leuite as by the Priest, which came by him, as hee lay halfe dead: but he was louingly provided for by the Samaritan: and at the length hee asketh which of the three was neighbour to this Iew. This subtil Doctour could not thift away, but that he must prefer the Samaritan before the other two. For here may be scene, as in a glasse the fellow whippe and neighbourhood of menne which the Scribes endeoured to wipe away with their wicked caull And the mercy which this enemy shewed to the Iewe, declareth by the direction and instruction of nature that manne was made for mannes sake: whereof the mutual bond of neighbourhood amongst all menne is concluded. The Allegory which the patrons of free will doe coyne out of this place is so foolish, that it needeth not be confuted. In their opinion the condition of Adam after his fall is described vnder his figure of the wounded manne. Whereof they inferre that the power to doe well was not altogether quenched in him: because it is saide onely, that he was halfe dead As though that it shoulde be Christes purpose to speake in this place of the corruption of mannes nature, and to shewe how deadly or curable a wound Sathan gaue Adam: and as though hee sayde not plainely, and without a figure, Iohn 5. 25. All menne are dead, but they whom hee maketh aliue by his voice.

The other Allegory hath no more colour in it: which yet is so much accepted as that it is receiued for an oracle almoste by all mennes allowance. They imagined this Samaritan to be Christe, because he is our keeper: they say that wine and oyle were powred into the wound because that christ healeth vs with repentance and the promise of grace. They haue forged a thyrd subtilltie, that Christ doth not restore to health presently, but committeth vs to the church as to an Inne keeper to bee healed by litle and a litle. I graunte that euery of these is very plausible: but the Scripture must be more reuerenced, then to take this libertie thus to alter the sense of the same. But it is manifest to euery man that these imaginations were deuised by curious men againste Christes minde.

**M A T. 40.** *In these two commaundementes.* Nowe I returne to Mathew, where Christe saith, that all the lawe and the Prophetes dependeth vpon these two commaundementes: not that he would restraine the whole doctrine of the Scripture to this: but because that whatsoeuer is commaunded any where of the rule of holy and righteous lyfe, shoulde bee referred to these two heades For Christ doth not generally declare what the lawe and the Prophetes doe containe. but in his speach hee saith nothinge else is requyred in the lawe and the Prophetes, but that euery manne shoulde loue God and his neighbour as if hee shoulde haue sayde, the summe of a godlie and vpright lyfe is containede and included in the worshipp of GOD and loue of menne: as Paule saith, Romanes, 13. 10. that loue is the fulfilling of the lawe Wherefore certain ignorant people doe wickedly snatch at this saying of Christe: as if that wee shoulde search no further in the lawe and the Prophetes, For as there is a difference betweene the promises and the commaundementes: so Christe doth not generally declare in this place  
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What must bee learned out of the worde of God : but according to the circumstance of the matter he sheweth to what end all the commaundementes are directed : yet the free remission of sinnes, whereby wee are reconciled to God, the hope of calling vpon God, the marke of our inheritance to come, and all other partes of faith, though they haue the highest place of the law, do not depend vpon these two commaundementes. For it is one thing to demaund that which is due, and another thing to offer, that which we want. Marke noteth the same thing in other wordes, that there is none other commaundement greater then these.

**MAR. 32.** *Well Maister thou hast sayd the truth.* Onely Marke maketh mention that the Scribe was humbled. And it is worthy to bee noted, that he which maliciously and deceitfully assaulted Christe, did not onely with silence giue place to the truth, but hee subscribed to Christe openly and freely. So we see that hee was not one of that sort of enemies, whose obstinacie was incurable: for though they should be ouercome a hundred times, yet they doe not cease to set themselues against the truth euery way. But it is to be gathered by this answer, that Christ did not precisely comprehend the rule of life in two wordes onely : but as occasion was giuen, he enueighed against the feigned and counterfeit holinesse of the Scribes: who giuing themselues onely to outward ceremonies, made no account almost of the spirituall worshippe of God : and there was no great reckoning of charity amongst them. And though the Scribe had some such corruptions: yet, as it commeth sometimes to passe, hee had conceiued the seede of true knowledge out of the Lawe, which lay hid and smothered in heart, and by reason heereof hee yeeldeth and suffereth himselfe to be reclaymed from that corrupt course. This yet seemeth not to fall out well, that the sacrifices, which are part of the worship of God, and appertaine to the first table of the law, should be lesse esteemed then charitie towards men. The answer is, though the worshippe of God is farre more excellent and pretious then all the duties of a righteous life : yet the outward exercises of them are not of themselues of that value, as to ouerthrow charitie. For wee know that charitie pleaseth God simply and of it selfe, when as he doth not regarde nor allow of sacrifices but to an other ende. Note that hee speaketh heere of naked and vaine sacrifices : for Christ doth oppose a fained kinde of holinesse against true and sincere honestie.

The same doctrine is found also in diuerse places of the Prophets, that the hypocrits might know that the sacrifices are of no value, which are not offered in spirit and truth : for **G O D** is not pleased with the sacrifices of beastes, where charitie is neglected.

**34.** *Then, when Iesus sawe.* It is vncertaine whether this Scribe did profite anye further afterwarde or no : but because hee sheweth himselfe apt to bee taught, **CHRIST** reacheth his hand foorth vnto him, and teacheth vs by his example to helpe them, in whome there appeareth some beginning eyther of readinesse to bee taught, or of right vnderstanding. For it seemeth that Christe sayde, that this Scribe was not farre from the kingdome of heauen for two causes : namely, because hee woulde yeelde to

his duety, & did wisely discern the outward profession of the worship of God from the necessary duties of neighbourhood. Further, Christ told him that he was not farre from the kingdome of God, not so much to prayse him, as to exhort him to goe forward, & in his person he encourageth vs all, that being once entred into the right way, we should goe the cheerefuller forward. By these wordes we are also taught, that many while they are yet in errour, doe yet with closed eyes come to the way, and are by this meanes prepared, to runne in the race of the Lorde when time shall serue. That which the Euangelistes doe say that the mouthes of the aduersaries were stopt, so that they durst not attempt Christ any more, must not so be taken, as if they ceased and left of their obstinate frowardnes. For they fretted inwardly as wilde beastes vse to doe, when they are shut vp in caues, or as fierce horses doe bite vpon the bridle. But the more they shewed themselues hard hearted, and their rebellion not to be vanquished, the more notable triumph did Christ get vpon them both.

And this his victory must not a litle incourage vs, neuer to be amafed in defending of the truth, being sure of the successe. It shall come oft times to passe that the enemies shall frowardly lift vp themselues euen to the end: but God wil bring it to passe at the length, that this madnesse shall fall vpon their owne heads and the truth shall notwithstanding proceede with the victory.

## Mat. 22.

## Marke. 12.

## Luke 20

41. While the Pharises were gathered together, Iesus asked them.  
 42. Saying, what thinke yee of Christ? whose sonne is hee? They sayde vnto him Dauids.  
 43. Hee sayd vnto them how then doth Dauid in spirit call him Lord saying.  
 44. The Lord said to my Lord, sit at my right hand, till I make thine enemies thy footstoole?  
 45. If then Dauid called him Lord, how is hee his sonne?  
 46. And none could answer him a word, neither durst any from that daye forth aske him anye more questions.

35. And Iesus answered and said, teaching in the Temple: how say the scribes that Christ is the sonne of Dauid?  
 36. For Dauid himselfe said by the holy Ghost, the Lord said to my Lord, sit at my right hand, till I make thine enemies thy footstoole.  
 37. Then Dauid himselfe calleth him Lord: by what meanes is he then his sonne? And much people heard him gladly.

41. Then hee sayd vnto them, how say they that Christ is Dauids sonne?  
 42. And Dauid himselfe saith in the booke of the Psalmes, The Lord said vnto my Lord, sit at my right hand.  
 43. Till I shall make thine enemies thy footstoole.  
 44. Seeing Dauid calleth him Lord, how is he then his sonne?

42. What thinke yee of Christ? Marke and Luke doe more plainely declare, why Christ asked this questiō: namely, because the Scribes had this corrupt opinion amongst them, that the promised Redeemer should be some one of the sonnes and successours of Dauid, who shoulde not bring with him any thinge more excellent then the nature of man.

For preſently euen from the beginning, Sathan endeoured by all the meanes he could, to thruſt in ſome feigned Chriſte, who ſhould not be the true mediator betweene God and men. Becauſe that God had ſo often promiſed that Chriſte ſhould come of the ſeede or loynes of Dauid, this perſwaſion was ſo deeply ſetled in the hearts of all men amongſt the Iewes, that they would neuer be drawn from this perſwaſion, to beleue that he ſhould not haue the nature of manne. Therefore Sathan ſuffered them to acknowledge Chriſt to be very man, and the Sonne of Dauid, becauſe hee ſhould haue tempted in vaine, to ouerthrow this article of the faith: but that which was worſe, he ſpoyled him of his Godhead, as if he ſhould be ſome one of the ſonnes of Adam. And by this meanes the hope of the eternall life to come, and the ſpirituall righteouſneſſe was aboliſhed. But ſince Chriſt came into the world, heritikes haue endeoured by many engines or ſnares to ouerthrow ſometimes his manhood, ſometimes his Godhead, leaſt that hee ſhould haue full power to ſaue vs, or leaſt that wee ſhould haue familiar acceſſe vnto him. Further, ſith that the houre of death was now at hand, the Lorde himſelfe would make his Godhead known, that all the godly might without feare put their confidence in him. For if hee were only man, it were neither lawfull to glory in him, nor to hope to be ſaued by him. Now wee vnderſtand his purpoſe, that he ſhewed himſelfe to be the ſonne of God, not ſo much for his owne ſake, as that he might eſta bliſh our faith on his heavenly power. For as the infirmitie of the fleſh, wherein hee came neare to vs, maketh vs bolde to approach neare vnto him: ſo if that onely ſhould be before our eyes, it would rather fill vs with feare and deſperation, then make vs to be of good hope. Yet it is to be noted, that the Scribes are not reprehended, becauſe they taught that Chriſt ſhould be the ſon of Dauid, but becauſe they imagined Chriſt to be meere manne, who ſhould come from heauen, to take vpon him the nature and perſon of a man. Neither doth the Lord ſpeake theſe wordes expreſly of himſelfe: but hee ſimply ſheweth that the Scribes were in a wicked error, which onely looked for a redeemer from the earth, and of the progenie of man. But though it was an olde opinion amongſt them, yet wee gather by Matthew, that they were asked before the people what they thought.

43. *Howe then doeth Dauid in ſpirite.* The ſaying of Chriſte that Dauid ſpake in ſpirite, is a forcible and vehement ſpeech. For hee oppoſeth the Propheſie of a thing to come, to the teſtimony of a thing preſent. For by this ſaying hee preuenteth the cauill wherewith the Iewes doe flee away at this day. They ſay that the kingdome of Dauid was commended with this commendation, as if that God who had appoynted him to raigne, would riſe againſt the furious endeoures of his enemies, and he ſayeth they ſhall preuaile nothing againſt the will of God. Leaſt the Scribes ſhould obiecte any ſuch thinge, Chriſte ſayeth before, that the Pſalme was not made nor ſpoken of the perſon of Dauid, but was ſpoken by the ſpirite of Propheſie, deſcribing the kingdom of Chriſte which was to come: ſo alſo it is eaſie to bee proued out of the text, that the wordes which are read in that place, can neither agree vnto Dauid, nor vnto any other earthly kings. For Dauid in that place doeth bring in a king adorned with a newe Prieſthoode, whereby it was neceſſary that the olde ſhadowes of the law ſhould be abrogated.

Now it is to be seene how he proueth that Christ should be of greater excellency, then that he could be begotten of the seede of Dauid only: Namely, because that Dauid, who was the king and head of the people, called him Lorde. Whereof it followeth, that in him there was somewhat more then a man. Yet the reason seemeth to be very weake & cold: because it may bee excepted, that whē he gaue this Psalme to the people to be song, not hauing respect of his own person, he gaue Christ authority ouer others. But I do take exceptiō to the contrary, when as he was one of the members of the Church, there was nothing more vnlkely, then that hee woulde deprue himselfe of the common doctrine. Heere hee commaundeth ail the children of God to reioyce as it were with one voyce, for that they should be safe vnder the defence of the heavenly and victorious king. If he should be separate from the body of the Church, he could not be a partaker of the saluation promised in Christ. If this were the speech of a few, the kingdome of Christ should not extend so farre as to Dauid. But nowe neither he, nor any other, canne exempt himselfe from his subiection, but that with all hee must fall away from the hope of eternall saluation. Therefore sith a better thing could not befall vnto Dauid, then to be comprehended within the compasse of the Church, he made this Psalme aswell for himselfe as for the rest of the people. In sum, by this title Christ is appoynted to be the chiefe & onely king, that should raigne ouer all the faithfull. Neither may there be any exception admitted, but where the redeemer is made gouernour of the Church, all mē should be brought to one order. Wherefore it is not to be doubted but that Dauid would submit himselfe to his gouernement, that hee might be accounted amongst the people of God. But now here ariseth an other question: could not God haue raised vppe some man whom he might haue made the redeemer, that might haue bin Dauids Lord, though he was his son: For the substantiall name of God is not heere set downe, but onely *Adonai*, which is often times giuen to men. I answer, christ taketh it for graunted, who is exempted frō the number of men, & is exalted to that degree of honor, that he should be the chiefe head of the church, that he was not meere mā, but also endued with the maiesty of god, for the eternall God who challengeth this with an oath to himselfe alone, that euery knee should bow before him. Isa. 45. 23 & 42. 8. He also sweareth that he wil not giue his glory to another, Ro. 14. 11. And Paul saith, Phil. 2. 9. while christ was made king, he had a name giuen him, which is aboue euery name, that before him euery knee should bow. And though Paul had neuer spoken it, yet so it is, that Christ is therefore aboue Dauid & all other holy kings, because that hee is also aboue angels. Which could not befall to any man which is a creature, except the same were also God manifested in the flesh. I graunt that hee doth not here expresse, & in word expresse his diuine power, but it may easily bee gathered that he is God, who is placed aboue all creatures.

44. *The Lorde sayde to my Lorde*, The holy Ghost beginneth heere a triumphante songe to all the godly, so that they might boldly stand against Satan and all the wicked, and might laugh their madnesse to scorne, forasmuch as they goe about to throwe Christe out of his throne. Therefore, least they shoulde bee amazed or afrayde, when they shoulde see great stirres vpon the earth, they are commaunded to oppose the holy and inuolable decree of God

GOD against all their endeuours to the contrary. Therefore the meaning is, though men become mad, yet what focuer they dare attempt for the ouerthrow of the kingdome of Christ shal bee in vaine, because that it standeth not vppon the pleasure of men, but is erected by God to stand for euer. Therefore, so oft as this kingdome is violently assaulted, let vs remember this heavenly oracle: for certainly this promise was laid vp in Christes hand, that euery of the faithfull might apply the same to their own profit. And God is neither variable nor deceitfull to call backe that which he hath once spoken with his mouth. The sitting also on the right hand, is metaphorically taken for the second or next degree, which Gods vicar or deputie holdeth. Wherefore it signifieth asmuch as to get great authoritie & power in the name of God: as we know that god committed these thinges to his onely sonne, that hee might gouerne his church by his hand. So this speache appoynteth not any place, but rather includeth both heauen and earth vnder the dominion of Christ. And God sayth that Christe shall sit vntill his enemies be ouerthrowne, to let vs vnderstande that this kingdome cannot be vanquished nor beaten downe, nor that he should be deprived of the power that is giuen, when all his enemies are ouerthrowne: but because that he shall stand sound for euer, when all his enemies are fallen. Yet the estate of the kingdome which is seene at this day must be noted, least wee shoulde be troubled, when wee see it assaulted on euery side.

Math. 23.

1. Then spake Iesus to the multitude, and to his disciples:  
 2. Saying, the Scribes and Pharisees sit in Moses seate.  
 3. All therefore, what soeuer they bid you obserue, that obserue and do: but after their works do not, for they say & doe not.  
 4. For they binde heavy burdens, and greinuous to bee borne, and lay them on menes shoulders, but they themselues will not mooue them with one of their fingers.  
 5. All their workes they doe for to bee seene of men: for they make their phylacteries broad, and make long the fringes of their garments.  
 9. And loue the chiefe place at feasts and to haue the chiefe seats in the assemblies.  
 7. And greetings in the markets, and to be called of men, Rabbi, Rabbi. 8. But bee not yee called Rabbi: for one is your doctour to wit christ, & al ye are brethre.  
 9. And call no man your father vppon the earth: for there is but one, your father which is in heauen.

10. Be

Marke. 12

38. Moreover hee sayde vnto them in his doctrine: Beware of the Scribes, which loue to go in long robes and loue salutations in the markettes.  
 39. And the chief seates in the Synagogues and the first roumes at feastes.

Luke 11.

45. Then answered one of the expounders of the law, & sayd vnto him: maister: Thus saying, thou puist vs to rebuke also.  
 46. And he sayd: woe bee to you also, yee interpreters of the lawe: for yee lade menne with burdens greinuous to bee borne, and yee your selues touche not the burdens with one of your fingers.

A litle before.

43. Woe bee to you Pharisees: for ye loue the vppermost seats in the Synagogues, and greetings in the markettes.

Luke 20.

45. Then in the audience of all the people, hee sayde to his disciples:

46. Be-

10. Be not called doctours: for one is your doctour, euen Christ.

11. But he that is greatest amongst you, let him be your seruant.

12. For whosoever will exalt himselfe, shall be brought low: and whosoever will humble himselfe, shall be exalted.

47. Beware of the Scribes which desire to goe in long robes, & loue salutations in the markettes, and the highest seates in the Synagogues, and the chiefe, rooms at feastes.

1. *Iesus spake to the multitude.* This was a very profitable admonition, that amongst so many dissentions, and grudging contentions, amongst the troubled and confused estate of things, in the desolation of a right and lawfull gouernement, yet the authoritie of the word of God should remaine safe. For to this end bent the purpose of Christ, least the people being offended with the sinnes of the Scribes, should cast of all regard and reuerence of the law: For we know howe readily mens mindes are bent to loath and despise the same. Especially, where the life of the pastours is dissolute, all men commonly fall to wantonnesse after their example, as if they had a grant to doe it freely. The same also (nay somewhat worse) falleth out in dissentions: for the greater parte shaking off the yooke, powre forth their lustes, & breake forth into extreme contempt. Furthermore, at that time the Scribes were euen enflamed with couetousnesse, they swelled with ambition, their extortions were knowne, their fearefull crueltye and corruption of their liues were so great, that they seemed to haue conspired the ouerthrow of the law. Moreouer, they had peruerted the right and naturall sense of the law, with their corrupt commentaries, so that Christ was compelled sharpely to contend with them: beause they were caried with a wonderfull madnesse to quench the light of the truth. Therefore, because it was to bee feared least that many shoulde growe into contempt of all godlines, partly by reason of such corruptions, partly because of tumultuous contentions, Christe meeteth with them in good time, and sayeth that it shoulde bee wickedly done, if for the corruptions of menne, true religion shoulde be beaten downe, and the lawe shoulde bee any thing the lesse regarded. Sith that the Scribes were most obstinate ennemies against the trueth, because they oppressed the Church with their tyranny, Christe was compelled to discouer their corruptions. For except that good and simple men had been drawne out of their bondage, the gate had bene shutte vp against the Gospell. There was also another reason: because the people thought that lawfull for them, which they sawe their rulers doe, they made a lawe vnto themselues of their corrupt liues. But least any man should wrest those things which hee shoulde speake into a diuers sense, he vseth this speech before, what maner of men fouer the doctours be, yet it is not meete that the woord of God should receiue any blott or blemish because of their filthy liues, or that they shoulde take the liberty to sinne of their wicked examples. And this wisdom must bee diligently noted. For many while they take holde of one thing, that they might bring the vngodly and the wicked into hatred and infamie, doe with an vnadvised zeale mixe and confound all things together. For all discipline is despised, shame is troden downe: to bee short, there remaineth no regard of honesty: yea many become impudent, and doe of purpose spread abroad the sinnes of the Priestes, that



they might haue the better cloake for their sinne. But Christe doeth enuey so against the Scribes, that firste hee deliuereth the lawe of God from contempt. Therefore wee must learne to vse the same wisdom, if wee desire that our reprehensions should doe any good: yet againe it is good to note, that Christ was not afraid of offending any manne: whereby he should be kept from disco- uering those vngodly doctours, as they had deserued. He only helde this mo- deration, least the word of God should growe into contempt through the wic- kednesse of menne. Further, to lette vs vnderstand that hee spake of the sinnes, and not to procure hatred to the persons of menne, but least that infection should spread further, Marke sayeth expressly, that he spake *in his doctrine*. By which woordes hee declareth, that he would haue the hearers profite by these admo- nitions, that they might take heede to themselues. And though Luke seemeth to restrain this to the disciples, yet it is probable that hee directeth his speach generally to the whole multitude. The which doth also more euidently appeare by Matthew: and the matter it selfe required that Christ should haue respect to all men in generall.

2° *They sitte in Moses seat.* It is not without consideration that I haue set that heere which Luke rehearseth in an other place. For besides that it is the same doctrine, I doubt not but that Luke after he had said that the Lord had seuerely & hardly reprobued the Scribes, he added also other reprehensions, which Mat- thew deserued to a proper place. For now we haue scene how the Euangelists haue placed diuers sayings of Christ, together, as occasion required. But because that Math. wryteth more at large, I will rather interpret that which he wryteth. The Lord in sum exhorteth the faithfull, sith the Scribes liued most wickedly, not to leade their life after their corrupt maners, but rather to frame it according to the rule of the lawe which they heare out of the mouthes of the Scribes. For it was necessary (as I touched euen now) that he should reprehend many corrup- tions in them, least they should infect the whole people. Therefore, least their wickednes should rubbe away the force from the doctrine whereof they were ministers and preachers, hee comendeth the faithfull to attend to their wordes, but not to their deedes: As if that he should haue said, there is no cause why the euill examples of the pastours should hinder the children of God fro liuing wel. Vnder the name of the Scribes are the Doctours or the interpreters of the law noted, and it agreeth very well with the Hebrew phrase. And it is certaine that Luke calleth the same men lawyers. But the Lord doth especially reprove those Pharisies which were of the number of Scribes: because that at that time this secte had the chiefe place in the government of the Church, and in the in- terpretation of the Scripture. For wee shewed other where that when the Sad- duces and the Eisens would be accounted learned, according to the learned, the Pharisies followed an other manner of teaching deliuered vnto them from their elders, as it were from hande to hand, so that they would search out more subtilly the mysticall sense of the Scripture. And there of they had their name giuen them for they are called Pherusim as interpreters. And though they had filled the whole scripture with their inventions: yet because they gloried in that popular kinde, they had most authority in setting forth the worshipping of God, and the discipline of holy life. Therefore the sentence must be resolued thus: the

the Pharisies and the rest of the Scribes : or the Scribes amongst whom the Pharisies haue the greatest honor, are in their words, good maister of an vpright life : but in their vngodly dees they teach you very ill : wherefore marke rather their mouthes then their handes. Now it is demaunded whether we must obey whatsoeuer the doctours doe commaund without putting any difference. For it sufficiently appeareth that the Scribes of that age had wickedly and vngodly corrupted the law with their vngodly fantasies, and had laden the miserable soules with vnrighteous lawes, and had defiled the worship of God with many superstitions, & christ would haue their doctrin kept, as if that it were not lawfull to resist their tyranny. The answer is easie, he doth not simply compare euery doctrine with their life: But this was Christes purpose to put a difference between the holy law of god & their profane works: for to sit in Moses chaire, is nothing els then to thew out of the law of God how they should liue. And though I do not certainly know whēce this manner of speech is borrowed, yet their cōiecture is probable which do referre it to the pulpit which Esdras set vp, whēce the law was read Neh 8.4 And when the Rabbins would speake of the scripture, they of the cōpany which were to speake, rose in order. But it may be that the custome was to read the law it selfe out of a higher place. He therefore sitteth in the chaire of Moses, which cōmandeth not of himselfe, or of his owne iudgement, but of the authoritie and word of God. Yet heere withall is noted a lawfull callinge : for Christ doth therefore command that the Scribes should be heard, because they were the publike teachers of the Church. The Papists which do giue lawes, thinke it inough to haue the title and the place: for to this end do they wrest Christes words, as if it were necessary for men to receiue obediently whatsoeuer the ordinary prelates of the church do cōmand. But this caull is cōfuted againe & againe, in another cōmandement of Christes, where he willet to take heed of the leauen of the pharisies. If by the authority of christ it is not only lawfull, but also behouefull to reiect whatsoeuer the Scribes do adde of their owne to the pure doctrine of the law: it is euident that whatsoeuer they please to cōmand, may not be receiued without choise & iudgement. Furthermore, if Christ would haue tied their consciences to the precepts of men, he had spokē falsely other where, saying that god was worshipped in vain with the precepts of men. Hereby it appeareth, that christ exhorted the people y they should so far obey the Scribes, as they continued in the simple & pure interpretation of the law. For Aug. doth very well & aptly according to the mind of Christ, expound the sitting of the Scribes in Moses chaire, to be that they taught the law of God : & therefore the sheepe ought to heare the voyce of the shepheard by them as by men appointed to that office. To the which wordes he presently addeth, therefore God teacheth by them : but if they will teach their owne, hearethē not, do not after them. In the treatise vpō Iohn 46. To the which sentence that which the same man saith in his 4. booke *de doctrina Christiana*, answereth. Because the good faithfull men do not heare all men, but they heare god himselfe obediently, therefore they are heard profitably, who also do profitably restraine frō those things they should not do. Therefore the char. not of the Scribes but of Moses cōpeled thē to teach good things yea though they did those things which were not good. In their life they did their own works: but the chair which was none of theirs, suffred thē not to teach their own doctrines.

4. *For they binde burdens.* He accuseth not the Scribes, as if they should tyrannically oppress the soules with hard & vnrighteous lawes: for though they had brought in many superfluous rites (as it appeareth by other places) yet christ doth not touch that fault now: for hee compareth true doctrine with a corrupt and dissolute life. Also it is no maruaile that the lawe of God is cal'ed a heauie burden, and hard to be borne, and especially in respect of our infirmitie. But though the Scribes required nothing, but that which God had commanded: yet Christ doth heere reprove their straight and austere kinde of teaching, which is common with these proud hypocrites, so that they do imperiously require of others whatsoeuer is due to God: they are not to be intreated from vrging others in their duties, and they do flatteringly spare themselues, euen in those things which they doe seuerely inioyne to others, & carelessly they giue themselues to any thing. In which sense Ezechiel reprooueth them, for that they ruled with austeritie and power. For they which do earnestly feare God, though they endeavour to frame their disciples to obey him sincerely and perfectly, yet because they are seuerer, rather towards themselues then towards others, they are not so precise exactors: further, because they know their owne infirmity, they doe louingly forgiue the weake. But none can be imagined more bold or more cruel in commanding, then the blockish conteniners of God: because they care not for the difficulty of that, from the which they doe exempt themselues. Wherefore no man can orderly rule others, but hee whiche first hath ruled himselfe.

5. *All their workes they do.* He had said euen now that the Scribes liued farre otherwise then they taught: but now hee addeth, that if they had a shewe of any good thing, euen that was but fained and toyish: because they had no other purpose but to please men and to glory of themselues. And here he doth secretly oppose the disguised vicer of their workes which serue but for ostentation against the study of godlines & of a holy life. For a sincere worshipper of God will neuer giue himselfe to these vaine glorious boastings, wherewith the hypocrites are puffed vp: so he doth not onely reprove ambition in the Scribes and the Pharisies: but sith the Lord hadde condemned the transgression and contempt of the law of God in their whole life, least they should object their fained holines as a defence, hee aunswereth it before it be objected, that these things whereof they glory, are but friuolous trifles, & not to be accounted of, because there is no thing in the, but meere boasting. Afterward he bringeth forth one kind wherby such ambition was easily known, for that euen in the hems of their garmēt they would shew before the eyes of mā that they were good obseruers of the law. For to what end were the borders of their garments broder, & their phylacteries exceeding the common custome of the people, but to make a vaine shewe? The Lorde had commanded the Iewes to weare certaine choyse sentences, both in their forehead and vpon their garments: for because that man would easily forget the law, therefore the Lord would that his people shuld thus be put in minde thereof. And therefore were they also cōmanded to write such sentences vpon the postes of their houses, that whether soeuer they turned their eyes, they might presently haue some godly admonition. But what did the Scribes? They wore the commaundementes of G O D more gorgeously wrought vpon their garments, that they might differ from the rest of the people. And in this their glorious boasting, their filthy ambition was beuoyed.

But hereby wee doe also learne, howe wise men are, to adde their owne vaine fantasies, to the ende they might couer their owne finnes vnder some colour & cloake of vertues: as in this, that they wrest to serue their hypocrisie, those exercises of godlinesse which God commanded. There was nothing more profitable then to exercise all the senses in meditating of the law: neither was that commaunded of the Lord in vaine. But they were so farre from profiting by such instructions, that they put a perfect righteousness in the decking of their garments, and despised the law in all their life. For the law of the Lord could not more reprochfully be derided, then when as in a stagelike habite they would faine to keepe the same, and would call to be the keepers of it persons prepared to play a comedie. That which Marke and Luke doe speake of the robes, doth tend to the same ende: for wee know that the people of the East vied long garments euery where, which fashion they also keepe at this day. But it appeareth by Zach. 13. 4. that the prophets had a certaine kinde of cloake whereby they were distinguished from the rest of the people. And it was not without a cause that the teachers should be so apparelled, that there might be more gravity and modesty in their apparell, then in the common sort. But the Scribes had wickedly turned that to serue their pleasure and pompe. The which example the popish sacrificers wrested to serue them, whose robes appeare to bee nothing else but badges and tokens of their proud tyrannie.

6. *And they loue the cheise rourmes.* He proueth by manifest signes, that the Scribes had no desire of godlinesse in them, but were altogether giuen to ambition. For none doe desire the cheise rourmes, and the cheise seates, but they which had rather to be proudly extold amongst men, then to bee approued of God. But Christ doth condemne this especially in them, that they desired to bee called maisters. For though the name Rabbi signified of it selfe excellency, yet it was growne at that time into such an vse amongst the Iewes, that they called the maisters and teachers of the lawe by that name. But Christe sayeth that this honour belongeth not to any man but to himselfe alone: whercof it followeth, that it cannot bee giuen to men without doing iniurie to him, But this seemeth to bee too hard and absurde, sith that Christ doth not teach vs now by himselfe, but ordaineth and setteth maisters ouer vs, and it were a folly to take away the name from them, to whom he giueth the office. Yea, when hee was conuerfant vpon the earth, he ordained Apostles which should go and teach in his name. If that the question be of the title, Paul certainly woulde not haue gloried in that which he vsurped by doing iniurie and sacriledge to Christe, when he called himselfe the maister and doctour of the Gentiles, 1. Tim. 2. 7. But because that Christes purpose was to bring all from the least to the greatest into order, that euery one might haue his owne right, there is no cause why any man should strue about the word. Therefore Christ regardeth not how they be called, which discharge the office of teaching, but he tieh them within their bondes, least they should raigne ouer the faith of the brethren. For this distinction must alwayes be holden, that Christ onely must bee obeyed, because the voyce of the father spake from heauen of him onely.

*Heare him.* And the doctours must bee his ministers, so as hee may be heard in them, and they may bee maisters vnder him, because that they supply his  
rourmes

roune. The summe is, that he may haue his authority wholly to himselfe, and that no mortall man should take the least part of it away from him. So he is the onely pastour: but yet he admitteth many pastours vnder him, so that he onely may be aboute all, and may gouerne the church by them. So the contrary must be noted: for because that wee are brethen, no man must striue to vse maistership ouer others. And so it followeth, that such maistership as doeth not violate brotherly felowship amongst the godly, is not condemned. To be short, heere is nothing els commanded, but that all men should depende of Christes mouth onely. Paul reasoneth almost after the same maner, when he sayth that wee are forbidden to iudge rashly one of an other, because we are all brethren, and wee all shall appeare before the iudgement seat of Christ. Rom. 14. 10.

9. *And call no man your father.* Hee chalengeth the honour of a father to God alone, almost in the same sense, in which he sayd euen now that hee was the onely maister. For men tooke not this name to themselues, but it was granted them by GOD. Wherefore it is not onely lawfull to call them our fathers vpon earth, but it is a wicked thing to depriue them of that honour. Neyther is that distinction which some doe make, to any purpose, that men which doe beget children, are fathers according to the flesh: but that God onely is the father of the spirites. I grant that God is so distinguished sometime from men (as to the Hebrewes 12. 6.) but sith Paul doth often call himselfe a spirituall father, 1. Corinthians 4. 15. and to the Philippians 2. 22. it must be seene howe that agreeth with the wordes of Christ. Therefore this is the true meaning the honour of a father is giuen wrongfully to men, if the glory of God be thereby darkened. And that doth come to passe so oft as mortall man will be accounted a father of himselfe without God, when as all degrees of kinred doe depende of God alone through Christ, & they doe so agree amongst themselues, that God is properly the onely father of al men. So the former sentence of the maistership of Christ is againe rehearsed the second time, that we might know this to bee the lawfull order, if God alone doe rule and enioy a fatherly right and authoritie ouer all men: and Christ would haue all men subiect, & become disciples to his doctrine. As it is sayd other where, that Christe is the onely head of the Church. Ephes. 1. 22. because that it is meete that the whole body bee subiect and obedient to him.

11. *But he that is the greatest amongst you.* In this sentence he declareth that he doth not Sophistically quarrell about wordes, but hath rather respect to the matter: least any man forgetfull of his estate, should take vpon him more then is meete. Therefore hee sayeth that the greatest dignitie in the Church is not to rule, but to minister. Who soeuer keepeth himselfe in this measure, robbeth neyther God nor Christ of any thing, what title so euer he haue. So againe that authoritie which derogateth from the maistership of Christ, doth pretend the title of a seruant in vaine. For what profiteth it the Pope when hee hath oppressed poore soules with tyrannous lawes, to call himselfe the seruant of the seruants of God, but that hee might openly rise vp against God, and opprobriously laugh men to scorne?

But as Christe doeth not stand vpon wordes, so hee gaue this pre-

cise commandement to his Disciples, that they should not aspire nor desire to clime higher, that they may equally maintaine a brotherly fellowship vnder the heauenly Father: and that they which doe excell in honour, should become seruants to others. Hee addeth that notable sentence which is expounded in an other place. Hee that exalteth himselfe, shall be brought low, &c.

Mathewe 23.

Marke 12.

Luke 11.

13. *Wo therefore be vnto you Scribes & Pharises, hypocrites, because ye shut vp the kingdome of heauen beefore menne: for yee your selues goe not in, neither suffer yee them that would enter, to come in.*

14. *Wo be vnto you Scribes and Pharises, hypocrites: for yee deuour widowes houses, euen vnder a colour of long prayer, wherefore yee shall receiue the greater damnation.*

15. *Wo bee vnto you Scribes and Pharises, hypocrites: for yee compasse sea and lande to make one of your profession: and when hee is made, yee make him two fold more the childe of hell, then you your selues.*

40. *Which deuoure widowes houses, euen vnder a colour of long prayer: these shall receiue the greater damnation.*

52. *Wo be to you interpreters of the lawe: for ye haue take away the key of knowledge: yee entred not in your selues & them that came in, ye forbade.*

Luke 20.

47. *which deuour widowes houses, euen vnder a colour of longe prayinge: these shall receiue greater damnation.*

He inueigheth yet more sharply against them, and hee doeth it not so much for their cause, as that he might call backe the common and simple people from their secte. For though we see the vengeance of God against the reprobate proposed oft times in the scripture, that they might be the more inexcusable: yet vnder the persone of them, the children of God doe receiue profitable admonitions, least they should intangle themselues in the same snares of wickednes, but that they should beware of the like destruction. For when the Scribes hauing ouerthrowne the worshipp of GOD, and corrupted the doctrine of godlinesse, would beare no correction, and in a desperate madnesse opposed themselues (to the destruction of themselues and the whole people) against the redemption profered, it was meete that they should bee made odious and detestable to all men. Though Christe did not so much respecte what they had deserued, as what was profitable for the rude and vnlearned people. For his will was, at the ende of his life, to leaue some solemne testimonie, that no manne might but hee which wittingly and willingly would, bee deceiued by those vngodly knaues. And wec knowe what a hinderance the foolish reuerence of the false teachers was to the simple, least they shoulde bee deliuered from errors. The Iewes were then defiled with false doctrine, yea they had drunke vp many superstitions euen from their infancie. Sith it was a difficult and harde matter of it selfe to draw them backe into the way, they were most hindered by a preposterous opinion which they hadde conceyued of the false teachers, for that they thought the false teachers to bee the lawfull pastours

stours of the Church, the chiefe maisters of the worshippinge of God, and pillars of godlinesse. Adde also, that they were so bewitched, that they could scarce bee drawne from thence, but by a violent feare. Therefore Christ denounceth the horrible iudgement of God against the, not that he might heale the Scribes, but that hee might driue the rest by feare from their deccitfull practises. As at this day wee are enforced to thunder the sharplyer against the Popish cleargie, not for any other cause, but that they which are apte to be taught, and not altogether cast away, should giue eare to their saluation, and being smitten with the iudgement of God, should breake those deadly superstitious snares wherein they are holden prisoners. Whereof it may bee gathered, that their tender daintines is crueltie, which are troubled with our earnest vehemency. It displeaseth them that the wolues shoulde be so sharply and hardly handled, which doe daily seeke to kill and to deuoure the sheepe: and yet they see the miserable sheepe deceiued with a vaine pompe, cast themselues willingly into the wolues iawes, except the Pastours who desireth that they should bee safe, and endeoureth to deliuer them from destruction, should driue them away with a loude crying voyce. Therefore the purpose of Christ must be remembered, that we after his example might seuerely threaten those wicked deceiuers, and cry out aloud against them: that whosoever are curable may flee from them for feare of destruction. For though the enemies of the truth do not profit thereby, yet they must be cired to the tribunall seat of God, and others must be warned, that the same curse is ready to fall vpon them, if they depart not speedily from that wicked company.

13. *You shutte vp the kingdome of heauen.* Christ pronounceth a curse against them, because they peruerte their office to the generall destruction of all the people. For sith the gouernement of the Church was in their handes, they shoulde haue bene as porters of the kingdome of heauen. For where vnto belongeth religion and sacred doctrine, but to open the heauens for vs? For wee knowe that all mankind is banished from the kingdome of God, and shutte out of the inheritance of eternall saluation. And the doctrine of godlinesse, is as the gate whereby we enter into life, therefore the scripture sayeth Metaphorically, that the keyes of the kingdome of heauen, are giuen to the pastours: as I haue shewed more at large in the sixteenth Chapter. And this definition must be remembered, which is more plainly deliuered in Lukes words, where christ vpbraideth the lawyers, because they tooke away the key of knowledge. Namely, because that they being the keepers of the law of God, defrauded the people of the true vnderstanding of the same.

Therefore, as at this day the keyes of the kingdome of heauen are committed to the pastours, that they should admitte the faythfull into eternall life, & should driue the vnfaithfull from all hope of the same: so in times past was the same office committed to the Priests and Scribes vnder the law.

Further, by the woorde knowledge wee doe gather howe foolishly the Papistes doe make their fantastickall keyes: as if it were a certaine Magickall power without the woorde of GOD. Christe sayeth that none canne vse these keyes, but they which are minystrs of the woorde

If any man will obieſt, that the Pharifies, though they were corrupt interpreters of the law, had yet the keyes: I anſwere though they were committed vnto them in reſpect of their office, yet they were ſo ouerwhelmed with malice & deceit, that there remained no uſe of them. Therefore Chriſte ſayeth that they had taken away, or ſtolne away the key of knowledge, wherewith they ſhoulde haue opened the gate of heauen. As at this day heauen is ſhut vp in Popery againſt the miſerable people, while the porters (at the laſt they to whome this charge was committed) doe by their tyranny hinder the opening of the ſame. So that vnleſſe we were very blocks, wee would not willingly giue our hands to vngodly tyrants, who do cruelly hinder vs from entering into life.

14. *For ye denouie.* Now he proceedeth further. For he doth not only lay open their finnes, which were worthy of hatred and deteſtation, but alſo hee diſcouereth their ſaigned and diſſemled vertues wherewith they deceiued the people. If any man would ſay, that it was not needefull to reprove thoſe things, the example whereof were not hurtfull, it muſt be remembered, that the ſalutiō of them could not otherwiſe bee provided for, which were intangled in the errors of the Scribes, except they ſhould altogether depart frō them. This cauſe therefore compelled Chriſt to ſpeake againſt their vaine ſhev of holines, which was the nurſe of ſuperſtitions. Therefore he ſaith in ſum, that euen there where they ſeemed to do well they did wickedly abuſe the pretence of religion. There was ſome ſigne of rare godlineſſe in their long prayers: for the holier a man is, the more he is giuen to the exerciſe of prayer. But Chriſt ſayeth that the Scribes and Pharifies are ſo wicked, that they coulde not uſe the chiefe part of religion without ſinne: for their cuſtome to pray was for filthy gaine take. For they ſold their prayers as hired labourers doe their dayes workes. Whereof wee doe alſo gather that he doth not preciſely forbid long prayers, as if the thing it ſelfe were ſinfull (eſpecially ſith it behoueth the paſtours of the Church to be much bent to prayer) but this corruption is condemned, that a thing which of it ſelfe is commendable, ſhould be turned to a wicked ende. For where as gaine is gotten by ſetting prayers out to hire, the meriferuent (as they ſay) and deuout they ſeeme to bee, the more is the name of God prophaned. But becauſe the minds of the people had bene wrongfully perſwaded a long time, Chriſt doth therefore threaten them the ſharplier. For the pollution of ſo holy a thing could not be any ſmall fault. And it is no meruell that they eſpecially went about to entrap widoues: for ſith ſimple women were bent to ſuperſtition, it was alwayes a common matter for lewd men to make their gaine of them. So Paule obieſteth againſt the falſe teachers of his time, that they ledde captiue ſimple women laden with finnes, 2. Tim. 3. 6.

15. *For ye compaſſe ſea and lande.* The Scribes hadde gotten them fauour by this their zeale, for that they laboured to bring ſtraungers and the vncircumciſed to the Iewiſh religion. And ſo if they hadde gotten any manne by their ſweete perſwaſions or any other ſubtiltie, they triumphed wonderfullly as though the Church were encreaſed. For this cauſe alſo hadde they much allowance of the common people, for that by their induſtry and the power of God they hadde brought ſtraungers to the Church. But Chriſt ſayeth to the contrary, that they are ſo far from being worthy of prayſe for their labor  
that



that they rather prouoke the vengeance of God thereby more & more against themselves: for they drawe them which ioyne themselves, to their secte, into a greater destruction. For it must bee noted how corrupt the estate, and howe confused religion was at that time: for as it was a notable worke and a godly, to bring disciples to God: so to bring the Gentiles to the Iewish religion (which was at that time degenerate and stuffed full of wicked prophanations) was nothing else but to draw them out of Scylla into Charybdis. Furthermore by their sacrilegious abusing of the name of God, they prouoked the greater vengeance against themselves, for that by reason of religion they tooke the greater libertie to sinne. The like example may be seene at this day amongst the Monkes, for they doe busily scrape together Profelites from all places, but such as of wantons, and of men of a wicked life they doe make very deuils. For such is the corruption of those dennes wherein they keepe their Bacchus banquets, as woulde corrupt euen the Angels of heauen. Yet euery kinde of the Monkes apparrell, is a fit couer for their sinnes.

Mathewe, 23.

Marke.

Luke.

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| <p>16. Woe bee to you blinde guides, which say: who-soeuer sweareth by the Temple, it is nothing but who-soeuer sweareth by the gold of the temple, he offendeth.</p> <p>17. Ye fooles and blinde whether is greater the gold or the temple that sanctifieth the golde?</p> <p>18. And who-soeuer sweareth by the altar, it is nothing: but who soeuer sweareth by the offering that is vpon it offendeth.</p> <p>19. Ye fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?</p> <p>20. Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon.</p> <p>21. And who-soeuer sweareth by the temple sweareth by it and, by him that dwelleth therein.</p> <p>22. And hee that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.</p> | <p> </p> | <p> </p> |
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16. Woe be to you blinde guides. As ambition is almost alwayes ioyned with hypocrisie, so the couetousnesse and extortion of the pastours is wont to nourish the superstitions of the people. The worlde doeth willingly runne into errors: yea, it doeth as it were procure it selfe to bee deceiued and beguiled euery way: but then doe false and corrupt worshippings take place amongst them, when the chiefe maisters of religion doe confirme them. And it commeth to passe for the most part, that the governours doe not onely fauour these errors by winking at them, but they doe rather kindle them, and sette them the more on fire with their bellowes, because they see them gainefull for them. So we see in Poperie, that when the sacrificers doe gape for gaine, superstition encreaseth many wayes: for they doe yet daily deuise many thinges wherewith they might the more bewitch the simple multitude.

And when Sathan hath once darkened their eyes with his mists, there is nothing so absurd or monstrous that they will not receiue euen with greedinesse. Hereof it came to passe that the Iewes gaue more reuerence to the the golde of the temple, and to the holy offerings, then to the temple or to the altar. But the holines of the offerings depended vpon the temple and the altar, and this was onely a meancr addition to the same. And it is to bee supposed that the Scribes and Priestes were the authors of this fanisie: for it was a fit way for to get them gaine. But the errour was no lesse daungerous then foolish, because that it caried the people to grosse imaginations. There is not any thing more easie then for men to fall away from the true worshipp of God. With the helpe therefore of this faile, it was an easie matter for Sathan to draw the altogether away from God, who alreadie were bent more then was meete to foolish imaginations. This is the reason why Christ doth so sharply rebuke that errour. And yet the papists were not ashamed to abuse the holy name of God more shamefully then so, For a crust of winowed bread, was more accounted of amongst them, then the holy booke of boeth testametes: or else to lift vpe the handes to heauen. So by this meanes there was brought in a fleshly worshipping of God, which by litle and litle blotted out all true feare of him.

*It is nothing.* He doth not meane by this word that all honour was taken away from the temple: but hee speaketh by the way of comparison. For when they extold their oblation more then was meete, the common people was drawne into such a reuerence of them, that the maiesty of the temple and the altar was not accounted of, and they made lesse conscience of prophaning the same with periuries, then to sweare vnreuerently by the holy offerings.

18. *And who soeuer sweareth by the altar.* The Lord doth that heere, which was meete to be done in reproofing of errours, in this that hee calleth vs backe to the fountaine, and teacheth vs by the nature of an oath, that the temple doth farre excell their offrings. Therefore he taketh that principle, that it is not lawfull to sweare but by the name of God, whereof it followeth, that what maner of oathes soeuer men shall deuise, God will haue his honour reserued to himselfe alone. Whereof it is to be gathered againe, howe and in what respect it is lawfull to sweare by the temple: namely, because it is the seate and sanctuary of God: as by heauen, because the glory of GOD doth shine there. For in such outward tokens of his presence, the Lord suffereth himselfe to be called to be a witnesse and a iudge, so that hee may reserue his owne right safe vnto himselfe, For it were sinfull idolatrie to imagine that heauen had a Godhead. Nowe, the more token God hath set of his glory in the temple, then in offerings, the more reuerence and estimation doth the name of the temple deserue. Nowe therefore wee doe vnderstand in what sense Christ, sayeth, that in swearing by heauen, he that dwelleth in heauen is sworne by, for that he would direct all maner of oathes to their lawfull ende and purpose.

Math. 23.

Marke.

Luke. 11.

23. Woe bee to you Scribes and Pharises hypocrites: for yee tithe Minte, and Anise and Commin, and leaue the weightier matters of the lawe, as iudgement, and mercy, and fidelitie. These ought ye to haue done, and not to haue lefte the oither.

24. Yee blinde guides, which straine out a grasse, and swallowe a camel.

25. Woe be to you scribes and Pharises and hypocrites: for ye make cleane the viter side of the cuppe, and of the platter: but within they are full of briberye and excesse.

26. Thou blinde Pharise, cleanse first the inside of the cuppe, and platter, that the outsides of them may be cleane also.

27. Woe be to you Scribes and Pharises, hypocrites: for ye are like vnto whyted tombes which appeare beautifull outward but are within ful of dead bones and of al filthinesse.

28. So are yee also: for outward ye appeare righteous vnto menne, but within yee are full of hypocrisie and iniquitie.

42. But woe bee to you Pharises: for yee tithe the Mint and the Rewe, and all maner of herbes, and the loue of God: these oughte yee to haue done, and not to haue lefte the other vndone.

A little after.

44. Woe be to you Scribes and Pharises, hypocrites: for ye are as graues which appeare not, and the men which walke ouer them perceiue nos.

Christ reproveth that fault in the Scribes, which all hypocrites haue: for they are very diligent and carefull in small matters, and they neglecte the greater poyntes of the lawe. This disease raigned almoste in all ages, and in all nations, so that the greater sorte of the people thought lightly to please God with some small obseruation. And because they coulde not except themselues wholly from all obedience, they flee to this seconde remedy, that they might redeeme their hainous offences with satisfactions of no value. So we see the Papists at this day, when they transgresse the greatest commaundements, they are very earnest to satisfie him with colde ceremonies. Therefore Christ now reproveth such dissimulation in the Scribes, who were very diligent and scrupulous in paying their tythes and little regarded the chiefe poynts of the lawe. Further that hee might the rather make their vile ostentation to bee loathed, he doth not say that they payed tithes of al things but of Mint, Anise seed and as Luke sayeth of all maner of herbes: that with a little cost they might make a shew of a rare desire of godlinesse. Yet because that Christ putte the chiefe righteousness of the lawe in mercy, iudgement and faith, wee must first see what he meaneth by these wordes: then why he omitted the commaundements of the first table, which doe properly pertaine to the worship of God, as if godlinesse were inferiour to charitie. Iudgement is taken for equitie or vp-right dealing, whereby it commeth to passe that euery man hath that giuen him which is his owne, and that no man should defraud or hurt others.

But mercy extendeth further, as that euery man shoulde endeouour to helpe his brethren with that which hee hath, to helpe the poore with counsell or goodes, to defend them which are vniustly oppressed, and with a good will to employ that power he hath for their common good. Faith is nothing else but a sincere simplicitie which attempteth nothing subtilly, maliciously, or through deceit: but seeke that plaine dealing be mutually vsed amongst all menne, in euery thing wherein they haue to doe one with an other. And so charitie is accounted to be the summe of the law. I know that there are some which doe otherwise interpret the word faith, as that by the figure Synecdoche it should comprehend the whole worshippe of God: but Christ heere after his manner doeth diligently trie their holynesse by their loue to their brethren, and therefore he toucheth not the first table at all.

And though Luke putteth in the loue of God for faith, yet doeth it not make against this sense: for it was the purpose of Christe, to shewe what the Lorde doeth especially require of vs in the law. And it is well knowne that the law was deuised into two tables, that hee might shewe first what was due to the Lorde, and after what was due to manne. And Luke setteth downe both partes, as if Christ should say, that the lawe did principally tende to this, that we shoulde loue God, and be upright and mercifull towards our neighbours, which was content with the one table onely, and it is no absurdity to call the duties of charity the chiefe Poyntes in the law, sith that Paule to the Romanes 13. 10. calleth charitie it selfe the perfection of the law, as he sayeth in a nother place that the law is fulfilled if we loue our neighbours. And Christ being demanded before of the commaundements of the lawe, onely reheareth these of the second table:

If any man would object that by this meanes men should be preferred before God, because the charitie which is done to them, is more accounted of their religion, it is easily answered: the second Table of the law is not opposed here against the first, but he rather proueth by the obseruation of the second, whether their worship of God be true and from the heart. Because that godlines lyeth hidde within, and that God is not conuersant amongst vs to try our loue towards him, and needeth not our seruice, it is an easie matter for hypocrites to lye, and falsly to pretend the loue of God.

And because the worke of brotherly charity may be scene and iudged of all men, their impudency is the better reproued by them. Christ therefore would not subtilly dispute in this place of the seueral partes of righteousness, or of the order of them: but as the common capacity of menne could conceaue, hee taught simply, that the law of God is then truly obserued, when they behaue themselves vprightly, louingly, and truly towards each other: for so they doe witnessethat they doe loue and reuerence G O D, and doe shew forth a lawfull and fittestimony of sincere godlynesse. Not that it shall auile to doe our duty towards menne, except that God haue his due: but because it doth necessarily follow that he should be a true worshipper of God, which frameth his life after his appoyntment. But yet the question is not throughly answered: for the tythes before the which Christe preferreth equity and mercy,

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were a part of the worſhippe of God, and ſome part of them was wont to bee beſtowed amongſt the poore: ſo there was a double ſacrifice in them. I anſwere, he doth not ſimply compare here the tithes with almes and faith & iudgement: but the feigned holines of the Scribes with ſincere and perfect charity. For why were they ſo ready and willing to pay tythes, but that they would pleaſe God with a ſmall charge & trouble? For they were not bent to do it throughly. And therefore it might not be numbred amongſt the works of charity, becauſe that in ſmall matters they diſſembled both with God and men.

23. *Theſe things you ſhould haue done* It is an anſwere wherewith Chriſt preuenteth their quarrel For they might haue ouerthwartly quareled at his ſpeech, as if he ſhould make no account of that, which was comanded in the law of God. Therefore he graunteth, that what things ſoeuer God hath commaunded muſt be obſerued, and not any thing of the ſame omitted: but the loue of the whole law is no impediment, to hinder them from obeying the chiefe poynts. Wherof he gathereth that they deale prepoſterouſly, which buſie themſelues in ſmall matters, when they ſhould rather begin at the chiefeſt, for the tithes were but an addition to the law. Therefore Chriſte ſayeth, that it was not his minde to derogate from the authoritie of the leaſt commaundementes, though hee commendeth and requirerth an order in the obſeruation of the law. The whole law therefore remaineth ſound, which cannot bee broken in any poynt without the contempt of the authour. For he which hath forbidden to commit whoredom, and to kill, and to ſteale, hath alſo condemned all concupiſcence. Whereby we gather that ail the commaundementes are ſo knit together, that it is not lawfull to diſceuer the one from the other. Wherefore it is alſo written: Cursed is hee that doth not all things that are wrytten. In which words the whole righteousneſſe of the law is ſanctified without exception: but this regard, as we ſaid, taketh not away the difference betweene the commaundementes, nor the purpoſe of the law: whereto the true obſeruers of the ſame doe direct their minde, leaſt they ſhould onely play with the outward ſhew.

24. *Yee blinde guides.* It is a prouerbe, which doeth well ſet forth the vile ſcrupuloſitie of hypocrites in ſmall matters. For at ſmall ſinnes they tremble, as if they had rather die an hundred deaths, then fal into one ſuch tranſgreſſion: but in moſt grieuous ſinnes they doe fauourably flatter themſelus and others. Therefore they doe aſmuch, as if a man ſhould ſtraine at a crumme of bread, and ſwallow downe a whole loafe. We knowe that a gnat is a ſmall creature, and a camell a great beaſt: nothing therefore is more ridiculous then to ſtraine wine or water, leaſt thou ſhouldeſt hurt thy iawes with ſwallowing vppe a gnat, but careleſly ſuppe vp a camell. But it is manifeſt that hypocrites doe dally with ſuch toys: for when they paſſe by iudgement, mercy and faith, and negle& the whole lawe, they are very auſtere and ſharpe in matters of no great weight. And when by this meanes they would ſeeme to kiſſe Gods ſecte, they doe diſdaineſully ſpit in his face.

25. *Yee make cleane the outward ſide.* The Lorde proſecuteth the ſame ſentence, and after this manner, as in a figure, he reprobeth the Scribes, becauſe that they did not onely regard this to bee accounted before men. For by the outward ſide of the platter, hee doeth Metaphorically note the out-

ward shew. As if that he should say, you haue no regard of cleannes, but of that which is to the outward appearance: euen like as if any manne should diligently wipe away the filth from the out side of the cuppe, and should leaue the inside filthy. This is a borrowed manner of speach, as it appeareth by the seconde parte of this sentence, where the inward filthinesse is condemned, and that because they were inwardly full of intemperauice and rapine. Therefore hee reprooueth their hypocrisie, because they onely sought to frame their liues to the eyes of men, that they might get themselues the report and vaine fame of holines. Therefore he calleth them backe to a pure and sincere desire to liue well. Make cleane, saith hee, first that which is within: for it were a ridiculous thing to feede the eyes with outward cleannes, and to drinke of a cuppe foule with dregges, or filthy by other meanes.

27. *You are like to whited tombes.* Heere is an other similitude, but it tendeth to the same ende. For hee compareth them to tombes, which the men of the worlde doe ambitiously make fayre and gorgeous for themselues. Therefore as the painting and pargeting of tombes draweth mennes eyes to looke vpon them, when as they are full of dead carcassies within: so Christe sayth, that hypocrites do deceiue with the outward shew, because that they are full of fraud and wickednesse. Luke vseth other wordes, as that they deceiue mennes eyes, as the graues which they doe not often perceiue, which walke ouer them: yet the meaning of them both is one, for vnder the pretence of faigned holinesse there lay filthynesse hidden, which they nourished in their heartes: euen as the marble tombe, because it maketh a fayre and pleasant shewe, couereth the filthines of the carcassies, least it should offend them that passe that way. Whereby we gather that which I sayd before, that Christe puld of their paynted visor, that he might helpe the simple and vlearned people, who the Scribes through dissimulation kept in bondage vnder them. For this admonition was profitable to the simple, that they might the speedilyer withdrawe themselues out of the iawes of the wolues. Yet this doctrine containeth a generall doctrine, that the children of God should not so much desire to be seene, as to be pure.

## Matth. 23.

29. *Woe be to you Scribes and Pharisees, hypocrites: for yee builde the tombes of the Prophets, & garnish the sepulchres of the righteous.*

30. *And say, if wee had beene in the dayes of our fathers, we would not haue beene partners with them in the blood of the prophets.*

31. *And then yee bee witnesses vnto your selues, that yee are the children of she that murdered the Prophets.*

32. *Fulfill*

## Mark.

47. *Woe bee to you: for yee builde the sepulchres of the Prophets, & your fathers killed the.*

48. *Truely yee beare witness, and allow the deedes of your fathers: for they killed them, & ye build their sepulchres.*

49. *Therefore said the wisdom of God, I will sende them Prophets and Apostles, and of them they shall slay and persecute.*

50. *That*

## Luke 11.

32. Fulfill ye also the measure of your fathers.

33. O serpents, the generation of vipers how should ye escape the damnation of hel? 34. Wherefore behoulde, I sende vnto you Prophets, and wise men, and Scribes, and of them ye shall kil and crucifie: and of them shall ye scourge in your Synagogues, and persecute from citye to citye.

35. That vpon you may come all the righteous blood that was shed vpon the earth, from the blood of Abell the righteous, vnto the blood of Zacharias, the son of Barachias, whom yee slew bet weene the temple and the altar.

36. Verely I saye vnto you, all these things shall come vpon this generation.

37. Ierusalem, Ierusalem, which killest the Prophetes and stonest them which are sent to thee, how often would I haue gathered thy children together, as the hen gathereth her chickens vnder her winges, and ye would not.

38. Behoulde your habitation shall be left vnto you desolate.

39 For I saye vnto you yee shall not see me henceforth, till that ye say, blessed is he that commeth in the name of the Lord.

50. That the blood of al the prophetes shed from the foundation of the world, may be required of this generation. 51 From the blood of Abel vnto the blood of Zacharias, which was slaine betweene the altar and the temple: verely I saye vnto you, it shall be required of this generation.

Luke. 13.

34. O Ierusalem, Ierusalem, which killest the Prophetes, and stonest them that are sent to thee, how often would I haue gathered thy children together, as the henne gathereth her broode vnder her winges & ye would not.

35. Behold your house is leste vnto you desolated: & verely I tel you ye shal not see me vntill the time come, that yee shall saye blessed is hee that commeth in the name of the Lord.

Luke 12.

53. And as hee said these thinges vnto them, the Scribes and Pharises began to urge him sore, and to prouoke him to speake of manye thinges:

54. Laying waite for him and seeking to catch some thing of his mouth whereby they might accuse him.

39. For you builde the tombes. Some doe wrongfully thinke that he reprooued the Scribes of superstition, because that they preposterously honoured the Prophetes, which are dead, with sumptuous Sepulchres, as the Papistes nowe doe giue the honour due to God to dead Saintes, and doe wickedly worshippe their images. They were not at that time so blinde nor so madde: wherefore Christ had another purpose. The Scribes also by this dissimulation gat themselves credit amongst the vnlearned people, and amongst all the Iewes, because that they reuerently esteemed the memory of the Prophetes. For when they in this maner faigned to maintaine their doctrine, euery man would haue thought that they had bene faithfull followers, and most earnest and zealous keepers of the worship of God. Therefore it was a thing very plausible, to build the monuments of the Prophetes: for by this meanes religion was puld as it were out of darkenesse, to be honoured:

But they meant nothing lesse then to restore the doctrine, which might seeme to haue bin ouerthrowne by the death of the Prophets. But though they were strangers and most cruell enemies of the doctrine of the prophets, yet beeing dead they honoured them with sepulchres, as if that they maintayned one cause with them. And this is the maner of hypocrites, to honour the holy ministers of God and pure teachers after their death, whom they could not abide in their life. And this cometh not onely of common corruption (which Horace noteth in these wordes, of enuie we hate vertue when it is present, and seeke for it, when it is taken away: ) but because the dead ashes doe not trouble them any more with sharpe and seuerer rebukes, they do willingly make a vaine shew of religion in worshipping of them, at whose wordes and speech they had bene almost mad. For this dissimulation, to desire to worshipping the dumbe, is not much to be regarded. So all the Prophetes in their tyme were contumeliously reiected, and much troubled of the Iewes yea, and they were oft times most cruelly slaine: And the posteritie which came after them, being nothing better then their fathers, rather reuerenced the memory of them as in a shadow, then embraced their doctrine: for that they hated that as much as their teachers. For as the worlde, because it dareth not despise God altogether, or at the least to arise against him altogether, inuenteth this subtile deuise, to worship a shadowe of God for God: it vseth the like mockery with the Prophets. Whereof there is too plaine experience in Popery: for they being not content with the lawfull reuerence of the Apostles and Martyres, doe worship them as Gods: and what honours soeuer they doe heape vpe together, they doe not thinke that they doe exceede measure: yet by their raging against the faithfull, they doe declare how they would worship the Apostles and Martyrs, if they were aliue at this day, and should do their office they did in times past. For why are they so outrageous against vs, but because we desire that the doctrine which the Apostles and Martyrs sealed with their blood might be receiued and flourish.

Further, sith the holy seruantes of God esteemed it more pretious then their owne life, would they spare their life, which doe so outrageously persecute the doctrine? Therefore let them adorne the Images of Saintes with incense, candles, flowers, and with all kind of pompes at theyr pleasure: if Peter were now aliue, they would teare him in peeces, they would ouerthrow Paule with stones: if Christ himselfe liued yet in the world, they would roast him with a small fire. And because the Lord saw the Scribes and sacrificers of his time, seeke to be praysed of the people, as holy worshippers of the Prophets, he reproceth them for deceitfull dealing, because they doe not onely refuse the Prophetes, which were presently sent vnto them, but they doe cruelly trouble them. And therein doth their vile dissimulation and grosse impudency bewray itselfe, while they desire to seeme religious in worshipping of the dead and labour to ouerthrowe them that are aliue.

30. *If wee had bene in the dayes of our fathers.* Christe spake not this in vaine. For though hee doe not accuse them in the person of their Fathers, nor doeth impute it as a fault to them, for that they were murderers children: yet hee doeth by the way reprooue their vaine boasting, because they vsed to glory of their kindred, who yet were the offspring of bloudie ene-  
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mies of God. The sentence therefore must bee expounded thus. The worshippe which you doe to the Prophetes which are dead, is as you thinke, a sacrifice for your fathers sinnes. Therefore I doe now conclude this, that you doe glory in vaine of a holy kinred, when you come of vngodly and wicked parentes. Goe nowe and couer your wickednesse with their godlinesse, whose handes you confesse were defiled with innocent bloud. But you commit a far greater offence: for the sacrilegious madnes of your fathers, which you doe condemne in the sepulchres of the dead, you doe follow in murdering them that liue. Wherefore hee concludeth at the length, that in this matter they were not degenerate from their fathers: as if that he should haue sayde, your nation doth not beginne now to rage against the Prophetes of God: for this is an olde order, this custome was vsed of the fathers: to bee short, this manner of dealing is as it were planted in you. But he doth not command them to do, as they doe, as to kill the holy teachers, but he doth figuratiuely declare that by right of inheritaunce they doe rise against the seruants of God, and haue libertie giuen them to oppresse the truth: for by this means they fulfill the wickednesse which was wanting in their fathers, and they weaue vp the webbe, which they began. And in these wordes he doth not onely say that they are past hope, and such as cannot bee brought againe to their right minde: but hee admonisheth the simple, that it is no meruaile if the Prophetes of God be euill handled by the nurtherers children.

33. *O generations of vipers.* After that Christ hath shewed that the Scribes are not onely wicked enemies of godly doctrine and faithlesse corruptours of the worshippe of God, but also deadly plagues of the Church: he maketh an ende of his speech, inueigheth more sharpely against them, as it is necessary that the hypocrits should be violently shaken or driuen from their dainties, and drawne as it were before the tribunall seate of God, that they might bee terrified: yet Christ had not onely respect vnto them, but his purpose was to make all the people afraid, that all might beware of the like destruction. But how hard and intolerable these sharpe wordes were to these reuerend maisters, may be gathered by this, that their gouernement had now bene peaceably settled to them by long custome, so that no manne durst murmur against them. And without doubt many were offended at the freedome of Christ his wordes, they were so bitter: and he was accounted very froward and immodest, for that he durst speake so reproachfully of the order of the Scribes, as at this day many dainty menne cannot abide to heare any thing spoken sharpely of the Popish cleargy. But because that Christ hadde to doe with most vile hypocrits, which were not onely puft vp with a disdainfull contempte of God, and were drunken with a vaine confidence in themselues, but they had bewitched the comon people with their vaine shewes, therefore it was necessary that he should deale the vehementlyer against them: therefore he calleth them serpents aswell in nature as in manners. but he pronounceth a vengeance against them, which they shall not escape except they repent speedily.

34. *Therefore beholde I sende.* Luke setteth it downe somewhat plainelier, *Wherefore the wisdom of God also sayde,* which some interpreters doe expounde thus, I which am the eternall wisdom of God doe pronounce of you.

Yes.

Yet I doe rather allow that God should speake this vnder the person of his wisdom, after the vsuall manner of the Scripture: so the sense shoulde bee this, God hath spoken of you before in the spirit of Prophesie what should come to passe. I graunt that the very wordes of this sentence are not read in any place: but because that God doth euery where reprove the vntamed frowardnesse of his people, Christ maketh as it were a brieue collection, & sheweth more plainly in this, mouing the Lord to speake againe, what the iudgement of God was, of the incurable wickednes of this nation. For it might seeme a wonder, if the teachers had done nothing worthy the noting, why the Lord would try them out speedily. For so men doe reason, God loseth his labour, when hee sendeth his word to the reprobate, whom hee knoweth to be obstinate. And the hypocrites doe hope that God is mercifull and fauourable to them, because they hadde daily preachers of the heauenly doctrine amongst them, as though this onely were sufficient, that the outward woorde was preached amongst them, though they would neuer learne any thing thereby. So the Iewes made great boast of themselues, that they far excelled all other nations in this their hauing of Prophets and doctours: as if they hadde deserued so great an honour, & that this had bene an euident signe of their dignity,

Christe that hee might beate downe this their foolish arrogancy, doth not onely say, that they are no better then other nations, because that God hath vouchsafed to send Prophets and notable interpreters of his wisdom vnto the: but he proueth that this grace being abused, shall be their greater rebuke, and the more to their destruction: for the purpose of God was farre otherwise then they imagined: namely, that he might make them the more inexcusable, and that the heape of their wicked malice might bee brought to the full height, as if he shoulde haue sayde, you doe very fondly and foolishly pretende this as an honour to you that God hath sent you Prophetes. For God hath determined another thing in his secrete iudgement, that by this continuall course of calling of them so louingly, hee might openly discouer your wicked obstinacie: and that hee might when hee hath brought the same to passe, destroy the children and the fathers together. As concerning the wordes, the sentence in Matthew wanteth somewhat, the sense whereof must be supplied out of Lukes words.

Hee numbred the Scribes and the wise menne with the Prophetes, that hee might amplifie and sette forth the grace of God. Whereby their vntankfulnesse dooth the more appeare: that when God had omitted no meanes that might serue for their destruction, yet it preuailed nothing. Luke for the Scribes and wise menne placeth the Apostles, but the sense is all one. This place doeth also teach, that God doth not alwayes saue menne so oft as hee sendeth his woorde vnto them: but his will is that it shall bee preached to the reprobate, whome hee knoweth to bee obstinate, that it might bee vnto them a fauour of death vnto death. The worde of God is of it selfe and of the owne nature wholsome, and calleth all menne generally to the hope of eternall life: but because that all menne are not moued inwardly, neither doth God open the cares of all menne: to bee short, because that all menne are not renew-  
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ed by repentance, nor brought to obedience: whofoeuer doe refuse the worde of God, doe by their vnbeliefe turne it to their destruction and make it deadly to them. When God knoweth before that it shall come so to passe, hee doth purposely send his Prophets vnto them, that he might cast the reprobate headlong into the greater destruction: as hee declareth more at large, I say, 6. 10. I graunt that this agreeth not with the reason of maune, as wee see the wicked contemners of God, doe take a iolly occasion to barke out, that G O D, as some cruell tyrant, should delight himselfe in the greater destruction of menne, whom without hope of profiting, he doth wittingly and willingly blind & harden more and more. But God doth by such instructions teach the faithfull modestie. Therefore let vs learne this sobrietie, fearefully to reuerence that which passeth our vnderstanding. They whiche doe say that the foreknowledge of God is no hinderance, but that the vnbeleeuers may bee saued, they doe fondly excuse God with a vaine defence.

I graunt that the reprobate doe not seeke their owne death, because that God foresawe that it should be so, and therefore their destruction cannot bee ascribed to his foreknowledge: but I say that the righteousness of God is not thus rightly defended, for it may be presently obiected, that it is in the power of G O D that they doe not repent, because that the gifte of faith and repentance is in his hand. This may also bee obiected, what the meaning of this shoulde bee, that G O D of sette and deliberate purpose appoynteth the light of his worde to blinde menne: why is hee not contented simply with the destruction of them that are appoynted to eternall death, but would haue them perish twise or thrise? There is no other aunswere to be made, but to giue this glory to the iudgements of God, that we may cry with Paule, that it is a profound and vnsearchable depth, Romanes, 11. 33. But it is demaunded howe G O D should say, that the prophesies were giuen to the Iewes for their destruction, when as his adoption did alwayes flourish effectually in that nation. I answere, when as onely a small remnaunt embraced the word by faith to saluation, he speaketh heere of the greater number or of the whole bodie: as where Isaias, 8. 61. foretellethe the generall destruction of that nation, hee is commaunded to seale vpp the lawe of God amongst the disciples. Therefore wee must knowe, that as oft as the scripture iudgeth the Iewes to eternall death, the remnauntes are alwayes excepted, in whom the Lorde preferueth some seede, because of his owne free election.

35. *That vppon you may come all the righteous blood.* He doth not onely take from the that which they wrongfully tooke to themselves, but he teacheth that the Prophets were giuen them altogether to an other end, that no age might be free from the sinne of rebelling against God. For the Pronowne *you* dooth generally comprehend the whole nation from their beginning. If any man would obiect that it agreeth not with the iudgement of God, that the children should be punished for the offence of the fathers: the answere is ready, sith they ioyned with them together in that vngodly conspiracy, it must not seeme absurde, if God generally punishing all men, should cast the punishment due to the fathers into the bosome of the children.

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Therefore the account of perpetuall contempt is iustly exacted and required of the whole nation, and the punishment is laid vpon them at once, though some of them liued at one age, and others in another. For as God by the long continuance of his patience, sroue continually with the malice of the whole people, so the whole people is worthily found guilty of stubbornnes, which would not be amended, but continued euen to the last of it, and as all those ages slew their Prophets, as if they had agreed vpon the same, so it was meete that they should be called to a generall iudgement, and that all those slaughters which were done with one consent, should be reuenged vpon them all.

*From the blood of Abel.* Though Abel was not slaine by the Iewes, yet Christ imputeth his death vnto them, because there was a certaine kindred of vngodlynesse betweene them & Caine: otherwise that which he sayth could not agree, that the righteous blood euen from the beginning of the world was shed by this generation. Caine therefore is accounted as the head and the prince and author of the Iewish people, for since they beegan to kill the Prophets, they succeeded in his roume, whose steps they followed. Further, hee nameth Zachariah, not as if that he were the last martyr (for the Iewes made not ende then of murdering the Prophets: but their boldnesse & rage rather encreased thereby, and their posterities which followed them, made themselues drunken with the blood which their fathers had onely tasted: ) neyther yet for that his death were more famous and knowne, though the holy scripture reporteth the same: but there is an other reason, which is worthy to bee noted, but the interpreters saw it not. Whereby it came to passe, that they not only staggered themselues but also entangled their readers with a troublesome question. For so Christe might seeme to haue beene forgetfull in making mention of this one slaughter, which had beene done of olde, and passeth an innumerable sorte of murders, which were committed afterwarde vnder Manasse. Neyther did the Iewes cease to persecute good men at the time when they were lead into captiuitie, yea, when they were now afflicted, we know how cruelly they raged against Jeremiah, 32. 2. But the Lorde of set purpose did not vpbraide them for these late murders, but rather chose this which had bin done so long before (which was a beginning & fountaine of a wicked libertie, so that afterward they brake out into an vnbridled crueltie) because that it was most apt for his purpose. For this was the cheife end of his purpose, as I shewed euen now, to proue that nation (sith it ceased not from wickednes) guiltie of all those murders, which had beene committed long before. Therefore hee doth not onely pronounce vengeance against them for this present crueltie: but he sayth that they shall yeelde a reckoning for the blood of Zachariah, as if their hands were yet wet with his blood. Neyther is their opinion probable, which doe referre this to Zacharyah, who exhorted the people which were brought backe from the captiuitie of Babylon to builde the Temple, whose Propheties doe yet remaine. For though the tytle of the Booke declareth that he was the Sonne of Barachias, yet wee reade not in any place that hee was slaine. Further, that exposition is wrested, that hee was slaine in the meane time betweene the building of the Altar and the Temple. But the scripture maketh mention of another Zachariah the sonne of Ieiada, which agreeth best with this place:  
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For, when after the death of his father true Religion decayed by the vngodly falling away of the king and the people, hee being moued by the spirit of God, reprooued sharply their publike idolatry: and therefore hee was slayne in the court of the Temple. And it is no absurditie to say that his Father Ioiada had the name of Barachiah giuen him for honour sake: for sith in all his lite he was a defender of the true worshippinge, hee might worthily be accounted the blessed of God. But whether Ioiada had two names, or whether there was a fault in the worde (as Hierome imagineth) the matter is not to be doubted of, but that Christ noteth that sacrilegious sioning of Zachariah, which is recorded in the second booke of the Chronicles, the 24. chap. verse 22. The circumstance of the place augmenteth the haynousnesse of the faulte: for that they regarded not the holinesse of the place. Further, the *Temple* is taken here for the court or porch, as in other places. The Altar of burnt offerings was neare to this place, that the Priest might offer the sacrifices in the sight of the people. Therefore it appeareth that their madnesse was too outragious, which the sight of the altar and Temple could not appease, but that the Iewes would defile the holy place with horrible murder.

37. *Ierusalem, Ierusalem*, Christ declareth more euidently how iust a cause he had to be angry, that Ierusalem, (which God had chosen for a sanctuary and a heauenly dwelling place) had not onely shewed it selfe vnworthy of so great honour, but was a den of theeues and had accustomed now a long time to shed the blood of the Prophetes. Christ therefore with great affection cryeth out at so great a wonder, because that the holy city of God was false to that madnesse, that it should so lately endeouour to bloute out the wholsome doctrine of God with the blood of the Prophetes. And therefore he rehearsed the name, because that so wonderfull and incredible wickednesse was worthy of no small detestation.

And Christ doth not reprocue them for one murder or two, but he sayeth that the city was growne into such a custome, that it ceased not to slay the Prophetes, how many soeuer were sent vnto them. For the Participle is put in the place of an Epithite, as if Christ should haue saide, thou which oughtest to haue been a faithfull keeper of the word of God, the mistress of heauenly wisdom, the light of the worlde, the fountaine of true doctrine, the seate of the worshippinge of GOD, an example of fayth and obedience, art become a murderer of the Prophetes: so that now thou hast gotten a certaine habit in sucking their blood. Therefore it doeth hereby appeare, that they which hadde so filthily prophaned the sanctuary of GOD, were worthy of all kinde of reproaches.

It was Christes purpose also, to meete with the offence which was at hande: leaste the faythfull when they should see him slayne at Ierusalem without a cause, should be troubled at the straungenesse of suche a sight. For they were nowe admonished at these woordes, that it was no meruaile, if that City which hadde bene accustomed to slay or stone the Prophetes, should cruelly slaye their Redeemer. But heereby it appeareth howe much it is conuenient to attribute to places. GOD hadde giuen such notable ornamentes to no City in the worlde, nor so honoura-

bly exalted any as this : yet wee see howe vnthankfull it became : Nowe lette the Pope compare the seate of his theeuery with that holy Cittie : what shall hee finde worthy of the like honour ? his hyred flatterers doe boast to vs , that fayth flourished there in times past . If wee shoulde graunt that to bee true, if it appeare at this day to be alienated and falne away from Christ through infidelitie, and that it is full of innumerable sacrilegies , howe fondly doe they glory that the honour of the supremacie is tyed vnto it ? And lette vs rather learne by this example worthy to bee remembred , that the higher any place is sette by the great benefittes of G O D , and thereby exempted from other places there aboutes, if it degenerate , it shall not onely bee spoyled of those ornamentes , but it shall bee so much more odious and execrable , because it hath filthily polluted the glory of G O D , by defiling the beautie of his graces.

*How oft woulde I.* It is rather a worde of disclaime then of compassion. Hee pittiyeth as yet the city it selfe, ouer the which he had wept a little before , but hee dealt more hardly and sharply towards the Scribes the authours of saluation, as they had deserued. Neither doth he spare the rest, for that they were all faulty, allowers and companions of the same sinne, but he proueth all alike guilty, inueigheth specially against their leaders and guides, which were the cause of all those euilles.

Nowe the vehemency of the speech must me noted. If the grace of G O D hadde bene simply denyed to Ierusalem, their vnthankfulnesse might so much the lesse haue bene excused, : but sith God tryed by louingnesse and gentlenes to allure the Iewes vnto him, and preuailed nothing by so great gentlenesse, the offence of their proude contempt was so much the greater . Here is also to bee added their vntamed frowardnesse : for G O D went not about to gather once, or twice, but continually time after time hee sent vnto them diuers prophetes : all which allmost were refused for the most part . Nowe wee vnderstande why Christe in the person of G O D compareth himselfe to a Henne : namely, that hee might lay so much the more shame vpon this wicked nation , which hadde refused his sweete and more then motherly allurements . And certainly this was a wonderfull and incomparable token of loue , that hee disdayned not to humble himselfe euen to entreate them , that hee might so by that meanes bringe those rebbelles to obey him.

The like reproofe almoste is sette downe by Moses, Deuteronomy 32. 11. that G O D as an Eagle embraceth the people with stretched out wings. And though God dooth not stretch out his wings in one sorte or manner to nourish that people, yet Christe doeth peculiarly apply this manner of speech, to this one thinge : namely, that G O D sent his Prophetes , to gather them which wandred and went astray into the bosome of God. whereby he declareth that the word of God is neuer opened vnto vs, but that he with a motherly kindnesse openeth his lappe vnto them : and not satisfied therewith, hee would humble himselfe to the simple affectiō of a Henne in nourishing her chickens. Whereof it followeth that our cruelty is more then monstrous, if we will not suffer our selues to bee gathered together by him . Certainly , if of the  
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one part we could remember the fearefull maiestie of G O D, and of the other our owne vile and base estate, we should be compeld for shame to stand amased at so great and wonderfull goodnesse . For what meaneth this, that God shoulde humble himselfe so farre for our sakes : when hee taketh vpon him the person of a mother, hee humbleth himselfe farre beneath his glory : how much further then, when hee becommeth like vnto a Henne, and vouchsafeth to account vs as his chickens ? Further, if this was worthily objected to the olde people, which lyued vnder the law, it dooth much more pertaine to vs. For though that was alwayes true, which I cited enen now out of Moses, and also that those complaintes are true, which are read in *Isaiah, 63. 2.* that God hath daily spread out his armes in vaine to embrace a stiffe and rebellious people, that by ryling early and taking dayly care hee could preuaile nothing amongst them : yet at this day hee calleth vs more familiarly and louingly vnto him by his Sonne. Wherefore there remayneth a horrible vengeance for vs, so ofte as hee proposeth the doctrine of the gospel, if that wee doe not willingly hide our selues vnder his winges, with the which hee is ready to take and couer vs. Yet Christ teacheth that all they shall rest in safetic, which in obedience offaith doe gather themselves to God : for vnder his wings they haue a fort, whiche cannot be ouerthrowne.

The other part also of the reproofe must be noted, that God was not presently so moued with the peruerse frowardnesse of the olde people, as that it shoulde cause him to cast away his fatherly loue and motherly care, which as hee ceased not continually to send Prophetes after Prophetes. As at this day though hee hath too much experience of the wickednesse of the worlde, yet hee continueth the course of his fauour . There is yet a further thing to be noted in these wordes : namely, that the Iewes fell from him, as soone as the Lord hadde gathered them . Heereby wee note by their falling away so ofte, that they rested quietly scarce the space of a moment vnder the winges of G O D, such wildenes is seene at this daye in the worlde, and hath beene also in all ages : therefore it is necessarye that God shoulde call vnto him them that wander and goe astray.

But this is the most desperate conclusion of wickednesse, when menne doe stubbornly refuse the goodnesse of G O D, and refuse to come vnder his winges . That also, which I sayde before, that Christ spake in the personne of G O D, I interprete that this speach dooth properly belong to his eternall Godhead . For hee doth not declare heere what hee beganne to doe, sith he was manifested in the flesh, but hee sheweth howe carefull hee hath bene for the saluation of this people euen from the beeginning . And wee know that the Church was so gouerned of G O D, that Christe gouerned it, as he was the eternall wisdome of G O D . In the whiche sense Paule saith not that G O D the Father, but C H R I S T himselfe was tempted in the deserte, *1. Corin. 10. 9.* This place is wrested by cauillers for the prooffe of free will, and to ouerthrowe the secrete predestination of G O D : but it is easily answered . They saye the Lorde woulde gather all menne : therefore it is free for all menne to come, and their will dooth not depend of Gods election.

I answere that the will of God, whereof there is mention made heere, is to be considered of the effect. For when as by his word he calleth all men generally to bee saued, and this is the ende of preaching, that all men should repose themselves in his keeping and faith, it is rightly sayd, that hee would gather all men vnto him. Therefore hee describeth not heere the secret counsell of God, but that will which is learned by the nature of the word. For he doth not onely call them by the outward voyce of man, whome hee woulde gather effectually, but he draweth them inwardly by his spirite. If any man should object that it were absurd to imagine GOD to haue two willes: I answere, wee doe not beleue otherwise, but that the will of GOD shoulde bee one and simple: but because that our mindes cannot reach the profounde depth of the secret election, but according to the simplicitie of our capacitie the will of God is proposed to vs two wayes. And I maruaile at the frowarde heades of some that are nothing offended at that humane affectiō, which is found so oft in the Scripture, and will not admit it in this place onely. But because that I haue handled this argument at large in another place, least I shoulde bee longer in a needelesse matter, I onely say in a worde, that as soone as the doctrine, which is the ensigne of vnitie, is brought amongst the people, GOD woulde gather all menne: whosocuer doe not come are inexcusable.

37. *And you would not.* This may bee referred aswell to the whole nation, as to the Scribes: yet I do rather expound it of them, by whom that gathering together was most hindred. For Christe enueighed against them in the whole course of his speech: and now when he spake to Ierusalem in the singular number, it presently appeareth that hee altered not the number without a cause. But there is a vehement opposition betweene the will of God and their vnwillingnes: for it expresth the deuilish fury of men, which set themselves to striue against God.

38. *Beholde your habitaton shall bee left.* Hee foretelleth the destruction of the Temple, and the ouerthrow of the whole common wealth. For though they were defiled with vngodlines, wickednesse, and all maner of infamy: yet they were so blinded with a corrupt hope in outward worshippe, and of the Temple, so that they thought God bound vnto them. And they had this buckler alwayes ready: what? will God depart from this place, which he onely chose vnto himselfe alone in all the earth? If that hee dwelleth amongst vs, he must of necessitie restore vs at the length. To be short, they held the Temple as a Fort vnauanquishable, as if they fate in Gods lappe. But Christe proueth that they glory of the presence of God in vaine, whom they hadde driuen from them by their sinnes, and by calling it their house he sheweth plainly that it is the house of God no more.

The temple of GOD was builded of this condition, that it might cease to bee the seate and place of GOD, at the comming of Christ: yet it should haue stooode as a notable monument of the perpetuall grace of GOD, if the sinne of the people had not prouoked the destruction of the same. This therefore was the horrible vengeance of GOD, that hee not onely forsooke and woulde altogether ouerthrowe that place, which hee had so royally and so

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bewtifully adorned, but left it so as a note of extreame ignominye and shame to the end of the world. Now let the Romanes goe, and let them proccede in extolling their tower of Babilon in spite of God, when they see the temple of God built by the allowaunce and commaundement of God, ouerthrowne for the sinnes of the people.

39. For I say vnto you. He confirmeth that which he had spoken beefore, that the vengeance of God was nere at hand: and the onely meanes to escape that destruction should be taken from them. For that was the acceptable time, that was the day of saluation, so long as he which was come to be their Redeemer was the witness and preacher of the redemption which he brought. But at his departure the light of life vainisheth away, euen as it were at the setting of the sunne. Wherefore it was necessary that this miserable destruction should followe, which hee speaketh of. Now it is demaunded what time is noted by this phrase, *vntill yee shall say*. Some tye this to the last daye of iudgement: o-ther some thinke that it is a prophesie of that which was fulfilled shortly after. When as some of the Iewes should in humility worshippe Christe. But I like neither of these interpretations, and certainly I meruaile that learned menne, should make such a doubt at so light a matter, when they doe so doubtfully de-maund, how the vnfaithfull should say of Christ, *Blessed is he which commeth, &c.* For he doth not declare what they should become, but what he himselfe would doe. For that aduerbe *vntill* extendeth no further, then to the time which go-eth before. Ioseph laye not with his wife vntill shee brought forth Christ. The Scripture doth not meane by these wordes, that they afterward came to-gether as manne and wife after the byrth: but onely declareth that Mary was a virginne vntouched of manne, before the byrth of her Sonne. Therefore in my iudgemente this is the naturall sense of this present place. Hetherto I haue behaued my selfe humbly and louingly amongst you, and haue discharged the office of a teacher.

Now the course of my calling being finished, I will depart, and you shall not enioy me hereafter: but the redeemer and minister of saluation whom you doe now despise, you shall find & try to be a iudge. So this place agreeth with that of Zachary, 12. 10. They shall see him, whome they haue pearced through. But Christ also seemeth to reprove after this sort their vaine hypocrisie, that as men earnestly desired their promised saluation, did sing dayly out of the Psalme, *Blessed is hee which commeth in the name of the Lord*: and yet they had the Redeemer in derision, when he was offered them. Further, hee saith, that hee will not come at them, vntill that at the sight of his maiesty horrible to be seene, they shall cry out as menne afrayd, but too late, truly this is the Sonne of God. And this threatning doth belong to all the contēners of the gospell: especially thē which do wrongfully pretend his name: & yet refuse his doctrine: for they shall know at the length that they cannot escape his handes, whom they laugh now to scorne with their faigned dissimulation. For the Papises sing the same song at this day, & yet they make no account of Christ, vntill he ascend to his trybunall seate, armed with reuenge. Wee are also admonished so long as Christe appeareth vnto vs in the name of the Father, as a messenger and me-diator of saluation, to honour him not onely with the lippes, but sincerely to

desire that he may bring vs and all the world in obedience to him.

L V. 53. *And as he sayd these things vnto them.* I sayd euen now that Luke put not former sentences in their proper place: for when hee reporteth that Christe reproued the Scribes at a certaine dinner, he addeth also withall, his last words, wherewith their offences a little before his death were layd open. So also Luke setteth downe the next reproofe in the thirteene chapter, where he rehearseth another hyftorie.

If any man had rather follow their opinion, which doe thinke that Christe hearded the same wordes oft times, I doe not greatly stand against them: Now after that Luke hath rehearsed the curses spoken of a little before, at the length hee concludeth that all the Scribes hated Christe the more, so that they ceased not to tecke to deceiue him by laying snares to intrap and catch him. The which must rather be referred to that speech had at the table, then to his last sermon. But I haue not much regarded to be curious about the time, which the Euanglist neglected.

Math.

Marke. 12.

Luke. 21.

41. *And as Iesus sate ouer against the treasury, he beheld how the people caste money into the treasury, & many riche men caste in much.*

42. *And there came a certeine poore widow, and shee threwe in two mites, which made a quadrin.*

43. *Then hee called vnto him his disciples, and sayd vnto them verely I say vnto you, that this poore widow hath cast in more then all they, which haue cast into the treasury.*

44. *For they all did caste in of theyr superfluitie: but shee of her povertie did cast in all that shee had. euen all her liuing.*

1. *And as hee beheld, hee sawe the rich men, which cast theyr gifts into the treasury.*

2. *And he sawe also a certeine poore widow, which cast in thither two mites,*

3. *And he said, of a trueth I say vnto you, that this poore widow hath cast in more then they all.*

4. *For they all haue of theyr superfluitie cast into the offerings of God: but shee of her pennurye hath cast in all the luyng that shee had.*

43. *Verely I say vnto you.* This answer of Christe contayneth very profitable doctrine, whatfoeuer men doe offer to God is not valued after the outward price, but according to the affection of the heart: yea, his godlinesse is more worth, who according to his ability offereth that little he hath, to God, then he which offereth a hundred fold more of his abundance. This doctrine is profitable two wayes. For the Lord encourageth the poore, which want ability to doe well, that they should not be afraid cheerfully to testifie their good will with that little they haue: for if they consecrate themselues, their offering, though it bee in shew but vile and vaine, shall bee as much esteemed as if they offered all Croesus treasures.

Againe.

Againe, they which haue aboundance, and doe giue many giftes are admonished, that it is not sufficient for them to excell the common and poore people in giuing: for it is lesse to bee accounted of beefore God for a rich man to giue a meane summe, then for a poore man for to bestow a litle, being that which he hath. Further, this widow was very godly: for shee had rather be without meate her selfe, then that shee would appeare empty before the Lord. And the Lord commendeth this simplicity for that she forgetting her selfe, declared that she and all that she had belonged to God. As also the chief Sacrifice which is required of vs, is to deny our selues. And though it is to be supposed that the holy offerings were not rightly bestowed at that tyme, nor to lawfull vses: yet because that the maner of worshippe appoynted by the lawe was yet in force, Christ doth not reiect them. And certainly the corruption of men could not bring it to passe, but that the holy worshippers of God would according to his commandement offer for the sacrifices and other godly vses.

Math. 24.

Mark. 13

Luke 21.

1. And Iesus went out, and departed from the temple, and his disciples came to him to shew him the building of the Temple.

2. And Iesus said vnto them, see yee not all these things? verely I say vnto you there shal not be here leste a stone vpon a stone, that shall not bee caste downe.

3. And as he sate vpon the mounte of Olyues, his Disciples came vnto him a parte, sainge, tell vs when these things shall be, and what signe shalbe of thy comming, & of the ende of the world,

4. And Iesus answered and saide vnto them. take heed, that no man deceiue you.

5. For many shall come in my name, sainge, I am Christe, and shall deceiue many.

6. And

1. And as hee went out of the Temple, one of his disciples said vnto him: mayster se what stones & what buildinges are here.

2. Then Iesus answered & said vnto him seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be throwne downe.

3. And as hee sate on the mount of Olyues ouer against the temple. Peter & James, & Iohn & Andrew asked him secretly:

4. Tell vs when shall these things be and what shalbe the signe, when all these things shalbe fulfilled?

5. And Iesus answered them, & began to saye take heed, least any man deceiue you.

6. For many shall come in my name, sainge, I am Christ, and shall deceiue many.

7. Fur-

5. Now as some spake of the Temple, howe it was garnished with goodly stones, and with consecrate thinges, hee sayd,

6. Are these the thinges that yee looke vpon? the dayes will come, wherein a stone shall not be left vpon a stone, that shall not be throwne downe.

7. Then they asked him, saing, maister, but when shall these thinges bee and what signe shall there bee, when these things shall come to passe?

8. And hee saide, take heede, that yee bee not deceiued: for many will come in my name saying, I am Christ and the time draweth neere: followe yee not them therfore.

9. And when yee heare of warres, and seditions, bee not afrayde: for these things must first come, but the ende followeth not by and by.

10. Then

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6. And yee shall heare of warres, & rumours of warres, se that ye be not troubled for al these things must come to passe, but the ende is not yet

7. For nation shall rise against nation, and realme against realme & there shall be pestilence and famine, & earthquakes in diuerse places.

8. All these are but the beginning of sorrowes.

7. Furthermore when yee shall heare of warres and rumours of warres, bee yee not troubled: for such thinges must needes be but the ende shall not be yet.

8. For nation shall rise against nation, & kingdome against kingdome, & there shall be earthquakes in diuerse quarters and there

shall be famine & troubles these are the beginnings of sorrowes.

10. Then sayde hee vnto them, nation, shall rise against nation, and kingdome against kingdome,

11. And great earthquakes shall bee in diuerse places and hunger, and pestilence fearefull thinges and great signes shall there bee from heauen.

1. And Iesus went out and departed. The Disciples perceiued that Christe gaue this as his last farewell to the Temple. Therefore it was meete that hee should erect a new Temple more bewtiful then this, and a more flourishing estate of a kingdome, as the Prophetes had foretolde. For they had nothing to doe with that Temple, wherein all thinges were so out of order and against the. But yet the Disciples thought it incredible, that the Temple so strongly built & so gorgeous, should giue place to Christ.

And this must be noted diligently: for sith the outwarde bewtie of the Temple was such as was to be wondred at, their eyes were so set vppon the present glory of the same, that they could scarce hope that the kingdome of Christ might spring vp. They doe not expressly confesse their doubt, but they doe shew the same secretly, when as they doe obiekt to Christ the great heape and hugenes of the stones, which should bee ouerthrowne, yea and brought to nothing, if that hee would raigne. Also such admiration at the estate of Popery, withholdeth many simple men at this day: for they see them furnished with great aboundance of wealth and mightie power, they are presently so amased, that the base and simple shew of the Church seemeth vile & contemptible vnto them. Many also thinke that wee are deceiued, when wee goe about the ouerthrow of that kingdome, euen as if it were as hard a matter as to pull the sunne out of heauen. And it is no maruaile, if Christes disciples were amased at that notable sight. For how much that building cost Herod, may bee gathered by this, that he had tenne thousand workemen labouring about the same continually for the space of eight yeares. And they doe not wonder at the stones without a cause: for they were very goodly and fayre, Iosephus writeth that they were fifteen cubites long, twelue high, and eight broad. And now it was so much reuerenced in forraigne countryes, that no man durst scarcely suspecte that it could at any time be ouerthrowne.

2. Verily I say vnto you, one stone shall not be left vppon an other. Because the greatnesse and wealth of the Temple ( being sette as a vaile before their eyes ) hindred them from beleeuing that the kingdome of CHRIST

was at hande : therefore hee affirmeth by an oath, that whatsoeuer thinges doe hinder them, shoulde shortly perishe . So the foretelling of the destruction of the Temple, made a way ready for the rude and weake people . And though it was profitable that the Temple should be ouerthrown, least it should keepe the Iewes in this ceremoniall kinde of worshippe , who of themselves were giuen too much to earthly elementes : yet this was a speciall reason, that God by that horrible example would be reuenged vpon that nation for the refusing of his sonne, and contempt of the grace hee offered them . Wherefore it was meete that the disciples shoulde by this forewarning bee drawne away from the societie of that rebellious people. So at this day whatsoeuer the scripture foretelleth of the punish mentes of the wicked shoulde driue vs from those sinnes which prouoke the wrath of God . Also, whatsoeuer it teacheth of the transitory and vaine fashion of the worlde, it shoulde correcte the vanitie of our minde, which followeth too greedily after pompe, pleasure, and delights. And especially that which hee foretelleth of the fearefull destruction of Antichrist and his secte, should remooue away all those lettes, which doe hinder vs in the right course of faith.

3. *And as he sate vpon the mount.* Marke nameth foure, Peter, Iames, Iohn, & Andrew. He and Luke doe not set downe so much as Matthew. For they say that they enquired only of the time of the destruction of the temple, (& because it was a thing hard to be belueed ) what signe God would giue from heauen, that the same shuld come to passe. But Matthew reporteth that they asked the question of the time, of the comming of Christ, & of the end of the world. But it may bee noted how they had thought euen from their childhood, that the Temple should stand for euer, and their minds were so wholly bent vpon the same, that they thought the temple could not fall while the world stode. Therefore as soone as Christ said that the temple should be destroyed, they presently thought with themselves of the end of the world. And ( as error begetteth error ) because they were perswaded, that presently at the beginning of the kingdome of Christe, they should bee happy euery way, they presently speede to the triumph before the battell. Therefore they ioyne the comming of Christ, and the ende of the world together, with the destruction of the temple, as things which could not be separte: & by the end of the worlde they vnderstand the restoring of all things, when nothing should be wanting of the perfecte felicitie of the godly. Therefore wee see nowe how they leape to diuers questions at once, because they were entangled in these fantasies, that the temple could not fall, but that it should shake the whole worlde : that the shadowes of the law and the worlde should end together. that the glory of the kingdome of Christ should presently appeare which shoulde make the children of God perfectly happy : that the apparant renewing of the worlde was at hande, which shoulde presently bring all things confused into order. And especially the hope which they hadde fondly conceined before of the present kingdome of Christ, doth driue them preposterously to hast to the happy rest. As in the Act. 1. 6. when they see Christe risen from the dead, they runne headlong to that felicitie which is layde vppe for vs. in heauen, to the which wee must aspire by hope and patience. And though our estate is not like theirs, because we are not trayned vppe in the shadowes of the

law, se that the superstitious opinion that the kingdom of Christ should be earthly hath not besotted vs, yet there shall scarce be found one amongst a hundred, which is not troubled with the like disease. For when all men do by nature loath troubles, contentions, and all manner of afflictions, the wearinesse of those things, vrgeth them without moderation and without hope to hast before the time to the fruite of fayth. So it cometh to passe that no man is willing to sow, and all men woulde mow before the time. But to returne to the disciples, they had the good seede of faith in their heartes, but they would not tary for the time appointed: and they hauing corrupt fantasies, seeke to thrust the perfection of the kingdom of Christ together with the beginning: & that which they should seeke for in heauen, they sought to enjoy vpon the earth.

4. *Iesus answered.* They had such an answer as liked them not. For when they gaped for the triumph, as if the warre were ended, Christ exhorteth them to long suiferance: as if he should haue sayde, you would receiue the price at the first beginning of the race. But of necessity you must runne forth the race. You would haue the kingdome of God vpon the earth, but no man can attaine vnto it, except that he ascend into heauen. But sith this chapter containeth most notable admonitions & instructions for the government of the course of our life, we see how by the wonderfull counsell of God it was brought to passe, that the Apostles errour turned to our profit.

This is the summe, the preaching of the Gospell is like vnto a sowing time: and therefore we must with patience wait for the haruest time, and they are too dainty & effeminate, which are discouraged in their minds for the frost, snowes, cloudes, or the sharpe tempests of winter. Christ doth especially giue his disciples comendement of too things, that they should beware of false doctrines, and that they shoulde not bee troubled by offences. In which woordes, hee declareth that his Church shall bee subiecte to such troubles, while it wandereth in the world. But this might seeme very vnlikely, because that the Prophetes hadde foretolde that the kingdome of Christe should be in another sorte. Isaias 54. 13. promisieth that they shall all bee then taught of God. And by Ioclit it is reported, 2. 28. I will poure my spirite vpon all fleihe, and your sonnes and daughters shall prophesie, your young menne shall see visions, and your olde menne shall dreame dreames. Ieremiah also promisieth a brighter light of vnderstanding, 31. 34. They shall teach no more euery manne his neighbour, and euery manne his brother, sayinge: knowe the Lorde, for they shall knowe mee from the least of them to the greatest of them. Therefore at the rising of the Sunne of right coufnesse, as it was spokē of before by the Prophet Malachi 4. 2. it is no maruell if the Iewes hoped that they were sette free and cleare from all cloudes of errors. And heereof the woman of Samaria sayd, Ioh 4. 25. when the *Messias* shall come, he will teach vs all things. So nowe wee knowe howe great promises doe euery where appeare of peace, rightcoufnesse, ioy, and of aboundance of all good things. Wherefore it is not to bee meruailed at, if they thought that by Christes comming, they should bee exempted from troubles of warres, from spoyles, from all manner of iniurie, & also from famine and pestilence. But Christ declareth that they shall haue no lesse trouble hereafter with false teachers, then the olde people hadde with false

false prophets : and that there shall be no lesse troubles vnder the Gospell, then there were in times past vnder the lawe. Not that those prophesies which I touched euen now, were not fulfilled : but because they were not fully performed presently at the first day. For it is sufficient that the faithfull haue onely a taste giuen them nowe of those good things, that they might nouish the hope they haue of the full enioying of them hereafter.

And therefore they were much deceiued, which would haue all things perfectly performed at the beginning of the Gospell, which we see fulfilled every day. Furthermore, though the wickednesse of men cannot altogether make of none effect that felicity which the Prophets said should be in the kingdome of Christ yet it hindereth and troubleth the same. The Lord causeth, by striving with the malice of men, that his blessings finde way through all lets : and certainly it were absurd, that the thing which is established vpon the free goodnes of God, and dependeth not vpon their pleasure, should bee abolished for their fault. Yet that they might receiue some reward of their vnthankfulnesse, he doth onely disill his graces by a little at once, which otherwise should be powred downe in great aboundance. Hence cometh the Laborinth of so many mischiefes, through the which all the faithfull doe wander all their life, though Christ being their captaine, and bearing the light of his Gospell before them, they holde the ready way to saluation.

Hence arise the heape of so many contentions, that they shall passe through sharpe warres, but yet without danger. Hence spring so many and so sodaine troubles, that they are troubled with miserable disquietnesse but yet by the helpe of Christ they continue stedfast to the ende. Also, when Christ commaundeth his disciples to take heede of deceites, we are to vnderstand that they shall not want meanes to auoyd them, so that they bee carefull themselues. Wherefore lette vs be sure, if any of vs doe diligently apply himselfe to watch in his place and calling, what subtilties soeuer sathan shal deuise, we shall be free from them.

5. *For many shall come.* He doth nor yet speake generally of corrupt and false doctrines, but toucheth one kind, which was as a beginning of all errors, with the which Sathan endcuoured sundry wayes to ouerthrow the pure doctrine of the Gospell. For shortly after the resurrection of Christ, there arose deceiuers, and euery one of them professed himselfe to bee Christ. And because the true redeemer was not onely taken from among them, but put to the shameful death of the crosse, and the mindes of all men were moued and kindled to hope and to desire their redemption, they had a meanes ready at hande to deceiue them. And it is not to be doubted but that God gaue the Iewes ouer to be deceiued by such guiles, for that they had so wickedly reiected his son. And though those mad toies were quickly brought to nothing, yet it was the will of god that the Iewes should haue such turults amongst them : first, that they might make themselues infamous and odious, then that the hope of saluation might be taken from them altogether : lastly, that they being so often deceiued, might in a brutish blockishnes, run headlong to their owne destruction. For when the worlde slipt from the sonne of God, whose office it is to gather vs into a holy vniue, it is meete that it should be caried hither and thither as in tempestuous waues.

And

And by the same vengeance of God it came to passe, that moe were caried away with a fond opinion, then true faith brought to obey God. And Christ sette downe this circumstance of purpose, least the faithfull beholding the multitude of such madde people, should growe faint and weary. For we know how easie a matter it is to follow after the multitude, especially where wee are but few in number.

6. *And yee shall heare of warres.* In this place hee onely maketh mention of the stirres which fell out amongst the Iewes: for shortly after hee will shewe that the same should creepe further. And as he first commaunded them to take heede least any man should deceiue them, so now hee commaundeth them to bee of good courage when they heare of the rumours of warres, and of warres themselves. For it was daungerous, least they being ouerwhelmed with euilles, should fall away, especially, if they had promised and perswaded themselves of a peaceable, ioyfull and quiet estate. He addeth that these things must come to passe assigning no cause but declaring that none of these things shall fall out by fortune, but by the prouidence of God, least they should kick in vaine against the pricke. For there is nothing more effectuell to bring vs in obedience, then when we know that God according to his pleasure, gouerneth euen those things whiche seeme most confused. God hath iust causes and great reasons, why hee suffereth the world to be troubled: but because it is meet that the faithful should rest vpon his only pleasure it was sufficiēt for Christ to exhort his disciples to beare these things with patient minds, & to abide constant: because it so pleased the Lord.

*But the end is not yet.* He plainly declareth as I sayd euen now, that these were grieuous of themselves, yet they were but as the beginnings of greater troubles: for when this flame of warres had consumed Iudea, it should wast further. For after that the doctrine of the gospel was spred, the like vnthankfullnesse kindled also the wrath of God amongst other nations. Hereof it commeth to passe that they which had broken the couenant and band of peace with God, should with mutuall dissensions rent themselves in pieces: they which refused to obey the authority of God, were driuen to yeelde to the force of the enemies, they which would not be reconciled to God, should fall to tumults and troubles amongst themselves: to be short, they which hadde exempted themselves from the heauenly saluation, should by raging one against another, fill the earth with slaughters. Further, because he knewe how great the malice of the world would be, hee addeth againe, that these are but the beginnings of sorrowes: not that the faithfull should ouerwhelme themselves with sorrowe (who haue comfort at hande alwayes in the midst of troubles) but that they might prepare themselves with patience to abide a longertime.

Luke also addeth *Earthquakes and signes from heauen.* Of whiche things, though there remaine no certaine hystory, yet it is sufficient that Christ spake of them before, They which will, may read the rest in Iosephus.

Mathewe 24.

Marke 13.

Luke 21.

9. Then shall they deliuer you vp to bee afflicted,

9. But take yee heede to yourselves: for they shall deliuer you

12. But before all these, they shall lay their hands on you, & perse-



afflicted, and shall kill you, and yee shall be hated of all nations for my names sake.

10. And then shall manye be offended, and shall betray one another, and shall hate one other,

11. And many false prophets shall arise, and shall deceiue many.

12. And because iniquitie shall be encreased, the loue of manye shall be cold.

13. But he that endureth to the ende, he shall be saved.

14. And this gospell of the kingdome shall be preached through the whole world for a witness vnto all nations, and then shall the ende come.

vnto the counsels, and to the synagogues: yee shall be beaten, and brought before rulers and kings for my sake, for a testimoniall vnto them.

10. And the gospell must first be published among all nations,

11. But when they lead you and deliuer you vnto take yee no thought before, neither premeditate what you shall say: but what soeuer is giuen you at the same time that speake: for it is not yee that speake but the holy Ghost.

12. Yea, and the brother shall deliuer the brother to death, and the father the son, & the children shall rise against the parents and shall cause them to die.

13. And yee shall be hated of all men for my names sakes but whosoever shall endure to the ende, shall be saved.

persecute you, deliuering you vnto the synagogues and into prisons, and bring you before kings and rulers for my names sake.

13. And this shall turne to you for a testimoniall. 14. Lay it vnto therefore in your hearts, that you premeditate not what ye shall answer. 15. For I will giue you a mouth & wisdom, where against all your aduersaries shall not be able to speake nor resist.

16. Yea, ye shall be betrayed also of your parents, & of your brethren, and kinsmen & friends, & some of you shall they put to death.

17. And ye shall be hated of all men for my names sake.

18. Yet there shall not one haire of your heads perish.

19. By your patience possess your soules,

9. Then shall they deliuer you vnto be afflicted. Nowe Christ foretelleth his disciples of an other kinde of temptation, wherewith besides their common afflictions, their faith should be tried: for they should be hated and detested of all the worlde. This is hard and sharpe of it selfe: to the children of God, to be afflicted together with the reprobate and contemners of God, to be subiecte to the same punishment which they endure for their sinnes. And this seemeth the more intollerable, to be sharply oppressed with such grieuous miseries, as the very wicked are free frō. But as the wheate, when it is together with the chaffe threshed out with the stailles, is afterward broken & ground in the mill: so God doth not only afflict his children together with the wicked, but layeth the crosse more vpon them then vpon others, that they might seeme to be the most miserable of all men. But Christe doth properly speake heere of the afflictions, which the disciples should suffer for the Gospell. For though that saying of Paule is true. Rom. 8. 29. whome GOD hath chofen, them hath hee also ordained to beare the crosse, that they might be made like to the image of his sonne: yet hee doth not marke all his children with this speciall marke, that they should be persecuted by the enemies of the Gospell. Christ speaketh now of that kind of affliction, at that time when the faithfull of necessitie were to beare for the testimonie of the Gospell, the hatred, the reprochfull wordes and the fury of the wicked. For his will was to let his disciples vnderstande, that the doctrine of the Gospell (whereof they should be messengers and witnesses) should not be

bee accepted or allowed of the worlde, euen as hee hadde tolde them before. And hee telleth them before, that they shal haue contention not only with a few enemies, but that they shall bee hated of all nations, whether soeuer they shall come. But this was a wonder hardly to bee beleued, which might make the most courageous mindes to feare and quake, that the name of the sonne of God should bee so infamous and odious that it should procure all them to bee hated e-uery where.

Therefore Marke sayth: *Take heede to your selues.* By which word hee noteth the ende and vse of this admonition: namely, that they should be readie to beare this, least this temptation should ouerthrow them before they be aware. Marke addeth in the same place, that this should bee a testimoniall to kings and rulers: when the disciples of Christ should be brought beefore their iudgement seate. Luke reporteth this somewhat otherwise. This shall be to you for a testimoniall: but the meaning is one with the former. For Christe declareth that his Gospell shall be the more set forth when it shall be befended with the daunger of death. For if the Apostles should haue imployed their trauaile in preaching the Gospell, and should not stand constantly against the furious dealings of the enemies in defence of the same, it should not haue bene so notably confirmed. But when they doubted not to lay their heades in daunger, and that no terrours of death could driue them from their purpose, it appeared by this their courage and constancie, how certainly they were perswaded of the goodnes of their cause. So this was a sure seale of the Gospell, that the Apostles stooode without feare at the iudgment seates of kings, and freely professed the name of Christ there. And therefore Peter calleth himselfe a witnesse of the passions of Christ, the signes & tokens whereof he bare vpon him. And Paul to the Phil. 1. 17. glorieth that hee was set in defence of the Gospell. The which is especially worthy to bee noted, least they through vile cowardlinesse should fall away from the faith vpon whom God hath thought good to bestow so great honour, as that he would make them patrones of his truth.

**M A R. 11.** *Take yee no thought before.* We haue expounded this sentence & the text in the tenth chapter of Mathew, for that the Lordes will was to eate his disciples of that sorowfull doubtfulness, which hindereth vs from conrinewing in our calling, while that wee distrust our selues as vnable to beare the burden. Not that hee would haue vs altogether carelesse (for nothing is more profitable for vs, then that wee bee taught humilitie by knowing our owne infirmitie, and be prouoked to prayers) but Christ teacheth vs to cast our cares into the bosome of the father, that trulting in his promised heple, we may goe forward chearefully in our course.

But Luke setteth downe the promise otherwise, not that Christ would deliuer his from death (for this is not alwayes to bee hoped for) but that hee will giue them a mouth and wisdom, wherewith they shoulde make their enemies ashamed. But though Christ giueth at the same time a minde and power to speake, yet I doe thinke that hee meant another thing by ioyning these two wordes together: as if that Christ should promise, that hee would gouerne their tongues, so that they should answer wisely and to the purpose.

Hee addeth further, that this wisdom shoulde haue the victory against  
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all their enemies : because they could not resist nor speake againste the same. Not that their impudencie should giue place to the truth: but because the truth, against the which they set themselues in vaine, should triumph over their frantike boldnesse. And I would that all men that are required to make confession of their fayth, would repose themselues in this hope : for then the power and maicesty of the spirit would shew it selfe farre otherwise to the ouerthrow of Satthans ministers. Now while wee are caryed partly by our owne sence, and puffed vpp with pride, wee runne headlong rashly, or goe further forward then is meete: and partly we are withholden and restrained with peeuish fearfulnessse: and wofull experience sheweth that wee are destitute of the grace of God and helpe of his spirite. Further, when in Matthew and Marke Christ calleth it the spirite of the father, which speaketh in vs, and sayeth here that he himselfe will giue vs a mouth: we doe gather that it is proper and peculiar to him to direct vs by the spirit.

**L V K E. 19.** *By your patience possesse your soules.* Christ doth here teach his disciples a farre other way to preferue life, then the reason of manne would teach. For euery man doth naturally desire to keepe his life in safety : and wee doe all seeke for those meanes of preservation which we thinke to be best, and wee flee from all danger: to be short, we seeme not to liue, except we be well garded. And Christ giueth vs this fortresse for our life, that we should walke through fire, water, & swordes alwayes in daunger of death. And truly no man comitteth his spirite rightly into the hand of God, but hee which is alwayes ready to die, and learneth euery day to liue. In summe Christ commandeth vs to possesse our life both vnder the crosse, and amongst the continual terrours of death.

**M A T. 10.** *And then shall many be offended.* Now he rehearseth the temptations which shall come by euill examples. And this is very grieuous & hard to ouercome, when Christ himselfe should be a stone of offence to many, where at some should stumble, or others at the sight thereof should goe backward, and others doe fall away, 1. Peter 2. 7. 8. And it seemeth to me that Christ in this word comprehendeth diuers kindes of troubles : because they doe not onely fall away which were entred into a right course, but many become enemies to christ: others forgetting modesty and equity, become raging madde, others become prophane men, & cast of all sence and feeling of godlines: others do take themselues liberty in such troubles to commit sinne.

**11.** *Many false Prophetes shall arise.* This admonition differreth from the former, where Christe sayeth before, that many should come in his name. For there he speaketh only of the deceiuers, which shortly after the entrance of the gospel, should faine themselues to be Christes. But now he saith that there should false teachers arise, which should corrupt the second doctrine with errors: as Peter teacheth that the church should be in no lesse danger of this mischief vnder the gospel, then it was before vnder the law, 2. Pet. 2. 1. wherefore there is no cause, why errors & the subtil practises of sathan, & the corruptions of godlines, should ouerthrow the minds of the godly: because that no man is rightly established in Christ, but he which hath learned to stand against such assaults. For this is a right tryall of our fayth, when it standeth without remouing, against such false doctrines as shall arise,

And hee doeth not onely say that false Prophetes shall come, But also that they shall bee so subtile as to deceiue, so as they shall drawe sectes after them. And heere we haue neede to take great heede : because the multitude of them which follow errors, doe as a violent storme enforce vs to turne our course, if we be not thoroughly settled in God : whereof there is somewhat spoken before.

12. *Because that iniquitie shall abounde.* No man shoulde bee ignorant how farre and wide this mischiefe shoulde spreade it selfe : but very few doe marke it. For sith the light of the Gospell doth more plainly discover the malice of men, the desire to doe well waxeth colde, and is almost quenched euen in good and well minded menne. For euery man thinketh with himselfe that those things are lost, which are done for this or that man, for that experience and daily vse declareth that all men almost are vnthankfull, or faithlesse, or wicked. Truly a great and dangerous temptation. For what can bee more absurde, then to allow of that doctrine which seemeth to ouethrow the loue of godlinesse and the force of charity? But where the Gospell taketh place, charity, with the heate whereof the hearts of all men should be enflamed, rather waxeth colde. But the fountaine of this mischiefe must be noted, which Christ vttereth thus. For many do waxe faint, because that for weakenesse they cannot stand in the flood of iniquity, which floweth euery where, Christ then requireth his disciples to bee thus strong, as they may stand fast in these wrastlings. As Paule commandeth 2. Thef. 3. 13 that we should not bee weary of behauing our selues louingly and kindly. Therefore, though the loue of many being ouerwhelmed with the abundaunce of sinnes, should waxe cold, Christ sayth that this let must also be overcome, least that the faithfull for such euill examples should giue ouer as men tired. Therefore hee rehearseth that sentence, that no man can be faued, but hee which shall striue lawfully, and shall continue to the end.

14. *And the Gospel of the kingdom shalbe preached.* When the Lord had preached such a Sermon as had giuen no small occasion of sorrow, this consolation was added in very good time, either for the raising vp of the mindes ouerthrowne, or for the strengthening and staying of them that are falling: for whatsoeuer sathan shall deuise, and how many stirres soeuer he shall make, yet the Gospel shall goe forward, vntil it be spread through the whole world. And though this was incredible, yet it behoued the Apostles, hauing this warrant of their maister, to hope wel beyond hope, & with courage to go forward to discharg their calling. Some doe object the Antipodes, and other people which doe dwell farre away, which as yet haue heard nothing of Christ, but it is easily answered. For Christ doeth neither note all the particular partes of the worlde, neither doeth hee appoynt any certaine time: but onely sayeth that the Gospell (which all men thought shoulde bee speedily banished out of Iudea the proper dwelling place) shoulde be spread to the furthest parts of the round world, before the last day of his coming. Hee declareth also the ende of preaching, that it may bee for a testimoniall to all nations. For though God neuer left himselfe without witnesse, A c. 14 17. and gaue very spciall testimony to the Iewes of himselfe, yet hee gaue a testimony in this more notable thē al the rest, when he reuealed himselfe in his christ and

and therefore Paule sayeth 1. Tim. 2. 6. that he reuealed himselfe in due time, because this was the time appoynted to call all the world to God Therefore wee must learne, that so ofte as the Gospell is preached, God appeareth as it were openlye, and he directeth vs by this solemne & lawfull course, that we should not wander in darkenesse we know not whether: and that they which refuse to obey, should be without excuse.

*Then shall the ende come.* Some do vnaptly apply this to the destruction of the Temple & to the ouerthrow of the maner of worlship appoynted by the lawe, which should be vnderstoode of the ende, and the renewing of the world. For because the disciples had ioyned those two together, as if the temple could not be ouerthrowne without the destruction of the whole world, Christ answereth to the question proposed, and telleth them that there is a long and sorrowfull time of troubles at hand and that they should not hast to the price before they had gone through many conflicts and troubles. Therefore this last clause must be vnderstode thus, The end of the worlde shall not come before that I will exercise my Church with sharpe and painfull temptations. For he opposeth himselfe against that vaine imagination, which the Apostles had conceiued amongst themselves. Wherefore it must be againe considered, that there is not any certaine day appoynted, as if that the last day should presently follow, the performance of those things which he foretold euen now. For al those things wherof we haue read before, the faithfull haue tasted long agoe, but Christe is not yet appeared. But he had no other purpose, but to teach his Apostles long sufferance, which too hastily speeded to the heavenly glory: as if hee should haue sayd, that their redemption was not so neare at hand as they imagined, but that there should be many crooked turnings before.

Math. 24.

15. When yee therefore shall see the abomination of desolation spoken of by Daniel the prophet, standing in the holy the place, (lette him that readeth, consider it)

16. Then let the which be in Iudea, flee into the mountaines

17. Let him which is on the house top, not come downe to fetch any thing out of his house.

18. And he that is in the field, let not him returne back to fetch his cloathes,

19. And wo shall be to them that are with child, & to the that giue sucke in those daies

20. But pray that your flight be not in the winter, neither one the sabboth day.

21. For

Marke 13.

14. Moreover, when yee shall see the abomination of desolation spoken of by Daniel the prophet, standing where it ought not, (let him that readeth, consider it) then let them that bee in Iudea, flee into the mountaines,

15. And let him that is vpon the house, not come downe into the house neither enter therein, to fetch any thinge out of his house

16. And let him that is in the field, not turne backe againe vnto the thinges which he lefte behinde him, to take his cloathes,

17. Then wo shall be to them that are with childe and to them

Luke. 21.

20. And when you see Ierusalem besieged with soldiours, then vnderstande that the desolation there of is neare.

21. Then let them which are in Iudea, flee to the mountaines: and let them which are in the middles thereof depart cut: and let not them that are in the countrey, enter therein.

22. For these be the daies of vengeance, to fulfill all thinges that are wrytten.

23. But wo be to them that be with childe, and to them that giue sucke in those daies: for there shall be great distresse in this lād

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21. For then shall be great tribulation, such as was not from the beginning of the world to this time, nor shall be.
22. And except those dayes should be shortened, there should no flesh be saved: but for the electes sake those dayes shall be shortened.
23. Then if any man shall say vnto you: Loe here is Christ, or there, beleene it not.
24. For there shall arise false Christs and false prophets, & shall shew great signes and wonders, so that if it were possible they should deceiue the very elect.
25. Bewell, I haue tolde you before. Wherefore if they shal say vnto you: behold he is in the desert, goe not forth: behold hee is in the secret places, beleene it not.
26. For as the lightning cometh out of the East, and shineth into the West, so shall also the coming of the sonne of man be.
27. For where soeuer a dead carkeffe is, thither wil the Eagles resort.
- them that giue sucke in those dayes.
18. pray therefore that your flight bee not in winter.
19. For there shall bee in those days such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shall be.
20. And except that the Lord had shortened those days, no flesh should be saved: but for the electes sake which hee hath chosen, hee hath shortened those dayes.
21. Then, if any man say vnto you, loe here is Christ or loe he is there, beleene it not.
22. For false Christs shall rise, and false prophets, & shall shew signes and wonders, to deceiue if it were possible, the very electe.
23. But take ye heede: behold, I haue shewed you all thinges before.
- & wrath ouer this people
24. And they shall fall on the edg of the sword, and shall be led captiue into all nations, & Ierusalem shall be troden vnder foot of the Gentiles, vntil the time of the Gentiles be fulfilled.
- Luke 17.
22. And hee sayde vnto his disciples, the daies will come, when ye shall desire to see one of the dayes of the son of man & ye shall not see it. 23. Then they shal say to you, behold here or behold there: but go not thither, neyther folow thē
24. For as the lightening that lighteneth out of the one part vnder heauen, so shal the son of man be in his day.
25. But first muste hee suffer many things, and bee reprovued of this generation.

15. When yee therefore shall see the abomination. Because it was a thing incredible (as I sayde euen now) that the Temple and the cite of Ierusalem should be ouerthrowne, and that the whole common wealth of the Iewes should be destroyed, and also for that it might seeme absurd, that the Disciples could nor otherwise be saued but by separating themselues from that people, with whom the adoption and the couenant of eternall life was layde vppon as it were in pledge: Christ confirmeth both the one and the other by the testimonie of Daniel. As if hee should haue sayde, settle your selues neyther vppon the Temple, nor ceremonies of the law, for God hath brought them to an ende: and hath declared before, that when the redeemer should come, the sacrifices should cease: neither let it trouble you to be separated from your nation, God hath also in time foretold his children of the casting away of this nation. Also such forewarning auailth ont onely to take away the occasion of offence but also to comfort the minds of the godly, & they knowing that God beholdeth them in extreme miseries, and regardeth their saluation might flee to that holy anker, whereby amongst most cruel stormes they may haue a sure and safe roade. But before I goe any further, this place which Christe citeth, must be examined. First it is certaine that the Angel in the 8. chapter, doeth not directly

directly speake of the latter destruction, wherof Christ maketh mention in this place, but of a temporall spoyle, which thattyranthe Antiochus made. But a little after, as well in the 9. as in the 12. the Angell foretellethe the ende, and as they call it the abrogation of the ceremonies of the lawe, which shoulde bee performed at the comming of Christ. For after that he had exhorted the faithfull, to continue constant without yeelding, and hadde tolde before that the comming of Christ should put an end to the ceremonies, and hadde giuen the outwardeprophaning of the temple for a signe to them, at the length he appointeth in the 12. chapter a certaine time as well for the destruction as for the restoring. From the time (sayth he) that the daily sacrifice shall bee taken away, and the abomination of desolation set vp, there shall bee a thousand two hundredeth and ninety dayes. Blessed is he that waiteth, and commeth to the thousand, three hundredeth & five and thirty dayes. I know that this place is diuersly wrested, because of the hardnesse of it: but I thinke that this is the simple meaning of it, after that the Angel had declared that the temple should be once purged from the pollutions and idolles which Antiochus had brought in, he saiethe that there shall a time come againe, when it shall be prophaned a new, & it shall loose foreuer all the holinesse and reuerence it hadde without hope of restitution. And because this was a grieuous and sorrowfull message, he calleth the Prophet backe againe to one yeare, and two yeares and sixe moneths. In which woordes there is noted as well the long continuance, as the end of euilles. For the compasie of a yeere seemeth a long time to bee in continuall sorrowes, but when that time is doubled, the sorrowe encreaseth much more. Therefore the spirite exhorteth the saythfull to prepare themselues to beare patiently not onely for the space of a whole yeare (that is for a long time): but that they should account to beare afflictions continually through many ages. Yet there is no small comfort in that halfe time: for though the afflictions should bee longe, yet the spirite declareth that they shall not bee for euer. First he spake thus, the calamitie of the Churh shall endure for a time, times, and halfe a time. But nowe hee reckoneth the three yeares and sixe moneth by dayes, that the faithfull might be the more strengthened by that long continuance of euils. For it is an ordinary matter for men in afflictions to account the time nor by yeares or moneth, but by the seuerall dayes: because that one day with them is as a yeare. At the length he sayeth that they shall bee blessed, which shall endure to the ende of that time: that is, which with inuincible patience come to that goale or marke. Christ chuseth onely that which serueth for his purpose: namely, that the end of the sacrifices was at hand, & that abominatiō is placed in the temple, which is a signe of the last destruction. And because the Iewes settled themselues too much in their present estate, so as they would not attend to the propheties, which spake before of the abolishing of the same, Christe taking them as it were by the eare, commaundeth them to read that place diligently, that they might learne that the Prophets gaue euident testimony of that, which was so harde to them to bee beleued: except that any man had rather take this to be spoken by the Euangelist: but it is more probable that Christ cōtinued his speech, wherin he exhorted his discipule to the more attētioues. Abominatiō signifieth as much as a prophanatiō: for by this word is signified that

filthines which defileth or ouerthroweth the true worshippinge of God.

And it is applyed to desolation, because it draweth with it the destruction of the temple and of the common wealth: as he hadde saide before in the 9. chap. that the pollution brought in by Antiochus, was as a signe that it should be destroyed for a time: for so do I interpret the word wing, or spreading abroad. And they are deceiued which thinke that the besieging of Ierusalem is noted by these woordes: neither doe Lukes wordes make any thing for that error, whose purpose was not to speake of that same, but of the other. For because that city had bene heretofore deliuered in the midst of the ruine, least the faithfull should hope for the like hereafter, Christ sayeth that it shall be destroyed as soone as the enemies shall compass it about: because it shall be vtterly deprived of the helpe of God. Therefore the meaning is, that the successe of the warre shall not be doubtfull: for that city shall be destroyed, because it hadde wholly giuen it selfe to breake the law of God. Therefore it is added somewhat after, that it shall bee troden downe of the Gentiles: which saying signifieth the last destruction. Further, because it might seeme absurde that the Gentiles should so haue their pleasure of the holy city, there is added a peculiar comfort in respect of the faithfull (which Daniel omitteth, because he speaketh to the whole body of the people) namely, that the Gentiles had only liberty for a time, vntill that their iniquitie should waxe ripe, and that the vengeance which was layde vp for them, should come to light.

16. *Then lette them which be in Iudea.* After that Christ hath taught by the testimony of the Prophet, that the legall maner of worship should bee extinguished immediately after the prophanation of the temple, hee addeth that there should hang ouer all Iudea such fearefull and horrible plagues, that nothing should be more to be desired, then to bee caryed farre away out of that countrey. And he sayeth withall, that they should come of such a sodaine, that they should scarce haue any time to flee away most speedily. For to this purpose doe these speeches belong. *Let him which is on the house toppe, not enter into his house. Let not him which is in the field, retorne backe.* Least while they seeke to saue their goodes, they loose themselves. Also, *Woe be to them that are with childe, and giue sucke.* For they cannot be apt and ready for the flight. In like maner *Pray you that your flight be not in winter, nor on the Saboth day:* least that their religion, or the hardnes of the journey, and the shortnes of the dayes should hinder and let them from fleeing speedily. Therefore Christes purpose was first to stirre vp his disciples, & to waken them that they should no more haue that imagination of a blessed estate & delight of an earthly kingdō: then he encourageth them, least they should fall away at these generall plagues. This was a sharpe warning, yet was it necessary in respecte of their blockishnes and the huge greatnesse of the euils.

21. *For then shall bee great affliction.* Luke also sayeth, that it shall bee a day of reuengement and of wrath against that people, that what soeuer things are wrytten, might bee fulfilled. For when as the couenant of God was then broken through the obstinate malice of the people, it was meere that by a wonderfull change, the earth it selfe and the ayre should be shaken. And a more deadly plague coulde not haue lighted vpon the Iewes, then that the light of the heauenly doctrine beinge extinguished  
amongst



amongst them, they were cast away from God. But (as necessitie required in so great hardnesse of heart) they are enforced to feele the plague of their casting off, by harde and sharpe whips. But this was the cause of so horrible vengeance, that the desperate wickednesse of that nation was now come to the full measure. For the medicine which was layde to their diseases, was not onely proudly disdained, but they also reiected the same most reproachfully: yea, as madde men or people disfraught, they raged cruelly against the Phisition himselfe. But sith the Lorde reuenged so seuerely vpon them that obstinate contempt of the Gospell together with their raging madnes, let their plague be alwayes before our eyes, and lette vs learne thereby, that there is nothing more intollerable to God, then the disdainfull contempt of his grace. And though the same rewarde remaineth for the like contempters of the Gospell, yet GOD woulde haue a more notable example remaine of the Iewes then of any others, that the glory of the comming of Christ might be the more renowned amongst the posterities. For the haynousnes of the offence cannot bee expressed by any woordes, that they shoulde put to death the Sonne of God, the authour of life which was giuen vnto them from heauen. So when they had committed that most abhominable sacrilege, they ceased not by diuers & sundry other crimes to pull vpon themselues all the causes of their vtter destruction. Therefore Christ sayth that the like affliction shall not bee in the world after that: for as that one reiection of Christe, accompanied with so many circumstances of wicked rebellion and vnthankfulnesse, was more to bee detested then all the sinnes of all ages: so also it was meete that it should be more sharply reuenged then all the rest.

22. *And except those dayes should be shortned.* He amplifieth the greatnes of those calamities, and yet hee addeth a comfort with it: Namely, that the name of the Iewes might bee extinguished, if the Lorde hadde not regarde of his electe, and holpe not somewhat for their sake. And this place agreeth with that of *Isaiah 1. 9.* Except the Lorde had reserued to vs a small remnant, we shoulde haue beene as Sodome, and like vnto Gomorrah: for that vengeance of GOD which befel at the captiuiity of Babylon, should be fulfilled againe at the coming of Christ, as Paul witnesseth in the 9. chapter to the Romans and the 29. verse: yea, the more iniquity had then spread it selfe, the greater reuenge shoulde then light vpon them. Therefore Christ saith, except God put an end to those cuilles, the Iewes shall vtterly perish, so that not one of them shall remaine: but God maketh account of his gracious couenant, so that he will spare his electe, according to that other saying of *Isaiah, 10 22.* If my people Israel bee as the sand of the sea, the remnant of them shall onely be saued.

And this is a notable testimony of the iudgemēt of God, when he so afflicteth the visible church, that it may seeme to be vtterly destroyed: & yet that he might reserue some seed, he doth wonderfully deliuer his elect though they be but few in number from destruction, that they might beyonde all hope escape the gulfe of death, So are the hypocrites terrified, that they should not vnder the title and forme of the Church nourish a vaine hope, and imagine that they shoulde goe unpunished. Because the Lorde when hee deliuereth them to destruction,

will finde a meanes to preferue and deliuer his Church, and it bringeth greate comfort to the godly, that God will neuer so let loose the brydle of his wrath, but that hee will prouide for their saluation. So in punishing of the Iewes his wrath burnt in most horrible manner: and yet beyonde the hope of menne hee so grounded himselfe, least any of his electe should perish. And this was indeede a wonderfull myracle, that when saluation should come of the Iewes, God of a fewe dropes of a fountaine dryed vppe, made floudes to water the whole world. For (as they had procured the hatred of all the Gentiles against them) it wanted but litte, but that in one day there shoulde haue bene a signe giuen, to slay them euery where. And it is not to be doubted, but that when many desired to haue murdered them, Titus was restrained by God, from arming by his allowance his souldiours, and others greedy enough to execute such a purpose. Therefore that Romane Emperour stayed then that last destruction of that whole nation, and this shortninge was for the preferuation of some seede. This must yet bee noted, that he restrained the violence of his wrath for the electe sake. For why would he haue so fewe remaine of so great a multitude? and what cause hadde he to preferre these about the rest? Namely, for that his grace rested vppon that people which hee hadde adopted: and least his couenant shoulde be made of none effecte, some were cholen and appointed by his eternall counsell to saluation. Therefore Paule Romans 11: 5. assigneth his election of grace for the cause why of so great a people there was only a remnant. Then lette the merites of menne giue place when we are called to the meere good will and pleasure of God, that the difference betweene these and them, should not be in any other poynte, but that it is inecte they should be saued which are cholen. And Marke that he might set forth the matter more plainely and expresly, addeth one word more, speaking thus. *For the elect sake which he hath choson, he will shorten those dayes.* The participle might haue sufficed, but that hee would expresly declare, that God was not moued by any other causes why he should rather fauour these then those: but because he pleased to chuse and to establish in them whome he would saue, the secrete purpose of his grace. Yet it is demaunded how God for his electe sake moderated these calamities, and did not all together destroy the Iewes, when as many reprobate and many desperate lewde people were preserved. The answer is ealie, parte of that nation was deliuered, that so hee might bring forth his elect which were mixed amongst them, as seede separated from the chaffe. Though both the reprobate and the electe were pertakeres of this temporall preservation, yet because it profited not those, it is aptly ascribed to these: for that the wonderfull prouidence of God directed it for their preservation.

23. *Then if any shall say vnto you.* Hee rehearseth againe that which hee hadde spoken of deceiuers, and not without a cause. For there was more daunger like to come by this temptation, least miserable menne afflicted and troubled, beinge deceiued by a fals title, shoulde in steade of Christe seeke after spirites, and for the helpe of GOD take holde of the sleighthes of the deuill. For when the Iewes were so hardly oppressed for contemninge their redemption and were to bee withdrawne from their infid-

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litie by such violent remedies, Sathan subtilly proposed new things for them to trust in, which might drawe them the further from God, And certainly there is nothing more dangerous, then when we want counsell in aduersities, vnder the pretence of the name of God to be deceiued with lies, which doe shutte vp the gate of repentaunce against vs, and encrease the darkenesse of infidelitie, and at the length doe cary vs headlong as menne amased without hope of recouerie to madnesse . So that in respecte of that great danger it was conuenient that the same should be rehearsed : and specially, sith Christ declareth that the false prophets shall be so throughly furnished to deceiue, as with signes and wonders, which shall amase the mindes of the simple . For sith that God doeth testifye the presence of his power by myracles, and are therefore seales of true doctrine, no maruaile if the deceiuers doe gette credite thereby . And in such manner of scorning, doeth God reuenge the vnthankfulnesse of menne, that they might beleue a lye, which refused the truth, and that they should be blinded more and more, which shutte their eies at the light offered . And yet he trieth their constancy withall, which appeareth to be so much the better, while that no subtleties can ouerwhelme them. Further, sith the Lord sayeth that the Antichristes, and the lying prophets, shall be furnished with myracles, there is no cause why the papistes should vnder this pretence be so proud, or why we should bee afrayde of their glorious boasting . They confirme their superstitions by myracles: for the Sonne of God foitolde, that by such meanes the faith of many should be ouerthrowne. Wherefore wise menne ought not to esteeme them so, as to account them sufficient of themselues to prooue this or that kinde of doctrine. If they except that by this meanes the myracles should be ouerthrowen and brought to nothing, whereby the authoritie as well of the lawe as of the Gospell was established: I answer that there was a certaine marke of the spirit grauen in them, which should putte the faithfull out of all doubt and feare of erring: for so ofte as God doth shewe foorth hys power for the confirming of his children, he worketh not so confusedly, but that there shoulde appeare a manifest distinction to shew it free from all deceite.

Note, that the myracles do so confirme the doctrine, that the doctrine also doth so thyne forth, and it scattereth all the cloudes wherewith sathan darketh the mindes of the simple. To bee shorte, if wee desire to auoide such subtleties let vs holde the signes and the doctrine so ioyned together as that they may not be separate.

24. *So that if it were possible, they shoulde deceiue the very electe.* Thys was added to make menne afrayde, that the faithfull mighte the more carefully apply and bende them selues to beware. For where false prophets shoulde passe with such vnbrideled libertie, and should haue so great power given them to deceiue, it were an easie matter for them to entrappe in their guiles the secure and heedlesse people. Therefore Christ exhorteth and stirreth vpp his disciples to watche.

Further, hee telleth them also that there is no cause why they shoulde bee troubled at the newnesse of the matter, if they shoulde see many in euery place caried into error, But as hee commandeth hys to bee.

careful least sathan circumuent them ere they be aware. so againe he giueth them great occasion for them to hope well, wherein they myght quietly repose themselves while hee promiseth them that vnder the defence & keeping of God, they should be safe against all the guiles of sathan. Therefore, though the estate of the godly be fraile and brittle yet they haue a sure pillar shewed them heere, whereupon they may rest: for it is not possible that they should fall away from saluation, which haue the son of God for their faithfull keeper, For they haue not such a strong defence of themselves, as may resist the assaultes of Sathan, but because they are Christes sheepe, whome no man can take out of his hand, Iohn 10. 28. And it must be noted that the strength and assurednesse of our saluation resteth not in vs but in the secret election of god For though our saluation is kept by faith (as 1. Pet. 1. 5. it is sayde) yet it behoueth vs to goe further, for wee are therefore safe because the father hath giuen vs to his sonne, and the sonne, sayeth that nothing shall perish which is committed to him.

25. *Beholde, I haue tolde you before.* Marke setteth downe the meaning of the Lord more fully. *But take yee heede beholde I haue shewed you all things before.* By which woordes we are taught, that they are without all excuse, which are ouerthrowne by those offences whereof Christ hath spoken before. For sith the wil of God should be a rule to vs, it is sufficient for vs, that we were warned in time before, that so it pleased him. Further when he called himselfe faithful, and sayth that he will not suffer vs to be tempted farther then we shall be able to beare, 1. Cor. 10. 13. we shall neuer be without power to resist, so that slouthfulnesse nouryshe not our infirmitie.

26. *Behold he is in the desert.* Luke mixeth this speache with an other answer of Christ: for when the Pharisees asked him of the comming of the kingdome of God, he sayde that it shoulde not come with obseruation. It followeth in the text set downe by Luke, that he turned to the disciples, and sayde that those dayes shoulde come, when they shoulde see no more one day of the sonne of man. By which words his will was to forewarne vs to walke in the light least the darknesse of the night shoulde ouertake vs. For this shoulde be a sharpe spurre to them, to prouoke them to profite, so long as they enioyed the presence of Christ, sith they heard that most grieuous troubles were at hand

It is not known whether Christ gaue his discipleswise warning of one thing But I thinke it to be probable that when mention was made of the comming of the kingdome of G O D, Luke added these sentences which I haue here set downe though they were spoken at an other time, which is no rare matter with him as wee haue seene elsewhere. But because this place is through ignorance diuersly wrested, that the readers may haue the naturall vnderstanding of the same, they muste note the opposition betwene the secret places, and the open spreading of the kingdome of Christ farre and neare, and that of a sodain & vnlooked for, as is the comming of the lightning from the East to the West. For wee know that the false Christes (which was agreeable to the grosse and foolish ignorance of that nation) could haue gathered any powers into corners of the desert, or into dennes, or into other secret places that might with a forcible and strong hande haue shaken off the power of the Romane Empire from them.

The sence thereof is, that whosoever gathereth his riches into a secret place, that he might by armes recouer the liberty of that nation, doth falsely challenge himselfe to be Christ: for hee is sent to be the Redeemer, who should sodainly and vnlooked for spreade his grace into all the quarters of the worlde. But these two were contrary the one to the other, to shutte vppe the redemption in some corner, and to spread the same throughout the whole worlde. By this meanes were the Disciples taught not to seeke for the Redeemer any more in the secret places of Iudaea: for hee woulde sodainly stretch the coastes of his kingdome euen to the vtermoist endes of the earth. And this wonderfull speed in spreadinge the Gospell in so short a time through all the partes of the worlde, was a notable testimony of the power of God. For it coulde not be brought to passe by the witte of manne, that the light of the Gospell shoulde as the lightning as soone as it shineth, presently spread it selfe from the one end of the world to the other: and therefore Christe doth not without consideration commend his heauenly glory by this circumstance. Further, by this describing of the largenesse of his kingdome, his will was to shew that the destruction of Iudaea, coulde not be any hindraunce to him, but that he would raigne.

28. *Wheresoever a dead carcasse is.* The meaning is, by what shiftes soeuer Sathan shall endeouour to draw the children of God backe hether and thither, yet the holy band of vnitie resteth in Christe himselfe, wherewith it is meeete that they shoulde bee holden, which are bounde. For whence cometh this diuision or confusion, but because that many fall away from Christ, who is our onely stay and strength? Therefore heere is a prescribed meane howe to nourish this holy vnitie, least the falling into errours shoulde teare the body of the Church asunder: that is, if we continue fast setled in Christ. The which must bee noted dilligently: for Christe doeth not tye vs either to the supremacy of the seate of Rome, or to any other trifles: but by this knotte onely woulde hee tye his Church together, if that all from all places woulde looke to him, who is the onely head: whereof it followeth that whosoever do cleaue to him with a pure fayth, are out of daunger of schisme. Now let the Romanists goe and cry out that they are Schismatikes, which doe not suffer themselues to be alienated from Christ, that their fayth might be enthralled to a theefe.

The interpretation of the Papistes is too sottish, who take them, which are of that company, which professe one fayth: and the Eagles to bee allegorically expounded for sharpe and quicke sighted menne: when as it is euident that Christ hadde no other purpose, then to call the children of God vnto him, and to keepe them in him wheresoever they were disperfed. And hee doeth not heere call it simply a body, but a carcasse. And Christe attributeth nothinge to the Eagles, but that which agreeth to the rauens and vultures with vs, after the nature of the country, which we inhabite. Neither is there any firmenes in the fancy of others, who say that the death of Christ was so odoriferous, as that it allured the elect of God. For in my iudgement, the purpose of Christ was to reason from the lesse to the greater: if there is so great wisdom in birds, that many of them can come together out of places farre distant to one carcasse: it is a shame for the faythfull if they shoulde not come together to  
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the authour of life, who is their onely true foode.

Math. 24.

Marke. 13

Luke 21.

29. And immediately after the tribulations of those daies shall the Sunne be darkened, and the Moone shall not giue her light, and the Starres shall fall from heauen, and the powers of heauen shall be shaken

30. And then shall appeare the sygne of the son of man in heauen and then shall all the kindreds of the earth mourne, & they shall see the son of man come in the cloudes of heauen with power and greate glorye.

31. And hee shall sende his Angelles with a greate sounde of a trumpet, and they shall gather together his elect from the foure windes, and from the one ende of the heauen.

24. Moeresuer in those daies after that tribulation the Sunn shall waxe darke, and the Moone, shall not giue her light.

25. And the starres of heauen shall fall and the powers which are in heauen shall shake.

26. And then shall they see the son of man comming in the cloudes with great power and glorye.

27. And he shall then send his Angels and shal gather together his elect from the foure windes & from the utmost parte of heauen.

25. Then there shall bee signes in the Sun, and in the moone and in the stars and vppon the earth trouble among the nations with perplexitie: the sea & the waters shall roare.

26. And mens harts shall fayle them for feare and for looking after those things which shall come on the worlde: for the powers of heauen shall be shaken

27. And then shall they see the sonne of manne come in a cloude with power and great glory.

28. And when these thinges beginne to come to passe, then looke vp, and lift vp your heads: for your redemption draweth neare.

Nowe Christ manifesteth his kingdome more fully, whereof hee was demanded at the first: and promisseth that after they haue bene vexed with so many troubles, their redemption shall come at the time appointed. For in his answere hee specially bent to this, to strengthen and to make his Disciples of good comfort: least they shoulde faint in their mindes for those troublesome stirres. Therefore he doth not simply speake of his comming, but he vseth a propheticall kinde of speaking, and as euery man was specially bent, so contrarily it was necessary for him to abide a sharper kinde of temptation. For what could seeme more absurd, then to behold the kingdome of Christ, whereof the Prophets had so royally spoken, not only despised, but oppressed with the crosse, couered with many reproaches, and overwhelmed with all kinde of affliction? Could not that marcellie haue bene set vpon it, which might haue darkened the Sunne, Moone, and Starres, and shaken the whole estate of the world, and haue altered the vsuall course of nature? The Lord now answereth these temptations, saying, though these prophesies are not presently performed, yet at the length they shall be fulfilled. The meaning therefore is, that those things, which were spoken before of the wonderfull shaking of the earth and the heauen, must not be restrained to the beginning of the kingdome: for the Prophets spake of the whole course, euen to the comming to the goale.

Now

Nowe, when we conceiue the purpose of Christ, the woordes are easie to be vnderstood: namely that the heauen shall not presently bee darkened, but after that the Church shall haue abidden many afflictions. Not that the glory and maiestie of his kingdome should appeare at the last comming of Christ: but because that hee deferred to that time the fulfilling of those things, which began to appeare after the resurrection, and whereof God had giuen his onely, some taste, that he might lead them the further in the way of hope and patience. After this manner Christe helde the mindes of the faythfull in suspence to the last day, least that they should thinke that the Prophetes had spoken in vaine of the restoring to come, because that it lay a long time ouerwhelmed vnder a thicke cloud of afflictions.

But some interpreters doe corruptly take the affliction of those dayes for the destruction of Ierusalem: when as it rather significeth that vniuersall flood of all euilles, whereof Christe spake before. Further, hee perswadeth them by this argument to pacience, because that those afflictions shall haue at the length a happy and ioyfull end. As if he should haue sayde, so long as the Church shall bee in the worlde it shall bee a cloudy and a darke time: but as soone as those miseries shall come to an ende, a day shall come, wherein the glory and maiesty of the same shall appeare. But wee cannot imagine now how the Sunne shall bee darkened, but the successe shall shew it. He meaneth not that the starres shall fall indeede, but according to the imagination of men: and therefore Luke onely sayth: that there shall be signes in the Sunn, and the Moone, & in the starres.

The meaning thereof is, that the frame of the heauen shall bee so shaken, as that the Starres themselues shall be thought to fall. Luke also maketh report of the fearefull shaking of the Sea, so that men shall for feare and doubt become astonied. And the summe is, that the creatures both in heauen aboue, and on the earth below, shall be as cryers or preachers to cite men to appeare at that fearefull iudgement seate, in contempt whereof they shall most wickedly liue in wantonnes euen to the last day.

30. *Then shall appeare the signe of the sonne of man* Christ by this word doeth put a more manifest difference betweene the present estate of his kingdome, & the glory thereof, which was to come. For he seemeth after a maner to graunt that the maiesty of Christ cannot be seene plainly through the cloud of afflictions, neither can men feele the redemption which he offereth them. For the confused estate of things which we do now behold, partly darkeneth our minds, partly ouerwhelmeth the grace of Christ, and causeth it as it were to vanish out of our eyes, at the least that the sence of the flesh should not take hold of the saluation, which he hath obtained.

Therefore hee sayeth that hee will shewe himselfe plainly at his last comming, fully furnished with the power of heauen, wherewith as with a banner sette vpe on high, hee will turne the eyes of all the worlde vnto him. But because he sawe the greater parte of menne contemne his doctrine, and sette againste his kingdome, hee sayeth withall, that all people shall sorrowe and lament: because that it is meete that he

hee should breake those rebels in peeces, and destroy them which despised his power when he was absent. And he speaketh this, partly that hee might by terrifying the proude and disobedient drawe them to repentaunce: partely also that he might strengthen the mindes of his children in so crooked dealings of the world. For the securitie of the wicked is no small occasion of offence: because they seeme to haue God in derision, and yet escape vnpunished. Further, nothing is more dangerous then to bee caught in the bayghtes of prosperitie, which they enioy, and so driue vs from all reuerence of God, Therefore, least the faithfull shoulde enuie at the drunken mirth of the wicked, Christ sayeth, that their ioy shall bee turned at the length into weeping and gnashing of teeth. And in my iudgement hee alludeth to the 12. Chap. of the Prophet Zachariah, the 11. verse, where God declaring that there is a notable example of his iudgement at hand, sayeth that all families shall lament, as a man mourneth at the buriall of his onely Sonne. Wherefore there is no cause why any man shoulde looke for the conuersion of the worlde: for they shall feele at the length him, whom they haue pearced through, but it shall be too late, and without any profit to them. Then followeth the declaration of that signe, that they shall see the Sonne of manne comming in the cloudes, who then liued vpon the earth in the estate of a despised seruaunt. And by this meanes he declareth that the glory of his kingdome is heauenly and not earthly, as the Disciples had falsely imagined.

31. *And hee shall send his Angels.* He describeth the maner of that his power by this, that hee will send his Angels, who shall gather his electe from the vtmost coastes of the world. For the highest heauen doth signifie the farthest region. But Christ speaketh hyperbolycally, to teach his electe, that thogh they should bee taken out of the earth and cast headlong through the aire, yet they shall be gathered together againe, that they may liue vnder their head in life euerlasting, and enioy the enheritance which they haue hoped for. For the purpose of Christ was to comfort his disciples, least the great affliction of the Church should dismaye them. Wherefore so oft as wee see the Church eyther molested by the subtilty of Sathan or torne asunder by the crueltie of the wicked, or troubled by false doctrines, or tossed with stormes, let vs learne to looke to this gathering together. And if this seeme incredible to vs let the power of the angelles helpe vs, which Christ dooth therefore propose to lift vs vp aboue all meanes that man can yeelde. For though the Church through the malice of men is now vexed, and is diuerse times driuen to flight, and banished, and being tossed with the waues is bruised, and miserably torne asunder, and hath nothing certaine in the world, yet we must bee of good courage: for the Lord will gather it together, not by the helpe of manne, but with an heauenly power, which cannot by any meanes bee hindered.

LV. 28. *And when these things shall beginne to come to passe.* Luke doth more euidently set downe that consolation, wherewith Christ maketh gladde the heartes of his Disciples. For though this sentence hath nothing in it contrary to the wordes of Mattheue, which wee expounded euen nowe: yet hee sheweth more plainly to what ende it is sayde, that the Angelles shall come to gather the elect together. For it was necessary that the ioy of the godly



godly should be opposed against the sorrow & trouble common to the world, and that the difference should be noted betweene them, and the reprobate, least they shoulde bee afraine of the comming of Christe. Wee know that the scripture doth not onely speake diuersly of the last iudgement, but of all things which the Lorde doth put dayly in practise, accordingly as hee directeth his speech either to the faithfull or to the vnbeleeuers. What haue you to doe with the day of the Lord? (saith the Prophet Amos, 5. 18) that is a cloudy day of darkenes, and not of light, of sorrow, and not of ioy, of destruction, and not of saluation, contrariwise the prophet Zachary 9.9. commandeth the daughters of Sion to reioyce for the comming of her king. And good cause why: for (as I-faias. 35. 4. saith) that day which bringeth wrath & vengeance to the reprobate, is a day of mercy and redemption to the faithful, Christ therefore declarcth that the light of ioy shall arise at his comming to his, so that as the wicked shal be confounded with feare, so they shal reioice, because their saluation is neere Therefore Paule. 1. Cor. 1. 7. giueth them this note, that they should watch for the day and comming of the Lord. For both their crowne and their full felicity and ioy is deferred, 2. Tim. 4. 8. Therefore it is here called the redēption, (as to the Rom 8. 22) because that we shal then truly and fully enjoy that deliuerance which Christ hath obtained Wherefore let our eares be ready open nowe to heare the sound of the Angelles trumpe, which shall not onely nowe be sounded to amaze the reprobate with the feare of death, but to call the electe to the second life: that is those whom the Lord quickneth with the voice of the Gospell, he calleth to enjoy that life. For it is a signe of infidelytie, to be afraid when the Sonne of G O D is neere at hande to saue vs.

Mathewe 24.

Marke 13.

Luke 21.

32. Now learne the parable of the figge tree : when her bough is yet tender, and it bringeth forth leaues, yee know that sommer is neere.

33. So likewise yee, when yee see al these things, know that the kingdom of God is neere euen at the doores.

34. Verily I say vnto you this generation shall not passe, til all these things be done.

35. Heauen and earth shall passe away: but my word shall not passe away.

36. But of that day and houre knoweth no man, no not the Angelles of heauen, but my father onely.

28. Now learne a parable of the fig tree: when her bough is yet tender, & it bringeth forth leaues, yee know that sommer is neere.

29. So in like manner, when yee see these things come to passe, know that the kingdome of God is neere euen at the doores.

30. Verely, I say vnto you that this generation shall not passe, til all these things be done.

31. Heauen and earth shall passe away, but my wordes shall not passe away.

32. But of that day and houre knoweth no man, no, not the angels which are in heauen, neither the Sonne himselfe, saue the father.

29. And he spak to them a parable : beholde the fig tree, and all trees.

30. When they nowe shoote forth, yee now seeing them, knowe of your owne selues, that sommer is then neere.

31. So likewise yee, when yee see these things come to passe, know ye that the kingdom of God is neere

32. Verely I say vnto you this age shall not passe, til all these things bee done.

33. Heauen and earth shall passe away, but my wordes shall not passe away.

I doe not know whether the signe mentioned is as euident a token that the comming of Christ is at hand in that troublesome estate, as wee doe certainly know that sommer is at hand, when the trees begin to waxe greene: but Christ in my iudgement meaneth some other thinge. For when as the trees nip in together in winter by the force of the cold, and the hardnes beeing dissolved in the spring, they seeme to be more brittle, and doe also open that the young boughes may haue passage: so the force and strength of the Church is nothing hindred, or weakened by afflictions, as man would iudge. For as the inward sappe spread through the bodie of the tree, after it waxeth tender, gathereth strength, and causeth that to spring which was almost dead: so the Lord restoreth his children fully from that corruption of the outward man. The summe is that men should not thinke that the Church should be destroyed by reason of the weake and frayle estate of the same, but they should rather hope for immortal glory, whereunto the Lord by the crosse and afflictions prepareth his. For that which Paul speaketh of the seuerall members, must bee fulfilled in the whole bodie: for if the outward man perish, yet the inward manne is renewed dayly, 2. Corinthians 4. 16. But that which is more obscurely reported by Marhevv and Marke, *Know you that it is neare, euen at the doores,* is more plainly expounded by Luke, *that the kingdome of God is at hand.* And the kingdome of God is not to bee taken for the beginning of the same (as it is oft otherwhere) but for the full perfection of the same, and that according to their sense, whom Christ taught: For they did not apprehend the kingdome of God in the Gospell, in peace and ioy of faith, and in spirituall righteoufnesse: but they sought for that blessed rest and glory, which was layd vppe vnder hope, vntill that last day.

34. *This generation shall not passe.* Though Christe speaketh thus vniuersally, yet hee doth not generally meane all the miseries of the Church: but simply sayth, that before this one age shall passe, whatsoeuer he hath spoken, shall bee approoued by the successe. For within fiftie yeares the Cittie was destroyed, the Temple ouerthrowne, and the whole kingdome was miserably wadded. The world in her pride lifted vppe her selfe against God, it was also extremely bent to ouerthrow the doctrine of saluation, false teachers arose, which peruerted the sincere Gospell with their falsehoodes, religion was wonderfully shaken, and the whole company of the godly was miserably vexed. And though those euilles continued many ages after: yet Christ spake truely, that the faithfull shoulde beefore the ende of that one age feele indeede, and by true experience, howe true his prophesie was. For the Apostles suffered the same thinges, which wee see at this day. But it was not the purpose of Christe to promise his Disciples, that their calamities shoulde shortly haue an end: for so he should haue bene contrary to himselfe: (for hee sayde before that the ende was not yet:) but that hee might incourage them to beare with patience, hee expressly sayde that it belonged to this their age. Therefore the meaning is, that this prophesie is not of euilles a farre off, which the posteritie shoulde see many ages after, but of those which doe now hang ouer them in greate abundance: so that there is no miserie,

ry, which that present age should not taste of. Yet the Lord heaping all kinde of miseries vpon one age, doth not free the posterities from them, but onely commandeth his disciples to prepare themselues constantly to beare all thinges.

35. *Heauen and earth shall passe.* That his wordes might be of the more credit, he proueth the certaintie of them by comparison: namely, that it is more certaine and sure then the frame of the whole worlde. But the interpreters doe diuersely expound this maner of speech. For some doe referre the passing of the heauen and earth to the last day, when the transitory estate of them shall be abolished. Others do expound it thus, that the whole frame of the world shall perishe rather then that prophesie shoulde passe away, which wee hearde euen now.

But because that it is not to be doubted, but that Christe purposed to moue the mindes of his Disciples to looke vppon the worlde, I thinke that hee noteth the continuall alterations, which are scene in the worlde: as if hee shoulde haue sayde that his wordes must not be valued by the vncertaine and vnconstant estate of the worlde. For wee knowe that in the change and alteration of the worlde howe readie our mindes are to be carried away. Therefore CHRIST forbiddeth his Disciples to be carried away with the fashion of the worlde, but to looke alofte as it were into the glasse of GODS providence, which hath foretolde what thinges shall come to passe. Yet there is very profitable doctrine to be gathered out of this place, that our saluation, (because it is established vpon the promises of Christ) doeth not ebbe and flowe with the vnconstant worlde, but standeth sure: so also our faith must ascende vppon the heauens and earth to Christ himselfe.

36. *But of that day and houre no manne knoweth, no not the Angels.* Christ meant by this sentence to holde the mindes of the faithfull in suspence, least in a vaine imagination they shoulde appoynt some certaine time for the last redemption. Wee knowe howe our witte doeth wander, and what a vaine desire wee haue to knowe more then becommeth vs. Christ also sawe that his Disciples hasted to tryumph before the time. Therefore hee woulde that the day of his coming should be so hoped for and desired, that yet no man should be so bolde, as to aske when hee shoulde come. Also hee woulde that his Disciples should so walke in the light of faith, that they being vncertaine of the time, shoulde patiently waite for his appearaunce. Therefore wee must take heede that wee be not more curious about the momentes and poyntes of times, then the Lord alloweth vs. For the chiefe part of our wisdome consisteth in this, that we doe soberly keepe our selues within the limits of the word of God.

Further, that men shoulde not be troubled, because they knowe not that day, Christ accompanieth the angels with them. For it were a point of too much pride and of wicked curiosity, for vs, which creepe vpon the earth to desire that more shoulde be reuealed to vs, then is to the Angels which are in heauen.

Marke addeth *The Sonne of manne also*, Yea hee were thise and foure times.

times made which could not be content with this ignorance, which the sonne of God himselfe refused not for our sake. But because that many thought this vnmeet for Christ, they endeoured to mollifie the hardnes of this speech with their comment. And it may bee that they were driuen to seeke this shift by the lewdnesse of the Arians, who by this place went about to proue that Christ is not true and onely God: therefore in their opinion Christe knew not the last day, because hee reuealed it not vnto others. But sith it is plaine, that Christ and the Angels were ignorant of it alike, wee must seeke for a more apt exposition of the same, and before that I will set it down, I will briefly take away their obiections, which thinke it a reproach for the sonne of God, if it should be said that there were any ignorance in him. That which they doe object first, is easily answered. For wee know that the two natures in Christ were so ioyned in one person, that yet either of them had the proprietie remaining to it selfe: and especially the Godhead gaue place, and shewed not it selfe, so oft as the humane nature wrought seuerally that which appertained thereunto, for the performance of the office of the Mediatour. Wherefore there was no absurditie in that, that Christ, who knew all things, was yet ignorant of something, according to the iudgement of man: for otherwise he could not haue bene subiect to sorrow & grife, and like vnto vs. And that which some do object is very absurd, that christ could not be ignorant, because that it is a punishment for sinne. And first they doe trifie very fondly, when they say, that the ignorance of Angels came of sin: but they are as foolish in that other point, that they knowe not that Christe did therefore take our flesh vpon him, that he might beare vpon him the punishment due for our sinnes. And that Christ knew not as he was man the latter day, did no more derogate from his diuine nature, then that he was mortall. But I doubt not, but that he had regard to that office, which was inioyned him by the father, as before when he said, that it was not his office to place these or those at his right hand & his left. For as I expounded it there, he did not simply say that he had nothing to doe with that, but his meaning was, that hee was not sent by the Father with this commaundement, so long as hee was conuersant amongst mortall menne. So also doe I vnderstande this nowe, in respecte that hee came downe to vs to bee a Mediatour, vntill hee hadde discharged that office, hee hadde not that power giuen him, which hee tooke after that hee was risen againe: for then hee sayeth that power ouer all thinges was giuen vnto him.

Mathewe, 24.

Marke, 13

Luke, 17

37. But as the dayes of Noe were, so likewise shal the coming of the sonne of man bee  
38. For as in the daies before the flood, they did eate & drink marry and gaue in marriage, vnto the day that Noe entred in to the Arke,  
39. And

33. Take heede: watch and pray: for yee knowe not when the time is.

26. And as it was in the daies of Noe, so shall it be in the daies of the sonne of man.

27. They eate, they dranke, they married wiues, and gaue in marriage vnto the day that Noe entred into the Arke and the flowde came, and destroyed them all.

28. Likewise, also as it was in the dayes

39. And knew nothing till the flood came & tooke them all away. so shall also the coming of the sonne of manne be.

40. Then two men shall bee in the fieldes the one shall be receiued, the other shall be refused.

41. Two women shall be grinding at a mill the one shall be receiued, & the other shall be refused.

42. Wake therefore: for ye know not what houre your maister will come.

dayes of Lot: they eate, they dranke, they bought, they solde, they planted, they built:

29. But in the day that Lot went out of Sodome, it rained fire and brimstone from heauen, and destroyed them all.

30. After these examples shall it bee in the day, when the sonne of man shall be reuealed.

31. At that day he that is vpon the house, and his stuffe in the house, let him not come downe to take it out: and hee that is in the fielde like wise, let him not turne backe to that he left behind.

32. Remember Lots wife.

33. Who soeuer will seeke to saue his soule, shall loose it: and who soeuer shall loose it, shall gette it life.

34. I tell you, in that night there shall be two in one bed: the one shall be receiued, and the other shall be left.

35. Two women shall be grinding together: the one shall be taken, and the other shall be left.

36. Two shall be in the field: one shall be receiued, and an other shall be left.

Luke 21.

34. Take heede to your selues, least at any time your harts be oppressed with surfeiting and drunkennes, and cares of this life, and least that day come on you at vnwares.

35. For as a snare shall it come on all them, that dwell on the face of the whole earth.

36. Watch therefore and pray continually, that yee may bee counted worthy to escape all these thinges that shall come to passe, and that yee may stand before the sonne of man.

37. As the dayes of Noe were. Though Christe did euen nowe holde the mindes of his Disciples in suspence, least they shoulde bee too scrupulous in inquiring for the last day: yet least they shoulde lue too carelessly in the pleasures of the worlde, hee exhorteeth them nowe to watch. Therefore his will was to holde them so vncertaine of his coming, that yet hee woulde haue them to watch for him dayly and euery moment. Further, that hee might shake slouth from them, and mooue them to watch the better, hee

saith, that the end shall come sodenly, when the worlde shall be drowned in a beastly slouthfulnesse: euen as in the dayes of Noe all nations were swallowed vppe, when they looked not for it, but gorged themselues in pleasure and delights. And shortly after the Sodomites when they wallowed in their own lusts, and feared nothing, were consumed with fire from heauen. Sith the world shall be giuen so to securitie at the last day, there is no cause why the faithfull should frame themselues after the example of the common people. Now we vnderstand the purpose of Christ, the faithfull must continually watch, least they be sodenly ouerthrowne: because the day of the last iudgement shall come vppon them before it be thought of. Onely Luke maketh mention of Sodome and that in the 17. chapter, where, by occasion without regard of the time, hee rehearseth this speach of Christ. But there is no absurditie in it, that two Euangelistes hold themselues satisfied with one example, though Christ purposed two, especially sith it accorded in all poyntes, that all mankinde was sodenly swallowed vppe, when they wallowed in idlenes and pleasure, a few onely excepted. And where he saith that men eate, drauke, made marriages, and applyed themselues to other worldly matters, when God destroyed the whole world with a floud, and Sodome with lighteninges: hee declareth by those wordes, that they were so occupied in the commodities and pleasures of this present life, as if that no change were to be feared. And though hee doth presently commaund his disciples to take heede of surfeiting and cares of this worlde, yet hee doth not in this place directly condemne the intemperancie of that time: but rather their stubbornnesse, whereby it came to passe, that they carelessly despising the threatenings of God, tasted of that horrible destruction. Therefore when they promise themselues a durabie estate, they stay not, but goe carelessly forwardes in their accustomed wayes. But this was not corrupt, or to be condemned of itself, to prouide for their necessities, except they would oppose a grosse blockishnes against the iudgement of God, that they might runne blindly into all manner of sinne, as if there were none in heauen to reuenge it. So Christ doth nowe declare that the last age of the world shalbe altogether blockish, so that it shall thinke vpon nothing but this present life, deferring their cares for a long time, continuing the wonted course of their life, as if the earth should continue in one estate. The similitudes are most apt: for if we set before our eies what befell the, the beholding of the course of the world alwayes in one estate, shal not deceiue vs any more, to make vs beleue that the world shall stand for euer. For within three dayes after y euery man possessed those things which he had in great quietnes, y earth was drowned with water, & siue cities were consumed with fire.

39. *They knewe nothing, till the floude came.* The fountaine and cause of their ignoraunce was incredulitie, whiche hadde blinded their mindes: as the Apostle dooth againe declare to the Hebrewes. 11. 7. Noe by the eies of faith sawe the secrete vengeance of G O D, when it was yet a farre off, so that hee speedily reuerenced the same. And Christ dooth heere compare Noe with the rest of the worlde, and Lot with the Sodomites: that the faithfull might learne to bee of good comfort, least they should wander with others to destruction. . And it is to bee noted, that the reprobate wallowed

still in their finnes, because the Lorde did not vouchsafe in time conuenient to giue this profitable admonition to any other but his seruantes: not that the flood which was to come was kept altogether secreete from the inhabitants of the earth: (for Noah by making of the Arke did sette a fearefull sight before their eyes about a hundred yeares:) but because that one man was especially admonished by an Oracle from heauen of the destruction that shoulde come vpon the whole world, and was comforted with the hope to be saued. Nowe though the report of the last iudgement is cōmonly spoken of, yet because that a few, which are taught of God, doe know that Christ shall come as a iudge in his due time, it is meete that they should be stirred vp with the singular benefite of God, & that their senses should be sharpened, least they should ouerwhelme theselues in that slouthfulness, which floweth euery where. For Peter doth to this ende compare the Arke of Noah with our baptisme, because that a small company of men separated frō the multitude was saued in the water, 1. Pet. 3. 20 Wherefore our soules must be ioyned to these few, if we desire to escape safe.

40. *Then two menne shall bee in the fieldes, the one shall bee receiued.* Luke setteth downe some other sentence before hee spake of this: the first whereof, as Matthew noteth, belongeth to the destruction of Hierusalem, *Hee that is vpon the house, lette him not come downe into his house to take his stuffe out:* But it may be that Christ applyed the same wordes to diuers thinges. There followeth in Luke an admonition, that the disciples shoulde remember *Lots wife*: for that they should forget those thinges which are behinde them, and shoulde strue to come to the ende of that calling, which they haue from aboue. For therefore was *Lots wife* turned into a Pillar of salte, Gen. 19. 26. Because that she doubting that she was come out of the city in vaine, looked behind her, which was a distrust of the word of God. It is also probable that she was also drawn backe with the desire of her nest, wherein she had taken pleasant rest. Therefore sith God would that there should bee sette vpon her a lesson to bee learned for euer, the mindes must bee stedfast and constant in fayth, least through distrust they saynt in the midst of the course, then, they must bee framed to perseuerance, that they may bydde the pleasant baightes of this transitory life farewell, may willingly and gladly hast forwards to heauen. Also the third sentence which Luke addeth, *that they should loose their soles, which would saue them,* perswadeth the faithfull that the desire of this earthly life shoulde not hinder them, but that they should with courage hasten euen through the midst of many deathes to that saluation, which is laid vppe for them in heauen. And Christ doeth very aptly describe the frailty of this present life, when hee saith that the *Zoogoneishai*, (that is, are begotten or engendred to life,) whē they are lost. For it is as much as if he should deny men life vpon the earth: because that the renouncing of the world is the beginning of true & perfect life. Afterwards Luke addeth that which Mat. also hath, that men & women shall then bee separated, least those fellowshipes wherein men are mutually bounde ech to other in this world, shuld be any hinderāce or stay vnto the gooly. For it falleth out oft times that while some doe looke vpon others, none of them steppeth one soote forwards. Therefore that euery man might be freed, & at liberty frō all lets, & might chuse for himselfe with speede, Christ declareth that of two the one companion shall

shall bee taken and the other refused : not that it is necessary, that whosoever are ioyned together, should be so separated (for a holy fellowippe in holinesse, causeth an honest woman to ioyne with an honest man, and that children should follow the father :) but the purpose of Christ is onely to cut away all lettes, to exhort all to make speede, least that they which are now prest forward, should be in vaine waite for their fellows. Luke addeth this sentence, *Wheresoever the bodie is,* &c. it may not be restrayned to the last day. But when the disciples asked this question, *Where Lord?* that is, how shall wee stand fast, when so many fall away, and remaine safe in so great stormes, and what place of defence shall we that are ioyned together hide our selues in Christ (as it is reported by Matthew) sayeth, that he is the banner and standard of all assured vnitie, vnder the which all the children of God must be gathered.

42. *Watch therefore.* The exhortation sette downe by Luke is more plaine & more speciall, *Take heede lest your heartes be oppressed with surfeiting and drunkennesse, and cares of this world.* And certainly hee which by living in temperately hath his senses overcome with meate and wine, can neuer lift vpe his minde to meditate vpon the heauenly life. But because that there is no pleasure of the flesh, which doth not make a man drunken, all they which would hasten to the kingdom of Christ must take diligent heed that they surfeit not with the world. By that one worde of watching in Matthew is noted that continuall diligence, which maketh vs to lift vp our mindes to heauen, while wee liue as straungers vpon earth.

In Marke the disciples are commaunded firste to looke least the destruction comme vpon them vnawares or carelesse : then they are cōmanded to watch : because that the mindes are made sluggish and sleepe, with diuers pleasures of the flesh, which creepe vpon them. Afterward there followeth an exhortation to prayers : for it is necessary to seeke for helps other where, to ayde those infirmities. Luke reporteth the forme of the prayer: First, that God would vouchsafe to drawe vs out of so deepe and troublesome a Laborinth: then, that hee would place vs safe and sure in the presence of his sonne: and wee cannot bee placed there, except we escape an infinit number of deathes. But because it is not enough by escaping many daungers to passe ouer the course of this life, Christe noteth this as a principall matter, that we may stand before his iudgement seate.

*Because yee know not the day.* It is to be noted that the vncertaintie of the time of the comming of Christ (which maketh a great part of men slouthfull) should stirre vs vp to be more diligent in watching. For God of purpose would that it should be kept secret from vs, that we might neuer be carelesse, but watch continually. For what tryall should there be of fayth and patience, if the faythfull all their life wandering idly in their pleasures, should for the space of three dayes before, prepare themselues to meete with Christ,



Mathewe 24.

Marke 13.

Luke 12.

43. Of this be sure, that if the good man of the house knewe at what watche the theefe would come, he would surely watch & not suffer his house to be digged through.

44. Therefore be ye also ready: for in the houre that ye think not will the son of man come.

45. Who then is a faithfull seruauant & wise, whom his maister hath made ruler ouer at his household to giue them meate in season?

46. Blessed is the seruauant, whome his master, when hee commeth, shall find so doing

47. Verely I say vnto you, he shall make him ruler ouer all his goodes.

48. But if that euil seruauant shall say in his hart my maister dooth deferre his comming,

49. And beginne to smite his fellowes & to eat & to drinke with the drunken.

50. That seruantes maister will come in a day, when he looketh not for him and in an houre that he is not ware of.

51. And wil cut him off, & giue him his portion with hipocrites: there shall bee weeping and gnashing of teeth.

34. As a man going into a strang country & leaueth his house and giueth authority to his seruants and to euery man his worke and commaundet: the porter to watch.

35. Watch therefore, (for yee know not when the master of the house will come, at the euen, or at mid night, at the cacke crowing, or at the dawning)

36. Least if he come sodenly he should find you sleeping.

37. And those things that I say vnto you, I say vnto all men, watch.

35. Let your loynes be girde about, and your lightes burning,

36. And ye your selues like vnto men that waite for their maister, when hee will returne from the wedding, that when he cometh and knocketh, they may open to him immediately.

37. Blessed are those seruantes, whom the Lord when hee commeth shall finde waking: verely I say vnto you, hee will gird himselfe about, and make them to sit downe at table, and will come forth and serue them.

38. And if he come in the second watch, or come in the third watch, and shall find them so, blessed are those seruantes.

39. Now vnderstande this, that if the good man of the house had knowne at what houre the theefe would haue come he would haue watched, and would not haue suffered his house to be digged through.

40. Bee ye also prepared therefore for the Sonne of man will come at an houre when ye thinke not.

41. Then Peter saide vnto him, master tellest thou this parable vnto vs, or euen to ail.

42. And the Lord saide, who is a faithfull stewarde and wise, whome the maister shall make ruler ouer his household, to giue them their portion of meate in season?

43. Blessed is that seruauant, whom his master when he commeth, shall finde so doing.

44. Of a truth I say vnto you, that he will make him ruler ouer all that he hath.

45. But if that seruauant say in his hart, my maister doth defer his comming, and shall beginne to smite the seruantes, and maidens, and to eate and drinke, and to be drunken. 46. The maister of that seruauant will come in a day, when he thinketh not, and at an houre when hee is not ware of, and will cut him off, and giue him his portion with the vnbelieuers.

47. And that seruant that knew his maisters wil, and prepared not himselfe, neither did according to his will, shalbe beaten with many stripes.

48. But hee that knewe it not and yet did committe thinges worthy of stripes, shalbe beaten with few stripes: for vnto whome soeuer much is giuen, of him much shalbe required, and to whom men much commit the more of him will they aske.

49. I am come to put fire on the earth, and what is my desire, if it bee already kindled?

50. Not withstanding I must be baptised with a baptisme, and howe am I grieued, vntill it bee ended?

43. If the good man of the house knew. Luke doth not rehearse this saying of Christ in the same place that Mathew doth. And no meruaile: for in the 12. chapter hee gathering together the summe of the doctrine of many Sermons (as we haue shewde other where) hee setteth downe this parable also. Further, there is this general peface, that the disciples with their loynes girded and their lightes burning in their hands, shuld waite for their maister. The which sentence is answered with that parable which followeth a litle after in Mathew, of the wise Virgines and the foolish. But Christ doth aptly note in few wordes how the faythfull should passe as straungers through the world. For first he opposeth the girding of the loynes against slouthiulnes, and the burning lightes against the darkenes of ignoraunce. First therefore Christ commaundeth the disciples to be ready and prepared to take a iourney, that they should with speede passe through the earth, not seeking for a resting place any other where but in heauen. The warning is very profitable, for though the very prophane men can speake of the short & speedy course of the life of man yet we see how they rest & tie themselues vnto the earth, But god vouchsafeth not the honor of children to any but to such as do acknowledge themselues to be straungers vpon earth, & are not only ready at all times to go forward, but also do continually go forward in the way to heauen. But now becausethey are compassed about with darkenes on euery side, so long as they liue in the world he furnished them with lightes as if they were to take a iourney in the night. So here is first commended a diligent speedines to perourme the course: then, a certaine direction least the faithful wandring out of the way should weary themselues in vain for otherwise it were better to go faintly in the way, then rashly to runne in a blinde and vnknown way. That which he speaketh of the girding vp of the loines, is a phrase of speach taken of the common maner of the easterne people.

L V K E. 36. And yee your selues like vnto men. Hee vseth an other similitude, which Mathewe speaketh not of, but is shorter in this matter. For he compareth himselfe to a householder, who while hee sealteth merely at

marriages, or seeketh to be merry otherwhere from home, will yet haue his seruantes liue modestly and soberly at home, applying their lawfull labours, and continually waiting for his returne. Therefore though the sonne of God being taken vp into the blessed rest of heauen, should be absent from vs: yet because he hath appointed euery manne his office, it were absurde for vs to sleepe in idlenes. Furthermore, because he promiseth to returne, it behooueth vs to stand in a readines to receiue him at all times, least hee should finde vs sleeping. For if a mortall man thinketh this due vnto him, that at what houre soeuer hee shall returne home, his seruantes shoulde bee ready to meete him, how much more lawfully doth the Lord require this of his, that they should bee sober and watch, alwayes waiting for his comming. And that hee might make them the willinge, he sayth that earthly maisters are so delighted with this readines of seruants, that they also will serue them: not that all maisters doe vse to doe thus, but because that this dooth sometimes fall out, that a maister, which is of a milde and a gentle nature, doeth admitte his seruantes to his cwyne table, as his fellowes. Yet it is demaunded, sith that the scripture doth euery where call vs the children of light, Ephesians. 5. 8. 1. Thessalonians 5. 5. and the Lord doeth also giue light vnto vs by his worde, that wee might walke as in the midst of the day, howe shoulde the Lorde compare our life to night watches? But the answer to this obiection is easly made by the woordes of Peter, who teacheth that the worde of God burneth as a shining light, so that we may see the way euen in a darke place, 2. Pet. 1. 19. Therefore both must be noted, that wee must take our iourney through the obscure darkenesse of the worlde, and yet the light of the heauenly doctrine going before vs, wee are sure from wandring out of the way, especially sith Christ himselfe doeth the ducty of the Sunne vnto vs.

**M A T. 43.** *Of this be sure.* Christ by an other similitude doth exhort his disciples to keepe dilligent watch. For if any man heareth of theeues wandring abroad in the night, feare and suspition will not suffer him to sleepe. Therefore now sith we are admonished and expresly tolde of this before, that Christ shall come as a theefe, we must alwayes watch, least he finding vs sleeping, should ouerwhelme vs with the wicked. Our sluggishnes cannot bee excused, especially sith here is not onely to be feared the breaking downe of a wall, nor the losse of our riches, but a deadly wound to the destruction of our soule, if wee take not heede. The wordes therefore bent to this purpose, that Christes warning shuld waken vs: for although the last iudgement bee long deferred, yet it hangeth ouer vs continually, therefore the time not knowne, nor the nearenes of the danger, it is absurd that we should become slouthfull.

**45.** *Who then is a faithfull seruant?* Luke reporteth this place more expresly, where Peters question is set downe, which was the occasion of a newe parable. For when Christ had declared that there was no time for them to be slouthfull, in that his dangerous conming as a theefe, Peter demaunded whether this doctrine was generall, or belonged onely to the twelue. For (as we haue seene in other places) the disciples were wont alwayes to thinke themselves euill dealt with, except they were exempted from the common sort of men, and preferred farre above all others.

Nowe, when they are taught that their estate, is but small to bee desired, and hath little pleasure in it, as men amazed, they looke hither and thither. But the answer of Christe tendeth to this, if it be meete that euery one of the common sort shuld watch, it may not be suffered that the Apostles should be sleepe. Wherefore as Christ had generally exhorted his whole householde to watch for his comming: so now hee requireth that his chiefe seruantes should haue a singular care, which are therefore sette aboue others, that by their example they might shew others the way of sober attendance and sober temperance. In these wordes hee declareth that they had not an idle dignity bestowed vpon them, that they might haue liberty to follow their pleasures: but the greater degree of honour they were in, the greater burden was layde vpon them, and therefore hee teacheth them especially to shew their faythfulnesse and wisdom. Whosoeuer are called to honour, may hereby learne, that they are the more bounde, not onely to labour for a fashion: but to apply all their diligence and witte for the performance of their office. For when as it is sufficient for priuate seruantes to apply themselues to their priuate worke, it behooueth the stewards to proceede further, for their office is to haue care of the whole householde. On the other side Christe vpbraideth their vnthankfulnesse, that being preferred aboue others, answer not their honour. For wherefore doth the Lord preferre them before others, but that in faythfulnesse and wisdom they should excell all men? All men are generally appoynted soberly and diligently to watch: but if the pastours should become slouthfull, that shoulde be most vile and least to be excused. Afterwarde, hee also prouoketh them to be diligent for hope of rewarde.

48. *But if that euill seruant shall say.* Christ in these wordes doeth briefly declare, whereof these euill seruantes became so carelesse: namely while they trusting to the delaying of his comming, they doe willingly bring the darkenes vpon themselues: they imagine that the day of reckoning and accounte shall neuer come. Further, vnder pretence of the absence of Christe, they perswade themselues that they shall escape vnpunished. For it cannot be but that the lookinge for him, howe ofte soeuer it befall vs, shoulde shake off all sluggishnesse, and shoulde much more bridle wantonnesse, and keepe vs from being caryed into wantonnesse. And so there cannot be a more vehement and effectuall exhortation to moue, then the setting forth of that seuerer iudgement seate, which no manne can escape. Wherefore that euery one of vs may diligently apply himselfe to watch in the performance of his callinge, and that hee may diligently and modestly keepe himselfe with in his bandes, lette vs thinke vpon the sodaine comming of that high Lorde, in contempt whereof the reprobate doe reioyce. Christe doeth also note by the way, how easie a matter it is for impudency to growe, when a man hauing shaken off the bridle, hath cast himselfe headlong to sinne. For Christe doeth not onely say that hee is a dissolute and wicked seruant, but such a one as frowardly behaueth himselfe to the troubling of the whole house, and wickedly abuseth the authority committed to him, executing cruelty vpon his fellow seruants, and wantonly wasting his maisters goodes not without his reproach. For their terrour he addeth also a punishment, and that not a common one: namely, because that such vnbridled wickednes, deserueth a greater punishment.

**LV. 47.** *And that seruaunt.* There is great weight in this circumstance, which is onely added by Luke that if any manne shoulde wittingly and willingly contemne the Lorde, so, hee is worthy of the greater punishment. For the comparison of the greater and the lesse is made to this end, if the seruaunt which sinneth of ignoraunce escapeth not punishment, what shall become of that peruerse and disobedient seruaunt, who of sette purpose treadeth as it were his masters power vnder his fecte. And it must be remembered, that they which are sette vpp to rule and gouerne the Church, sinne not of ignoraunce, but doe peruerisly and wickedly defraud their Lorde. Yet hereof may this generall doctrine bee gathered, that it is a vaine shift for men, vnder the pretence of ignoraunce to fise, themselves from guiltines. For if mortall manne do challenge this right vnto himselfe, that hee will examine his seruantes accordinge to his owne will, least any thing be disorderly and confusedly done: how much more authority hath the Sonne of God, so that whosoever will serue him, shoulde carefully desire to be instructed in his commaundements? They may not vncertainly at their owne pleasure do what they will, but they must be wholly at his appoyntment, especially when as he commaundeth vs what must be done, and doth alwayes answer louingly to them that seeke vnto him. It is certaine that our ignoraunce is alwayes a companion of carelesse and grosse negligence. We see that this is but a vaine defence. that he is not to be blamed, who sinned of ignoraunce: when as the heauenly iudge sayeth the contrary: for though such faultes shall haue lesse punishment, yet they shall not goe altogether unpunished. But now if ignoraunce doth not excuse, how horrible a vengeance shall fall vpon them, which sinne of set purpose, and doe furiously runne headlonge against their owne conscience to prouoke God. Wherefore the more knowledge any man hath, so much the greater is his sinne, except that obedience doth follow his knowledge. Whereby it appeareth what a vile and vaine excuse they make, who refusing at this day the cleare light of the Gospell, doe maintaine their frowardnesse with the ignoraunce of the Fathers: as if that the shielde of ignoraunce were strong enough to beare of the iudgement of God But graunt that the faultes of such offenders were spared, it were not equity that the same pardon should be graunted to them which sinne willingly, when as of purposed malice they rage against God.

**48.** *To whom soeuer much is giuen.* Christe teacheth by an other circumstance, that they which are chosē disciples shall be more grievously punished, if that neglecting their callinge, they shall wantonly giue themselves to all licentiousnesse: for the greater any manne is, so much the more he must thinke is committed vnto him, and of this condition, that in time to come hee must yeelde an account. Wherefore the greater giftes any of vs hath, if as a fielde tyld with great charge, he yeelde not aboundaunce of increase vnto the Lord, it shal cost him much either for his vnprofitable suppressing of that grace, or for the abusing of it prophanely.

**49.** *I am Come to put fire on the earth.* It may bee easily gathered by this clause, that this was one of Christes last Sermones, and was not sette downe by Luke in the right time. But the meaning is, that Christe broughte greate trouble into the worlde, as if that heauen and earth shoulde

meete together. For the gospell is Metaphorically compared to fire, because that it doth violently alter the new of things. Therefore, whereas the Apostles fallly imagined that the kingdome of heauen should come and take them while they were sleeping quietly, Christ setteth before them a terrible fire, wherewith the world must first be burnt. And because that now the beginnings did but then appear, Christ doth thereby encourage his disciples, because they should feele the present power of the Gospell. When (as sayeth he) the great stirres begin to waxe hot, you must not be afraid, but rather of good comfort therefore: and I reioyce to see this fruit of my labour. Now it behooueth all the ministers of the Gospell to apply this vnto theselues: that when the world is troubled, they should the diligentlier apply their calling. Further it is to be noted, that with the same fire of the doctrine (while it generally burneth euery thing,) the chaffe & stubble shall be consumed, and the gold and siluer purged.

50 *I must be baptised with a baptisme.* Christ by these words declareth that the last worke which remaineth for him to doe, is that hee should by his death consecrate the renewing of the world, for because that slaking wherof hee maketh mention, was fearefull, and that burning of mankinde full of terrour, he presently declareth that the first frutes should be offered vppe in his owne person, least that it shoulde afterwarde seeme grieuous to his disciples, to beare any part of the same. He compareth death (as other where) to baptisme, because that the children of God, being by the death of the flesh swallowed vp for a time, they do shortly after rise againe to life, so that death is nothinge else but a passage through the midst of waters. And he sayeth that he is grieved vntill he be thus baptised, that thereby hee may moue euery one of vs after his example to be ready as well to beare the crosse as to suffer death. Not that any man can by nature desire death, or any alteration of the present estate: but because that wee see the celestiall glory and the blessed and immortall rest on the further side of the thoare, for the desire of the which things wee doe not onely die presently, but wee are caried also with greedines thither, as fayth and hope do draw vs.

## Matthew 25.

1. Then the kingdome of heauen shall be likened vnto tenne virgins, which tooke their lampes, and went to meete the bridegrome.
2. And five of them were wise, and five foolish.
3. The foolish tooke their lampes, but tooke none oyle with them.
4. But the wise tooke oyle in their vesselles, with their lampes.
5. Nowe while the bridegrome taried long, all slumbred and slept.
6. And at midnight there was, a cry made: Beholde, the bridegrome commeth: goe out to meete him.
7. Then all those virgins arose, and trimmed their lampes.

## Mark.

## Luke.

*lamps.*

8. *And the foolish saide to the wise : Giue vs of your oyle, for our lampes are out.*
9. *But the wise answered saying : We feare least there will not bee enough for vs and you: but goe yee rather to them that sell, and buy for your selues.*
10. *And while they went to buy, the bridegrome came: and they that were ready, went in with him to the wedding, and the gate was shut.*
11. *Afterwardes came also the other virgins, saying, Lord Lord, open to vs.*
12. *But he answered and sayd: Verely I say vnto you, I know you not.*
13. *Watch therefore, for yee knowe neither the day nor the houre, when the sonne of man will come.*

Though this exhortation tendeth almost to the same ende that the former did, as it shall appeare by the conclusion, yet it is especially added to confirme the faithfull in perseuerance. The Lord knew how weake mans nature is: and that it commeth oft times to passe, that they doe not onely in long tract of time waxe faint, - but with a sodaine loathsomnesse they fall away. That hee might cure this disease, he declareth that the disciples are not well furnished, except they be able to leare a long while. When as the ende of this parable is vnderstoode, there is no cause to trauaile much in small matters, which doe nothing appertaine to Christes meaning. Some doe much trouble themselues with the lampes, the vessels and the oyle: but the simple and naturall summe is, that it is not sufficient to vse an earnest diligence for a short time, except there bee a continuance in constancie without wearines. And Christe declareth this by a most apt similitude. Hee had exhorted his disciples a little before, to bee furnished with lights, that they might passe through obscure and darke places: but because that if oyle be not supplied, the match of the lampe doth by litle and litle waxe dry, and looseth the light, Christ sayth now that the faithfull haue need of a continuall supply of vertue, which may nourish the light which is kindled in their hearts: otherwise it will come to passe that their frowardnesse will fall away in the midst of the course.

1. *The kingdome of heauen shall be likened.* By this title he meaneth the estate of the Church to come, which was gathered by the fauorable mercies of the Messias. And he vseth this so notable a testimony of set purpose, least the faithfull should deceiue themselues with a wrong deuce of a blessed perfection. Further, hee borroweth this similitude of the common vse of life. For that was but a childish fantasie of Hierome and such others, which doe wrest this to the praise of virginite: when as Christe had no other purpose, then to ease them of the greife of the wearinesse which might bee conceiued of the delay of his coming. Therefore hee sayth that hee required nothing of vs, but that which was wont to bee performed by friendes at solemne mariages. For it was an vtill custome that young and delicate maydens shoulde for honour sake bring the Bridegrome into the Bride-chamber. But the summe of the parable tendeth

deth to this, that it is not sufficient for vs to be once bent and ready to our calling, except wee endure to the ende.

2. *Five of them were wise.* In the end of the former chapter the Lord especially willed the stewards to be wise: because it is meete that the greater burden any man beareth, and the harder matters hee dealeth in, the wiselier hee should behaue himselfe. But now hee requireth that all the children of GOD should bee wise: least, by running forward without aduice, they shoulde cast themselues forth as a pray to Sathan. And hee appoynteth this kinde of wisdom, that they shoulde take care to furnish themselues with necessary helpes for the performance of the iournie of their life. For though the time is short, yet through the heat of our impatience, it seemeth to bee too long: also, our wante is such, as hath neede of helpes euery moment.

5. *Now, while the bridegroome taried long.* That some wrest this sleeping into the worst part, as if the faithfull together with others, should giue themselues to slothfulnesse, and apply themselues to the vanities of the worlde, is far from the meaning of Christ, and the course of the parable. It were more probable to vnderstand it of death, which ceaseth vpon the faithfull before the comming of Christ, for we must not only waite for saluation now, but when we are dead and rest in Christe. Yet I doe more simply vnderstande it of the earthly affaires, wherein the faithfull are occupied of necessitie, so long as they dwell in the flesh. And though they should neuer forget the kingdome of God, yet the withdrawing of them by the affaires of this worlde, is not in vaine compared vnto sleepe. For they cannot bee so throughly bent to meete with Christ, but that diuers cares doe eyther withdraw them, or make them slowe, or entangle them, whereby it commeth to passe, that waking, they are somewhat a sleepe.

As concerning the cry, I take it to bee spoken Metaphorically for the sodaine comming. For wee know that as oft as any newe or vnwonted thing commeth to passe, men vse commonly to bee troubled. The Lorde crieth vnto vs euery day, that hee wil come vnto vs shortly: but then the whole frame of the world shall found forth, and his fearefull Maiestie shall so fill the heauen and the earth, that it shall not onely waken them that are a sleepe, but shall bring forth the dead out of their graues.

8. *And the foolish sayd to the wise.* Their too late repentance is heere reproued, which feele not their wants, before the gate is shut against all remedies. For they are therefore condemned of folly, which prouide not for themselues for a long time, because that they doe carelesly please themselues in their owne want, and they doe so passe the time wherein they should make their gaine, that they contemne the helpes which are offred them. Therefore, because they thinke not of getting oyle in time, Christ scorning their ouer late knowledg, declareth what punishments they shall receiue for their slothfulnesse namely, that they shall finde themselues empty and dry without fruite.

9. *Wee feare least there will not bee enough for vs and you.* Wee knowe that the Lorde doeth therefore bestow his giftes diuersly to euery manne, according to his proper measure, that they might mutually helpe each others, and bestow that in common, which is layd vpp with either of them, and by this  
meanes



meanes is nourished in the Church, the holy societie of the members of the same. But Christ noteth heere the time when the burdens being taken away, he will call them all to his iudgement seat, that euery manne may receiue according as he hath behaued himselfe in his body. Therefore he doeth rightly compare that portion of grace receiued and layde vpppe with euery man, vnto provision made for one manne in a iourney, which will not serue sufficiently for moe. Furthermore, that which is presently added, *Goe yee, and buy for your selues.* is not an admonition but an vpbraiding, in this sense, you had a time to buy before, which you neglected: for then it was best to prouide oyle, but the want thereof now cannot be recouered. The Papistes doe very fondly gather hereof, that the gifte of perseuerance is gotten by our owne power or industrie: for in the woorde buying there is yet no price sette downe: as it doth euidently appeare by the Prophet Iſaiah, chap. 55. 1. Where the Lorde calling vs to buy, requireth no recompence, but sayeth that hee hath wine and milke in a readynesse, which he will giue freely. Therefore there is no other meanes of getting, then that wee should receiue by faith that which is offered vs. At the length it followeth that the gate of the kingdome of heauen is shute vp against all such as were euill provided because they fainted in the middest of the course. Neither must we seeke here curiously, how Christe sayeth that the foolish virgines went to buy: for it signifieth nothing else but that all should be shut out of the kingdome of heauen, which should not bee ready at the very moment.

Mathew. 25.

Marke

Luke. 21.

31. And when the sonne of man commeth in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glory.

32. And before him shall be gathered all nations, and hee shall separate them one from another, as a shepheard separateth the sheepe from the goates

33. And he shall set the sheepe on his right hand, and the goates on the left.

34. Then shall the king say to them on his right hande: Come ye blessed of my father, inherite ye the kingdome prepared for you from the foundations of the world.

35. For I was an hungred, and yee gaue me meate: I thirsted, and yee gaue me drinke: I was a stranger, & yee lodged mee.

36. I was naked and yee cloathed me, I was sicke and ye visited mee: I was in prison, and yee came vnto me.

37. Then shall the righteous answer him, saying: Lord when sawe wee thee an hungred, and fed thee? or a thirst, and gaue thee drinke?

38. And when sawe wee thee a stranger, and lodged thee? or naked, and cloathed thee?

39. Or when sawe wee thee sicke or in prison, and came

37. Now in the daye time hee taught in the temple, and at night, hee went out, and abode in the mount that is called the mount of Oliues.

38. And all the people came in the morning to him, to heare him in the temple.

came vnto thee.

40. And the king shall answer and say vnto them: Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it vnto me.

41. Then shall he say vnto them on the left hand: Depart from mee ye cursed, into euerlasting fire, which is prepared for the deuill and his angels.

42. For I was an hungred, and yee gaue me no meat: I thirsted, and yee gaue me no drinke.

43. I was a stranger and ye lodged me not: I was naked & ye clothed me not, sicke and in prison and ye visited me not.

44. Then shall they also answer him, saying: Lord when saw we thee an hungred or a thirist or a stranger, or naked or sicke or in prison and did not minister vnto thee?

45. Then shall he answer them, and say: Verily I say vnto you, in as much as you did it not to one of the leaste of these ye did it not to me.

46. And those shall go into euerlasting paine, and the righteous into life eternall.

Christ prosecuteth the same doctrine: and that which he first described by parables, he now expoundeth plainly and without figures. The summe is that the faithfull should stir vp themselves to the desire of liuing holily & righteously and that they should with the eyes of faith looke vp to the heauenly life, which now lieth hid, but shall be at the length reuealed at the last comming of Christ. For when he saith that he shall then sit in the throne of his glory, where he shall come with the angels, he opposeth this his last appearance, against the confused and disordered troubles of the earthly warfare: as if he should haue sayd, that he did not therefore appeare, as if that hee should haue set his kingdome presently in an order: and therefore his disciples haue neede of hope & patience, least the long delay should tire them out. Whereby we gather that this is added againe that the disciples being remoued from that error, of a present & sodaine felicity, should suspend their minds vntill the second comming of Christ: & in the meane season, that they should not fall away nor waxe faint: therefore he saith that he shall then at length be renoued by the name of a king. For although he beginneth his kingdome vpon the earth, & sitteth now at the right hand of his father that he might with great authoritie gouerne heauen & earth: yet, that his throne is not as yet erected in the sight of men, so that his diuine maiestie shall far more fully appeare and shine in the last day then now. For then shall the full effect of his glory appeare, which we tast now onely by faith. Therefore Christ sitteth now in his throne in heauen, so far forth as it is necessary for him to raigne for the brideling of his enemies and the defence of his Church. But then he shall openly ascende into his tribunall seat, that hee may establish a perfecte order in heauen and earth, that he may tread his enemies vnder his feet, & þ he may gather his faithful ones into the fellowship of the eternal & blessed life. to be short he will then shew forth in deed to what end his father hath giuen the kingdome to him. He saith that he wil then come in his glory because that while hee was

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uerfant vpon earth as a mortall man, hee lay hidde vnder the contemptible habite of a seruāt. And he calleth it his glory, which in an other place he attributeth to his father euen in the same sense: for he simply meaneth the glory of GOD, which shone then onely in the father, when as it was hid in him.

32. *And before him shall be gathered all nations, and he shall separate them.* He extolleth his kingdome with greate and royall titles, that the Disciples might learn to hope for an other felicity, then they hadde then conceiued in their mindes. For this one thing sufficed them, that their nation should be deliuered from the miseries wherewith it was then oppressed, that it might appeare that God had not made his couenant in vaine with Abraham and his posterity. Put Christ extendeth the fruite of the redemption which hee bringeth further, because that hee shall be the iudge of the whole world. Then, that hee might exhort the faithfull to liue godly, hee sayth that it shall not bee common both to good and badde: for he will bring with him the reward which is layde vppe for them both. In summe, he sayth that the estate of his kingdome shall then bee rightly ordred, when the righteous shall obtayne the crowne of glory, and the wicked shall haue that reward payed them which they haue deserued. Now that separation of the goates from the lambes which is deferred vnto that day, declareth that the wicked are nowe mingled with the holy and godly men to liue together in one, and the same flocke of God. And this comparison seemeth to bee taken out of Ezechiel 34. 21. where the Lord complaineth of the vntowardnesse of the goates, which push the leane sheepe with their hornes, and spoyle the pastures and trouble the water: and he sayth that he will reuenge it. So that Christ his wordes doe tend to this, that the faithfull should not think their estat to be too sharp, if now they be compelled to liue with goates, yea, and to abide many pushes and troubles of them: then, that they should take heede, least the corruption of their sinnes should infect them also. thirdly, that they might know that they loofe not their labour by liuing godly and righteously, for the difference shall appeare at the length.

34. *Come yee blessed.* The purpose of Christ must be remembered: for hee willeth his disciples to be now content with hope, and patiently, and with quiet mindes to waite for the enjoying of the celestially kingdome: then hee willeth them to goe earnestly forward, and not to be weary of well doing. The latter part is referred to this, that he promifeth the inheritance of heauen to none, but to them which in good works doe goe forwarde to the marke of that calling which is from aboue. But before that hee will speake of the rewarde of good works, he sheweth by the way that the spring of saluatiō ariseth from an higher fountaine. For by calling them the blessed of the father, he declareth that their saluation proceedeth of the free fauour of God: for the blessed of GOD, and chosen, or beloued of God, is all one amongst the Hebrewes. Further, not onely the faithfull haue vsed this phraze of speech, to expresse the grace of God towards men, but they which had no tast of true godlinesse, held yet this principle. Come in thou blessed of the Lord, sayd Laban to Abraham his seruant Gen. 24. 31. Wee see that nature had taught them to vse this title, that they might thereby yeelde the prayse of all good thinges which they had receiued, to God.

Wherefore it is not to be doubted, but that Christ describing the saluation of the godly beginneth at the loue of God, whereby they which by the direction of Gods spirit doe aspire to rightousnesse in this life, are predestinated to life. Hereunto also appertaineth that which he sayth a litle after, that the kingdome was prepared for them from the beginning of the worlde, into the possession whereof they shall be sent at the last day. And though it may easily be objected that the reward was layd vp before for their merites which should come after, yet if any man will waigh the wordes without contention, hee will grant that it is a secret commendation of the grace of God. For Christ also doth not simply call the faithfull to possess the kingdome, as if they haue gotten the same by their merites: but expressly sayth that it shoulde be giuen as to heires. Yet there is an other ende to be noted, whereunto the Lord had regard, for though the life of the godly is nothing else but a miserable and greiuous banishment so that the earth can scarcely beare the: though they trauaile vnder a hard want, vnder proaches and other troubles, that they may with a strong and valiant minde ouercome these lets, the Lord declareth that there is a kingdome prepared for them in an other place. And it is a notable exhortation to patience, when men are certainly perswaded that they beare not in vaine. Therefore, least the pride of the wicked wherein they doe glory now, shoulde make our mindes to faine, and least our owne miseries shoulde weaken our hope, let vs alwayes remember that inheritance which remaineth for vs in heauen: for it dependeth not of any doubtfull case, but it was prepared for vs of God beefore wee were borne, yea I say for euery one of the elect, because that Christ doeth heere call them the blessed of the father. But there is no absurditie in this, that it is onely sayd heere, that *the kingdome was prepared from the beginning of the world,* and in an other place: *Before the creation of the heauen and the earth.* For Christ doth not here set downe the point of time, when the inheritance of eternall life was prepared for the children of God, but onely calleth vs to the consideration of the fatherly care of God, wherein hee embraced vs beefore wee were borne: and he doth therby confirme the assurance of our hope, so that the troublesome stormes of the world cannot ouerthrow our life.

*I was an hungre.* If the disputation heere had beene of the cause of our saluation, the Papists had not gathered amisse, that wee should merite eternall life by good workes, but when as Christ had no other purpose but to exhort his Disciples to endeouour to liue well and rightously, it is ill gathered by his wordes what the merites of workes should auail. They rest vpon the worde causall, which is but a weake stay: for we know that it doth not alwayes note the cause, but rather the consequence, when as eternall life is promised to the righteous. But there is a playner answere. For we deny not but that there is a rewarde promised to good workes, but it is of fauour, because it dependeth of the adoption. Paule in the 1. Tim. 4. 8. reioyceth that there was a crowne of rightousnesse layde vpp for him. But whereof gathered hee this comfort, but of this, that hee was a member of Iesus Christe, who is the onely heire of the heauenly kingdome? Hee sayeth that the iust iudge will giue him that crowne, but howe shoulde hee come by that reward, but because hee was adopted of free grace, and endowed with that rightousnes where-  
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whereof we all are voyde? Therefore these two things must be considered, that the faythfull are called to the possession of the kingdom of heauen, in respect of good workes, not because they should deserue it by the righteousnesse of workes, or because that they should be the authours of the getting of it for themselves: but because that God doeth iustifie them whome hee hath first chosen. Furthermore, though that by the direction of the spirite they should aspire to the loue of righteousnesse: yet because they doe neuer satisfie the law of God, there is no rewarde due to them, but that is called a rewarde which is giuen freely. But Christe doth not reckon vppon all the partes of a godly and a holy life: but doth onely note for example sake some poyntes of charity, whereby we declare that we doe worshippe God. For though the worshippe of God excelleth the loue of menne, and therefore sayth and inuocation is more to be desired then almes: yet Christe doeth not without cause sette downe the testimonies of true righteousnesse which are more apparant to be seene. If any man despising God, should onely deale well with men, such mercy should nothing auale for the appeasing of God, because that in the meane seasō he is defrauded of his owne right. Christ therefore doeth not say that the sum of righteousnesse consisteth in almes, but by signes which may be most easily seene, hee declareth what it is to liue godly and righteously: so that truely the faithfull do not onely professe with the mouth, but by dilligent exercises they doe shewe that they doe worshippe God. Wherefore those fantasticall menne doe very preposterously vnder pretence of this place withdrawe themselves, both from the hearing of the word, and also from receiuing the holy supper. for vnder the same colour they might also cast away sayth & bearing of the crosse, and prayers, and chastitie. But Christ ment nothing lesse, then to restraine to a part of the second table, the rule of holy life, which is contained in the two tables of the law. The Monkes also and such like rascalles haue sottishly sette downe to themselves sixe workes of mercy, because that Christ maketh mention of no mo. As if that children might not plainely see, that by the figure Synecdoche, all the woorkes of charity are here commended. For to comfort the sorrowfull, to helpe them that be vniustly oppressed: to ayde the simple with counsell, to pull the poore wretches out of the iawes of the wolues is a worke of mercy, as much worthy to be prayed, as to cloath the naked, or to feede the hungry. But may a man thinke, that Christe commending charity vnto vs, woulde exclude those duties which appertaine to the worship of God: yet he telleth his disciples, that this shall be a lawfull tryall of a holy life, if they exercise themselves in charity, according to that saying of the Prophet, I will haue mercy & not sacrifice, Hose 6. 6. Namely, because that the hypocrites being couetous, cruell, deceitfull, inatching to them by violence, & proud, doe yet vnder a vaine pompe of ceremonies, dissemble a kinde of holines. Wherby we doe also gather, if wee desire to haue our life approoued before the chiefe iudge, wee must not wander in our owne fantasies, but rather looke what he doth especially require of vs. For whosoever shall depart from his commandementes, although they sweate and tire out themselves in their fained woorkes, they shall yet at the length heare this at the last day: who required these things at your hand, Isa. 1. 12.

¶ 7. Then shall they answere. Christ bringeth in the righteous doubting, who

yet are not ignorant, but that he accounteth whatsoeuer is giuen to men, as bestowed vpon himselfe. But because that this is not so thoroughly settled in their mindes as was meete, therefore he setteth forth the same by raising the persons, as it were to speake it: for whereof commeth it, that we are so slow and slacke to doe well, but because that promise is not rightly settled in our heartes, that God will in time to come recompence with gaine, that which we bestow vpon the poore? So then this admiration which Christe setteth downe, tendeth to this purpose, to teach vs to arise. about the capacitie of our flesh, so oft as our poore brethren doe craue our ayd & helpe, that the beholding of the miserable man, should not make vs slacke or slow, to doe well. 39. *Verily I say vnto you.* As Christ taught euen now by a figure, that wee doe not yet vnderstand, howe much he esteemeth the duties of charity: so now he openly declareth that hee accepteth as done to him, what things soeuer we bestow vpon his children, & will recōpence them to vs. And we were too too carelesse, if this sentence could not frame our bowels to compassion, that christ is either neglected, or worshipped in their person which need our helpe. Therefore so oft as we doe wax slow to helpe the poore, let vs looke vpon the sonne of God, to whome if any thing should be denyed it were most cruell sacriledge. In these wordes he also declareth, that he also acknowledgeth those benefites as done to him, which were done freely without regard of any reward. And truly, when he cōmandeth to do good to the hūgry and the naked, & strangers, and prisoners, of whom there can be no hope of recompence, it is necessary to looke to him, who of his owne accord bindeth himselfe vnto vs, & that which otherwise might seeme to be lost, he suffereth to be reckoned amongst his accounts. But hee doth here by name commend the faithfull only: not that he would that others should be altogether despised, but because that the nearer any man approacheth vnto God, so much the nearer he must be to vs. For though there is a common band of societie, yet the children of God haue a more strong & sacred knot of fellowship amongst thēselues. Therefore sith it is meete to prefer them which are of the household of faith before straungers, Christ doth especially name them. And though the purpose were to perswade the rich, & them which haue abundance to supply & ease the want of the brethren: yet the poore & miserable haue no small cōfort hereby, for that though they be reiected, & despised of the world, yet they are as precious to the son of God as his owne mēbers. And surely by calling thē brethren, he vouchsafeth thē a wonderful honor. 41. *Depart from me ye cursed.* Now he descendeth to the reprobate, who were so drūken with their transitory prosperity, that they dreamed that they should be alwayes blessed. Therefore he saith that he will come to bee their iudge, to shake away their pleasures wherein they are now drowned: Not that he would terrifie them with the tidings of his cōming, (which seeme to haue made a couenant with death, & doe harden themselues in security) but that the faithfull being forewarned of their horrible destruction, might not enuy there present estate. For as promises are necessary for vs to prouoke and stirre vs vppe to desire to liue well: so likewise are the threatnings, to keepe vs in carefulnesse and feare. Therefore we are taught how much it is to bee desired to be ioyned to the sonne of God: because that eternall destruction and the torment of fire remaineth for them, whom hee reiecteth from him

at the last day. And then he will command the wicked to depart from him, because that many hypocrites are now so mixed among the iust, as if there were great affinitie betweene Christ and them. Further, wee haue sayd other where, that the word fire doth metaphorically set forth the sharpnes of the punishment which our senses cannot comprehend. Wherefore it is a vaine thing subtilly to inquire eather of the matter, or of the forme of the fire, as the sophisters doe. For, so likewise should there be question had of the worme, which *Esay. 66. 24.* ioyneth with the fire. Furthermore, the same Prophet in the *30. 33.* doth plainly declare that it is a metaphoricall kind of speech: for he compareth the spirite of God to a paire of bellowes, wherewith the fire is kindled, and hee addeth also brimstone. Wherefore by these wordes wee may rather imagine then know the vengeance of God which shall light vpon the wicked, which exceeding all other torments, may terrifie vs.

But heere is to bee noted the perpetuities of the fire, as of the glory which was promised euen now to the faithfull. *Which is prepared for the deuill.* Christ opposeth the deuill against himselfe, as the head and cheife of all the reprobate. For though all the Angels which sell, are deuils, yet many places of the scripture do referre a chiefety to one, who gathereth all the wicked vnder him, as into one body to destruction: euen as the faithfull in life, become one together vnder Christ, and doe grow vnder him, vntill they become perfect, and are throughly knit to God by him. But Christ sayth nowe, that hell is prepared for the deuill, that the wicked might bee out of hope of escaping the same, when they heare that they are appoynted to the same punishment with the deuill, who as it is well knowne, is already enthralled and chained in hell without hope of deliuerance. And though some doe by the Angels of the deuill vnderstande wicked men, yet it is more probable that Christe speaketh onely of the deuils. And so in these words he doth secretly reprove menne, who being called by the Gospell to the hope of saluation, had rather perish with Sathan, and reiecting the authour of saluation, doe willingly cast themselues into this miserable lot. Not that they were not ordained to destruction as well as the deuill: but because that in their wickednesse the cause of their destruction doeth evidently appeare, while they refuse the grace calling them. Therefore though the reprobate were in the secret iudgement of God ordained to death before they were borne, yet so long as life is offered them, they are not accouuted heires of death, or companions of Sathan: but their destruction which was hid before, appeareth & is discovered by their incredulitie.

*44. Then shall they answer.* The same figure of setting them to speake in their owne persons, which was vsed before, Christ doth now againe rehearse, to let the reprobate vnderstand, that those vaine pretences wherewith they do now deceiue themselues, shall auaille them nothing at the last day. For, whence cometh this so cruell pride against the poore, but because they think that they shall escape vnpunished. Therefore the Lord, that he might driue away such deceitfull flatteries, forewarneth them that they shall feele at the length, (but too late) that which they now doe not vouchsafe to thinke vpon: namely, that they which now doe seeme to bee such abiectes are as pretious to Christ, as his owne members.

Math. 26.

2. And it came to passe, when Iesus had finished all these sayings, he said vnto his disciples,

3. Yee know that within 2. dayes is the Passeouer, and the Son of man shal be deliuered to be crucified.

3. Then assembled together the chief Priests and the Scribes, and the Elders of the people into the hall of the hie priest called Caiphas,

4. And consulted how they might take Iesus by subtelties, & kill him

5. But they sayd not on the feast day, least any vproare be amonge the people.

6. And when Iesus was in Bethania in the house of Simon the leper,

7. There came vnto him a woman, which had a boxe of very costly ointment, & powred it on his head, as he sat at the table.

8. And when his disciples saw it they had indignation, saing what needed this wast?

9. For this ointment might haue been sold for muche and been giuen to the poore.

10. And Iesus knowing it, sayde vnto them: why trouble yee the woman? for she hath wrought a good worke vpon me.

11. For ye haue the poore alwayes with you but me shall you not haue alwayes.

12. For, in that shee powred this ointment on my body shee did it to bury me.

13. Verely I say vnto you where-soeuer this Gospell shal be preached throughout al the world, there shall also this that shee hath done be spoken of, for a memoriall of her.

Markc. 14

1. And two dayes after followed the feast of the Passeouer, and of vnleuened bread: and the hie Priests and Scribes sought howe they might take him by craft, and put him to death.

2. But they sayd not on the feast day, least there be any tumult amonge the people. 3. And when he was in Bethania in the house of Symon the Leaper, as hee sate at the Table, there came a woman hauing a boxe of oymnt of Spikenard, very costly and shee brake the boxe, and powred it on his head.

4. Therefore some disdained among themselves, and sayde: To what end is this wast of oymment? 5. For it might haue beene sold for more then three hundred pence, and beene giuen to the poore, and they grudged against her.

6. But Iesus sayd, let her alone: why trouble ye her? for shee hath wrought a good worke on me.

7. For ye haue the poore with you alwayes, and when ye will, ye may do them good, but me ye shall not haue alwaies.

8. Shee hath done that shee coulde: shee came a fore hande to annoynt my body to the burying.

9. Verely I say vnto you, where-soeuer this Gospell shall be preached throughout the whole world this also that shee hath done shall be spoken of in remembraunce of her.

Luke 22.

1. Now the feast of vnleuened bread drew near which is called the Passeouer.

2. And the hie priests & Scribes sought how they might kil him, for they feared the people.

Christ doth now again confirme that, which he forewarned his disciples of so often before. but this last forwarning doth most evidently declare how willingly he offered himselfe to death: and it was necessary that it should be so because that God could not be appeased, but with a sacrifice of obedience.



His mind was also, thereby to meete with that offence, least the disciples supposing that he was brought to death of necessitie or constraint should fall away. So this sentence was profitable two wayes: first, that it might be manifest that the sonne of God did willingly submit himselfe to death, that hee might reconcile the worlde vnto the father ( for there was no other meanes whereby either the guiltinesse of sinnes coulde bee washed away, or the righteousnesse obtayned for vs. ) then, that hee dyed not as one oppressed so with violence, which he could not escape: but because that hee offered himselfe willingly to death. Therefore he sayth that he commeth purposely to Hierusalem to die there. For when as he was at libertie to go back againe, & to passe away that time in some safe and secret place, wittingly and willingly he goeth forth amongst them euen in the appoynted time. And though the Disciples profited nothing at that time by the warning that was giuen them of the obediēce which he yelded to the father, yet afterwards their faith was much strengthened by the doctrine. As also at this day we receiue no smal profit ther by: for it setteth before vs as in a liuely glasse, that freewil offering and sacrifice, whereby all the transgressions of the world are blotted out and we behould the son of god gladly and boldly, going forward to death, and now a conquerour of death.

3. *Then assemble together.* Mat. meaneth not that they were assembled in the space of those 2. dayes. but he setteth downe this hystory, to declare that Christ was not told by man of the day appoynted for his death. For by what coniectures coulde this haue beene gathered, when as the enemies themselues had purposed to defer the time? The meaning therefore is that he spake by the spirit of prophesie of his death, when as no man could suspect it to be so nie at hand.

Further, Iohn setteth downe the cause why the Scribes and Priests had this assembly: namely because that daily there was more concourse of people to Christ. And then by the perswasion of Caiphaz it was decreed that he should die because that he could not be overcome any way but by death: but they saw no fit and conuenient time, vntill that the feast being past, the people should bee departed. Hereby we gather that though those hungry dogs did greedily hunt after the death of Christ, yea though they sought the same outragiously, yet they were restrained with a secret bridle of GOD, so that nothing was done by their purpose or will. As much as lieth in them, they looke for an other time, but God hastneth the houre whether they will or no. And it behoueth vs greatly to marke this, Christ was not rashly caried to death at the pleasure of his enemies, but was brought vnto it by God: because that the hope of our help is established vpon the same, God is appeaseth with that sacrifice, which he had ordained from the beginning, And therefore his wil was that his son shuld be offered euen vpon the day of the Pasche that the olde figure might giue place to the onely sacrifice of the eternall redemption. They whiche hadde no other purpose but to ouerthrowe Christ, thought an other time more meete: but God who hadde ordained him for a sacrifice to purge away sinnes, chose a speciall day, that might ioyntly oppose the body to the shadow. Whereby the fruit of the possession of Christ doth nowe more plainly appeare vnto vs.

6. *When Iesus was in Bethania.* That whiche the Euangelist doeth now set downe, befell a little before Christe came to Ierusalem: but it is recorded

heere in very good time, to giue vs to vnderstand what occasion moued the high priestes so sodainly to make this haste. They durst not set vpon Christe with open violence: and it was not so easie a matter to take him by subtilty. Now when Iudas offred them a meanes vn hoped and vnlooked for, the easinesse to bring the matter to passe, made them to take an other course. But the objection that Iohn doth somewhat differ in this hystory from Math. and Marke, which caused some interpreters, corruptly to imagine it to be an other hystory, is easily answered. The name of the woman which annoynted Christe, which our two Euangelists doe conceale, is expressed by Iohn 12. 3. but there is no mention of the man who feasted Christ, yet Mat. and Marke doe expressly say that hee supped with Simon the leper. But there is no contrariety in this, that I O H N sayth that his feete were annoynted, and ours say his head. Wee doe certainly knowe that the oyntmentes were not cast downe to his feete: but when there was more aboundance shedde then was woont, Iohn to amplifie the same sayth that his feete were wet. Marke also reporteth that the Alabaster boxe beeing broken, all the oyntment was powred vpon his head: so it doeth very well appeare, that it ran downe to his feete. This therefore is certaine, that they all doe report one, and the same hystory.

8. *And when his disciples saw it.* This also is a common thing amongst the Euangelists, to attribute that to moe which began by one, if they consented to the same. Iohn sayth, that Iudas the betrayer of Christ, beegan this murmuring, Mathew and Marke doe bring in all the disciples with him: for that none of the other euer durst to haue grudged if the vngodly grudging of Iudas, had not bene as a firebrand to set them on fire. But when as he began vnder some good colour to condemne that wastfull expence, they were all taken easily with that infection, And by this example we are taught what danger cometh of malicious and poysonfull tongues. For they which are of a good, simple, and modest nature, except they wisely take heede to themselves, yet being deceiued with false reportes, doe easily fall into wrong iudgements. If Christes disciples by keeping company with Iudas, were carried into a light and fond opinion, what shall become of vs, if wee do too easily admit talebearers, which do commonly maliciously quarrell at things well done? Heere may also be gathered another lesson, that wee should not rashly giue sentence of a matter not thoroughly knowne. The disciples take holde of that which Iudas spake, and because it had some pretence, they doe rashly giue wrong iudgement. But it was meete for them to haue made better inquirie, whether the deede had been worthe of reprehension especially sith the maister was present, whose iudgement they should haue abidden. So wee know, that except the word of God doth goe before, the sentence is preposterously giuen because that none of vs (as Paul teacheth, Rom. 14. 10.) liueth or dieth vnto himselfe, for we must all appeare before the iudgement seate of Christe, where hee shall yeelde his account, 1. Cor. 5. 10. And though there was great difference betweenc Iudas and the others, because that hee sought wickedly and cunningly to cloake his theft, and the other were carried away with a meere simplicitie: yet we see how they by their vnadvisednes were drawne from Christ, and ioyned to Iudas.

19. *Why trouble ye the woman.* It is maruaile that Christ, whose whole life

was,

was a rule and example of temperance and frugalitie, should now allow inmoderate charge, which seemeth to be neare superfluous and needlesse delights. But the maner of defence which he vseth must be noted: for hee doeth not say that the woman had done well, as if hee would haue the same done dayly: but that which shee had done once, hee sayth was acceptable to God, for that there was iust cause why it should be so done. Therefore, though Christ desired not the vse of oyntment, yet in respect of the circumstance, this annoynting pleased him. Whereby we gather that some particular deedes, are sometime accepted of God, which yet may not be made an example to be followed. And it is not to be doubted but that Mary was moued by a secret motion of the spirit to annoynt Christ, as it is certaine that so oft as the Saintes are called to some extraordinary worke, they are driuen with an vnwoonted motion, least they should attempt any thing but by the direction and gouernement of God. There was no commandement which enioyned Mary to this annoynting, neyther was it needfull that there should haue beene a law set downe for one worke: but because that the heavenly calling is the onely rule of well doing, and that God refuseth what so euer men take in hand of themselues, Mary was gouerned by the motion of the spirit, with a certaine perswasion of faith to performe this dutie to Christ. But this one action of the woman is not onely defended by this answer of Christ, but the godly ioy of all men is heereby defended, who may bee satisfied that they and their workes are approued of God. It commeth oft to passe that godly men are not onely reprobued, but also vniustly condemned openly, who haue their consciences bearing them witnesse that they haue done nothing but by the commandement of God: and in this respect they are accounted proud, if they despising the peruerse iudgements of the world, doe satisfie themselues with the onely allowance of God.

Beccause this is a hard temptation, and it can hardly bee, but that the corrupt consent of many must grieue vs, this doctrine must be noted, that none can at any time be thoroughly encouraged to doe well, except they depend of the onely allowance of God. Therefore Christe doeth heere make the difference of good and euill to his onely pleasure: for when hee sayth that this womans worke was good, which his Disciples had already condemned. hee doth by this speach reprove the rashnesse of men, which iudge as they list. Wee therefore being armed with this defence, must learne to neglecte what rumours so euer are spread abroade of vs in the worlde: so that we know that which men condemne to be approued of God. So Esayas, 50. 7. being oppressed with the slanders of the wicked, calleth GOD to witnesse, so Paule appealeth to his iudgement, 1. Corinthians 4. 4. Therefore let vs learne to regarde the iudgementes of menne no further, then that by our example they may be taught to obey GOD: and when as the worlde shall with a greate clamour rise vpe againste vs, let this comfote and satisfie vs, that which is accounted euill vpon earth, is pronounced good from heauen.

11. *You haue the poore alwayes with you.* Christ doth not simply defend the annoynting, that wee should follow the same: but declareth that there was a cause wherfore it was acceptable to God. It is conuenient y<sup>e</sup> this shuld be wisely obser-

obserued, least, that together with the Papistes, we should preposterously deuise sumptuous rites for the worshipping of God: for when they heard that Christe would that Mary should anoynt him, they imagined that hee was delighted with incense, waxe candles, magnificall ornaments, and such like pomps. For this cause they had all their glorious ceremonies, and they thought that they could not worship God aright, if they should not lash out into great charges. But Christ doth plainly except heere, that the thing which pleased him to be done once, should not bee accepted of him if it were done afterwards. But when hee sayth that the poore should be alwayes in the world, he distinguisheth betweene the daily worship, which should bee vsed amongst the faithfull, and that extraordinary, which ceased at his ascension into heauen. Would wee bestow our mony well vpon true sacrifices? let vs bestow it vpon the poore. For Christ sayth that he shall not bee alwayes with vs, to bee worshipped with outward pomps. Wee know assuredly and by experience of faith we feele that he is present with vs by spirituall power & grace: but hee is not visibly conuersant amongst vs to receiue earthly honors at our handes. So they are outrageous obstinat, which doe thrust vpon him fantastical charges against his will, and he refusing the same. Also, by that he saith the poore shall be alwayes, wee doe heereby gather that it is not by fortune that many doe want, but by the determinate counsell of God they are left amongst vs, for vs to exercise our charity vpon thē. The sum of this place is this, though the Lord cōmandeth that we & all that we haue, should be dedicated to him, yet hee requireth not any other worship to bee bestowed vpon him, but *that* which is spirituall, which requireth no outward expēces: but rather would that those things should bee bestowed vpon the poore, which of superstition had bene fondly bestowed vpon his worship. *12. shee did it to bury mee.* Christe by these words confirmeth that we said, that the pretious oynment was accepted not for the fauour of it, but onely in respect of the burial: namely, because that by this signe hee would declare that his graue should yeelde forth a pleasant fauour, so as it should breath life and saluation into all the world. Therefore Iohn prayseth Mary, because that shee had reserued that oynment for the day of his buriall. But after that the perfect truth of his figure appeared, and Christ come out of the graue, he did not onely perfume one house but all the world with the comfortable quckening fauour of his death: it were a childlike thing to reiterate that which had neither reason nor profit. *13. Wherefoeuer this gospel shall be preached.* Hee fortelleth that this deede of Mary should be honoured, for the doctrine of the gospel shall be praised. Whereby wee gather that our workes are not valued after the opinion of menne, but by the testimonie of the word of God. And in this hee sayeth, that the memoriall of her shall be renowned throughout the whole worlde, hee doeth by this comparison sharply reprove his disciples: for by the consent of all the people, yea, euen straungers, and such as dwell in the farthest partes of the world, this deede shall be praysed, which these present were so froward to condemne. Christ doth also louingly reprove his disciples, because they thought not so honourably of his kingdome as was meete. But by this sentence is the calling of the Gentiles testified, whereupon our saluation is established. But how the gospel should be preached throughout the worlde, we haue shewed before, Math. 24.

Mathewe 26.

12. Then one of the twelue called Judas Iscariot, went vnto the chief priestes.  
 15. And saide, what will ye giue me, and I wil deliuer him vnto you & they appoynted vnto him thirtie peeces of siluer.  
 16. And from that time he sought oportunitie to betray him.  
 17. Now, on the first day of the feast of vnleavened bread, the Disciples came to Iesus, saying vnto him. where wilt thou that wee prepare for thee to eat the Passeouer?  
 18. And he, said, goe into the Citie to such a manne and say to him, the master saieth, my time is at hand I will keepe the Passeouer as thine house with my disciples.  
 19. And the Disciples did as Iesus had giuen them charg, & made ready the Passeouer.  
 20. So when the euen was come, he sat downe with the twelue.

Marke 14.

10. Then Judas Iscariot, one of the twelue, went away vnto the high priestes, to betray him vnto them,  
 11. And when they heard it, they were glad and promised that they would giue him money: therefore he sought how hee might conueniently betray him.  
 12. Now the first day of vnleavened bread, when they sacrificed v̄ Passeouer, his disciples said vnto him, where wilt thou that we go & prepare, that thou maist eat the Passeouer?  
 13. Then he sent forth two of his disciples, and said vnto them go ye into the Citie, & there shall a man meete you bearing a pitcher of water: follow him.  
 14. And where soeuer hee goeth in, say yee to the goodman of the house the maister saieth, where is the lodginge, where I shall eat the Passeouer with my disciples?  
 15. And he will shew you an ypper chamber, which is larg trimmed and prepared there make it ready for vs:  
 16. So his disciples went forth and came into the citie, and found as he had said vnto the & made ready the passeouer  
 17. And at euen hee came with the twelue.

Luke 22.

3. Then entred Sathan into Iudas, who was called Iscariot & was of the number of the twelue  
 4. And hee went away, and commured with the hie priestes and captaines, how hee might betray him to them.  
 5. So they were glad, and agreed to giue him money.  
 6. And he consented, & sought oportunitie to betray him vnto the, when the people were away  
 7. Then came the day of vnleavened bread, when the passeouer must be sacrificed.  
 8. And hee sent Peter and Iohn, saying go, and prepare vs the passeouer, that we may eat it.  
 9. And they said to him, where wilt thou that we prepare it?  
 10. Then he said vnto them, behold, when ye be entred into the citie. there shall a manne meete you, bearing a pitcher of water: followe him into the house that he entresth in,  
 11. And say vnto the goodman of the house, the maister saieth vnto thee, where is the lodging where I shal eat my Passeouer with my disciples?  
 12. Then hee shall shew you a great hie chamber trimmed: there make ready.  
 13. So they went & found as he had saide vnto them, & made ready the Passeouer.  
 14. And when the hour was come, he sat downe & the twelue apostles with him.

The admonition of CHRIST auailed so little for the mouing of the heart of Judas, or for the bettering of him, that hee without regard went presently to make that lewd couenaunt with the enemies. But it is wonderfull and straunge that hee was so amafed, that hee thought hee hadde gotten by the losse of that oymntment a meete excuse for such an offence: then.

then, that being warned by Christes wordes, fei not what he did. The onely mention of the buriall shoulde haue mollyfied a heart as hard as iron: when as thereby it had beene easly gathered, that Christ would offer himselfe in sacrifice for the saluation of mankinde. But wee see in this glasse how blinde wicked couetous desires are, and how effectually they bewitch the minde. Iudas was earnestly bent to steale, hee was hardened by long vse to committe any offence: now because hee sawe no pray comming in from other where, he sticketh not to deliuer to death the Sonne of God, the auethour of life: and though he had a holy admonition to withdraw him, yet he went forward with violence. Wherefore it is not without cause that Lu. doth expressly say, that Satan entered into him, not that he was gouerned by the spirit of God before (for he could not haue beene giuen so to robberies & spoiles, if he had not beene the bondslau of Satan.) but Luke meaneth that he was then wholly deliuered into the possession of Satan, that as a man desperate, he might run forwardes to his own destruction. For though Satan driueth vs not to sinne daily, but raigneth in vs while he carieth vs to a great liberty of sinning: yet he is said then to enter into the reprobate, when the feare of God beeing ouerthrowne, the light of reason put out, and shame shaken off, he possesseth all the senses. But God doth not execute this last kind of vengeance vpon others, but such as are ready ordeined to destruction. Wherefore lette vs learne to repent in time, least our long remaining in hardnesse doe establish the kingdome of Satan in vs: for when we are once caught in this tyranny, there is no measure of madnesse.

It must especially bee noted, that the couetousnesse in Iudas was the cause and fountaine of so great blindnesse. Whereby it appeareth that it was worthily called by Paule, 1. Tim. 6. 10. the roote of all euills. Further it is a vaine thing to demaunde heere, whether Satan entred substantially into Iudas. It is more meete to consider this, how horryble and monstros a thing it is, for menne created after the image of God, and appoynted to bee Temples of the holy Ghost, shoulde not onely bee turned into filthy stables and synckes, but to become accursed dwelling houses for Satan.

17. *The first day of unleaueued bread the Disciples came.* First it is demanded, why that is called the day of vnleaueued bread, which goeth before the killing of the Lambe. For the Law hadde not commanded them to refraine from leauen, vntill they ate the Lambe. But this knotte is easly loosed: namely, for that this note is referred to the day following, as by Marke and Luke it doth euidently appeare. Therefore when as the day of killing and eating the Passeouer was at hand, it beginning at the euening, the Disciples doe aske of Christe, where he would eate the Passeouer. But there doth a harder question arise vpon this, that Christe obserued that rite the day before the whole nation celebrated the publike Passeouer. For Iohn saicth plainly, that the day when he was crucified, was holden of the Iewes for the preparation not of the Sabbath, but of the Passeouer.

Further, they went not into the iudgement hall, least they should defile themselues, because the next day they were to eate the Passeouer. I knowe that many menne doe seeke for shiftes, but they are such as auayle them not. For this cannot bee shifted ouer by any cauelles, they kept not  
 their

their feast on that day whereon they crucified Christe ( for it hadde not been lawfull for them on that day to haue done execution vpon any manne, ) and then they he' de the solemne preparation, that after the buriall of Christ they might eate the Passouer . Nowe it is demaunded how it befell that Christe eate his before . For in this law hee woulde not take vnto himselfe any liberty besides the prescript rule of the law. Some doe imagine that the Iewes deferred the Passouer of purpose that they might destroy Christ . But this deuice is very well confuted by Bucer : yea, and it falleth away of it selfe, it is so vaine. Therefore I doubt not but that Christe obserued the day prescribed by the law, and the Iewes followed some custome receiued now before . First it is without controuersie that Christe was slayne the day before the Sabbath : because that before the Sunne was sette , hee was put with speede into the next sepulcher, because that it was necessary to keepe holy after the euening . But now no manne doubteth but when the Passouer and other feast dayes fell vpon the day before the Sabbath, of an olde custome they were deferred vnto the next day : because that to keepe two dayes holy together were too hard for the people.

The Iewes doe say that this law was giuen presently after the people returned out of the captiuitie of Babylon, and that by an oracle from heauen, least they should seeme to haue altered any of the commandements of God rashly. If that it was the maner then to ioyne two feast dayes together in one ( as the Iewes doe also grant, and as it appeareth by their auncient recordes ) the coniecture is probable enough, that Christe obserued the Passouer the day before the Sabbath, obseruing the day appointed by the law. For we know how diligent and carefull hee was to keepe euery poynt of the lawe. For sith his will was to bee bound to the law, that he might deliuer vs from the yoke of the law, he would not forget to be subiect to this chiefe poynt . Therefore hee had rather omit the vse of the outward ceremony, then to transgresse the cōmandement which God had giuen, and s<sup>t</sup> to bee scorned of the wicked. But it is certaine that the Iewes theselues will not deny, but that it was ordayned by the Rabbins, that so oft as the Passouer fell neere vnto the Sabbath, they should onely keepe holy one day for both. So it followeth that Christ did nothing against the law, though he kept not their common custome.

18. *Goe into the city to such a man:* Matthew noteth out a certaine man : the other two do say that the two disciples were sent as to a straunger. because they had this token giuen them, of a man bearing a pitcher of water. But this diuersitie is easily reconciled. For matthew omitting the myracle, noteth the manne, who was then known to the disciples. For without doubt after they came to the house, they founde some one of their acquaintance.

For Christe also of his owne authority commaunded him that he shoulde prepare a place for him and his , naming himselfe the maister : and hee presently obeyeth . But though hee could haue poynted out the manne by his name , yet hee hadde rather directe his disciples to him by a myracle : that when they shoulde shortly after that see him humbled, yet their fayth by his instruction might be supported. And this was no small confirmation, that in so short a space before his death, he was by so manifest a tokē declared to be God.

that they might know that hee was not drawne to it of necessitie, but that hee yielded to it of his owne free will. And though it may bee that this profited them very little in the very moment of their trouble, yet the remembrance of it afterwardes was profitable. As at this day also it is profitable for vs to know this for auoyding of the office of the crosse, that in christ at the very time of his death appeared the glory of the Godheade together with the infirmitie of the flesh.

*My time is at hand.* Though he celebrated the passouer rightly according to the commaundemēt of the law, yet he seemeth of purpose to alledge this cause, that he might not be accounted ouerthwart. Therefore he sayeth that he hath cause to make haste, so as he could not obserue the vsuall custome: because that he shoulde be called to a greater sacrifice. Yet in the meane season, as we said, he altereth nothing in the ceremony. But he doth thus oft rehearse this, that the time of his death is at hande, that they might know that he doth hast of his owne free will to obey the decree of the father. And where hee ioyneth the shadowish sacrifice with the true, hee doth by this meanes exhort the faythfull to compare with the olde figures, that which hee fulfilled indeede. For this comparison doth not a little set foorth the force and effect of his death. For the Passouer was not giuen to the Iewes onely to this end, that they might remember their olde deliuerance, but that through Christ they should hope for an other to come more to be desired them the former. To this belongeth that saying of Paul, Christ our Passouer is offered, &c. 1. Cor. 5. 7.

13. *The disciples did as Iesus had giuen them charge.* In this that the Disciples doe obey of so ready a minde, is to be noted their frameableness to bee taught. For they might haue doubted, when as they shoulde follow a man vnknowne, whether they shoulde obtaine of the housholder that which their maister commanded them to demaunde, sith they knew that he was not onely despised, but also hated euery where. But they do not doubtfully enquire of the successe, but that they doe willingly obey the commandement. And we must hold this rule, if we desire to try our fayth, that being satisfied by the commaundement onely: we may goe forwarde whether God commandeth, and hoping for the successe which he promiseth, let vs not be too carefull.

20. *When the euen was come, he sate downe.* Not to eat the Passouer, which shoulde bee done standing (as traualers which make hast hauing their shoes on, and the staffe vppe, doe vse to take their meate speedily): but the solemne rite being finished, I interpret it that he sate downe that he might suppe. Therefore the Euangelistes doe say, *the euen was come*: for in the first euening they slew the Lambe, and did eat the flesh thereof rost.

Matth. 26.

Marke 14.

Luke. 22.

21. *And as they did eate, hee sayde, verily I say vnto you, that one of you shall betray me.*

18. *And as they sate at the table, and did eate, Iesus sayde, verely I say vnto you, that one of you shall betray me.*

15. *Then he said vnto them, I haue earnestly desired to eat this passouer with you before I suffer.*

22. *And*19. *Then*16. *For*



22. And they were exceedingly sorrowfull, and began euery one of them to say vnto him, is it I, maister?

23. And he answered & said, he that dippeth his hand with me in the dish, he shall betray me.

24. Surely the Sonne of man goeth his way as it is writtē of him: but woe be to that man by whom the son of man is betrayed: it had beene good for that mā, if he neuer had bin borne.

25. Then Judas, which betrayed him answered, & said, is it I, maister? he sayde vnto him, thou hast sayd it.

19. Then they began to be sorrowful, & to say to him one by one, is it I? and another, is it I?

20. And he answered & said vnto them, it is one of the twelue that dippeth with me in the platter.

21. Truly the Sonne of man goeth his way, as it is written of him, but woe be to that man by whom the sonne of man is betrayed: it hadde beene good for that man, if he had neuer beene borne.

16. For I say vnto you, hence forth I will not eate of it any more, vntill it be fulfilled in the kingdom of God.

And a litle after.

21. Yet behold the hand of hī that betrayeth me, is with me at the table.

22. And truly the Sonne of man goeth as it is appointed: but woe be to that man, by whom he is betrayed.

23. Then they began to enquire among themselues, which of them it should be that should doe that.

21. *Verily I say vnto you.* That he might make the traitorousnes of Judas the more to be detested, he setteth forth the vilenesse of the same by this circumstance, that when he sate together with him at the holy table, he deuised treason. For if a stranger had done this, it might haue been easlyer borne. but now this is a thing strange & incredible, that one of them so neere him should worke this, yea and hauing made and concluded so leuyd a couenant, would thrust him selfe to this holy banquet vnder the pretence of frindship. Therefore Luke vseth this phrase of repugnancie, *yet beholde the hande of him that betrayeth mee*. But though Luke setteth down this saying of Christ after the celebration of his Supper, yet the order of the time cannot be certainly gathered thereby, which wee know was often neglected by the Euangelists. Yet I deny not but that it is probable, that Judas was present, when Christ distributed the signes of his bodie and bloud.

22. *They began euery one of them to say.* I doe not thinke that the Disciples trembled, as men amased doe vse without cause to vexe themselues: but as they abhorre the offence, so they desire to bee cleared from the suspicion of the same. And this is a token of reuerence, that they being so sharply pinched, doe not disdainefully answer their Maister, but euery one referreth himselfe to his iudgment, (as wee must especially seeke for this, to bee cleared of his mouth:) yet enjoying a good conscience, they would freely witnesse, how far they were frō so great an offence. But Christ by his answer doeth neither put them out of this doubt, nor point out the person of Judas, but onely confirmeth that which I sayde euen now, that one of his familiar guesstes was the traytour. And though it was harde for them to bee leste in suspence and doubtfull for a time, that they might exercise themselues to consider the heinousnesse of the offence: yet an other commoditie followed thereof, when they knewe that the Prophesie was fulfilled, Psalme 41. 9. 55. 14. 15. Hee which did eate of my swete bread, hath lifted vpp the heele against mee. Furthermore, by

Iudas.

Judas as the Lordes will was to admonish his children in all ages, not to be dismayed or discouraged for household traytours: for that which he had experience of who was the head of the whole Church must befall to vs which are the members.

24. *Surely the Sonne of manne goeth.* Christe heere taketh away an offence, which might haue grieuouly offended the mindes of the godly. For what is more absurd, then that the Sonne of God should be traiterously betrayed by a disciple, giuen ouer to the pleasure of the enemies, that hee may bee brought to a reproachfull death? But Christ saith that all this could not be but by the will of God. And hee proueth this decree by the testimonie of the scripture, because that which was appoynted, he reuealed beefore by the mouth of his Prophet. Now wee vnderstand whereto Christes woordes doe tend: namely, that the disciples knowing that whatsoeuer is done, is gouerned by the prouidence of God, should not thinke that his life or death was ruled by chance. But the commodity of this doctrine stretcheth further: for the fruit of Christes death is then rightly sanctified to vs, when as it appeareth that hee was not rashly caried to the crosse by menne, but that by the eternall decree of GOD hee was ordeined to bee that sacrifice for the washing away of the sinnes of the worlde. For whence hadde wee our reconciliation, but by Christes appeasing of the father by his obedience. Wherefore let vs alwayes remember the prouidence of God, wherunto Judas himselfe and all the wicked ones (though it bee against their willes, and that they striue against the same) must of necessitie obey. Let this alwayes remaine sure, that Christe therefore suffered, because that God was pleased with such a kinde of pacification: yet Christ dooth not say, that Judas by this pretence was freed from fault: because that hee did nothing but that which God hadde appoynted. For though GOD in his vpriight iudgement appoynted the death of his Sonne to bee the price of our redemption, yet notwithstanding Judas in betraying him procured his iust damnation, because that he was full of treckery and couetousnesse. Further, though God would haue the worlde redeemed, yet this was no cause but that Judas was a wicked traytour. Heereby wee see, though men can do nothing, but y<sup>e</sup> which God appoynteth, yet they are not thereby freed from guiltines, because they are caried headlong to sinne by their wicked affection. For though God by a hidden bridle directeth them to an end vnknowne to them, they mind nothing lesse, then to obey his decrees. These two things seeme nothing agreeable to mans reaso<sup>n</sup>, that god by his prouidence should so gouerne the doings of me<sup>n</sup>, that nothing should be done by his wil & appointmēt, & yet shuld destroy the reprobate, by whō he excuserh his wil. But we see here how christ reconcileth them both together, making Judas subiect to the curse, though this which he wrought against God, was appointed by God. Not that the reaso<sup>n</sup> of Judas shuld properly be called y<sup>e</sup> work of God, but because god turned the reaso<sup>n</sup> of Judas to perfourme his counsel. But I know how many interpreters would auoyd this rock. They do acknowledge y<sup>e</sup> the scripture was fulfilled by this work of Judas, because god by his prophets testified y<sup>e</sup> which he knew before. Therefore that they might mitigate y<sup>e</sup> doctrine, which seemed somewhat too sharp, they set downe the foreknowledge of God in place of his decree. But the holy Ghost doth

doth decide this controuersie farre otherwise : for it doth not onely bring this as the cause of the betraying of Christ, because it was so written, but also because it was so appointed. For where Mat. & Mar. doe alledge the scripture, Lu. bringeth vs straight to that celestiall decree: euē as he teacheth in the Acts, that christ was betrayed not onely by the foreknowledge of God, but of his determinate counsell. And a little after Herod & Pylar with the rest of the wicked did those thinges, which were foreordained by the hand & counsell of God. Whereby it appeareth that they do fondly seeke a shift, which do flie to the naked and bare fore knowledge. *It were good.* By this word wee are taught how horrible a vengeance doth remaine for the wicked: for whom it were better that they had neuer bene borne. But this life, though it is transitory and full of innumerable troubles, yet is it an incomparable benefit of God. Againe, we do hereby gather also how detestable their wickednesse is, which doth not onely exstinguish the precious gifts of God and destroy the same but bringeth it to passe, that it were better neuer to haue taste d of the goodnes of God. Yet this clause is worthy to be noted, that *it were good for that manne not to haue bene borne* : For though the estate of Judas shuld be miserable, yet it was good for God that he created him, who appointeth the reprobate for the day of destruction, and doeth also by this meanes set forth his owne glory, as Salomon teacheth. So the secret government of God is defended from all note of suspition, which ruleth the counselles and workes of men, as I touched euen now.

¶ 25. *Then Judas answered.* Though we oft see them which are guilty within the-  
 & lues to tremble & feare, yet to their feare & blinde torments there is a block-  
 kishnes adioyned, so as they do boldly proceed to deny any thing: so that at the  
 length they do thus preuaile by their impudency, that they do discouer their se-  
 cret sin. So Judas when he was insnared in an euill cōscience could not yet hold  
 his peace: the inward tormenter doth so vex him, vntill that with feare & doubt-  
 fulnes he overthroweth him. Also Christ in his answeere sharply reprobuing his  
 blockish boldnes, doth prouoke him to consider the offence which he desired to  
 hide. But his minde being now possessed with a deuilish fury, could not haue any  
 such feeling. But by this example let vs learne, that the wicked by their bad ex-  
 cuses doe nothing els but pull a more speedy iudgement vpon themselves.

Matth. 26.

26. *And as they did eate, Ie-  
 sus tooke the bread: and when  
 he had giuen thanks, he brake  
 it, and gaue it to the disciples,  
 and sayde, take eate: this is  
 my body.*

27. *Also he tooke the cuppe,  
 & when he had giuen thank's,  
 he gaue it them, saying, drink  
 ye all of it.*

28. *For this is my blond of the  
 new testamēt, that is shed for  
 many for the remissio of sins.*

29. I

Marke 14.

22. *And as they did eat, Iesus  
 tooke the bread, and when hee  
 had giuen thanks, he brake it,  
 and gaue it to them, and sayd,  
 take eat, this is my body.*

23. *Also hee tooke the cuppe,  
 & when he had giuen thanks,  
 gaue it to them: and they all  
 dranke of it.*

24. *And hee said vnto them,  
 this is my blond of the new te-  
 stamēt, which is shed for many*

25. *Verily I saye vnto you,*

Luke 22.

17 *And he took the cup, &  
 gaue thanks, & said, take  
 this, & deuide it amōg you*

18. *For I say vnto you, In il-  
 not drink of the fruit of  
 vine, vntill the kingdō of  
 God be come. 19. And he  
 tooke bread, & when hee  
 had giuen thank's he brake  
 it, & gaue it to them say-  
 ing: this is by body, which  
 is giuen for you; do this in  
 remembrance of me.*

20. *Likewise also after sup-*

<p>29. I say vnto you, that I will not drinke hence forth of the fruit of the vine, vntill that day, whē I shal drinke it new with you in my fathers kingdome. 30. And when they hadde song a psalme, they went out into the mount of Olyues.</p>	<p>I will drinke no more of the fruit of the vine, vntill that day I drinke it newe in the kingdome of God.</p> <p>26. And when they had song a psalme, they went out to the mount of Olyues.</p>	<p>per, hee tooke cuppe, saying: this cuppe is the new testamēt, in my blood, which is shed for you.</p>
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Sith Luke maketh mention that Christ tooke the cup twice: first it is to be demanded whether this is a repetition of one and the same thing, (as the Evangelistes do vse sometime to speake of one thing twice) or whether Christ, after he had tasted of the cup once, tooke the same againe the second time. And this latter seemeth to me to be most likely to be true. For wee know that the holy fathers obserued a solenne manner of tasting at their sacrifices. Whereof that was said in the Psal. 116 13. I will take the cup of saluation & call vpon the name of the Lord. So I thinke that Christ dranke at that holy feast according to the auncient manner: because that otherwise it could not be rightly solemnized, & that doeth Luke expressly declare before he commeth to speake of the new mystery, the maner whereof differed from the pascall Lambe. This also was a receiued solenne vse, to giue thanks, as it is expressly sayd at taking of the cup. For I doubt not but that there was prayer at the beginning of Supper, as hee neuer vsed to come to the table without calling vpon God. But now hee would doe the same againe, least he should omitte the ceremony, which as I shewed before was annexed to the holy sacrifice.

26. *As they did eate.* I doe not vnderstand these wordes, as if that this new and farre more excellent banquet should be ioyned to the supper of the Passouer, but rather that the same was first ended. As the same is more plainly declared by Luke, where he sayth, after Christe had supped hee gaue the cuppe. For it were absurde that one & the same mystery should be seuered into diuers times. So I doubt not but that he gaue the cuppe presently after he hadde deuided the bread. And that which Luke doeth specially speake of the cuppe, I doe also extend to the bread. Therefore as they were eating, Christ tooke bread, that he might call them to take part of a new supper. The giuing of thanks was a certaine preparation and entraunce to the consideration of the mysterie. So the supper being ended, they should taste of the holy bread and wine: because that their securitie was first shaken off, that they might bee wholly bent to so high a mysterie. And reason so required that this euident testimonie of the spirituall life shuld be thus distinguished.

*Iesus tooke bread.* It is vncertaine whether the rite, which the Iewes holde at this day, was then also in vse. For the housholder hid vnder his napkin a peece of bread, taken from the whole loafe, that hee might giue to euery one of his family a part of the same. But because this is a tradition of men, established vpon no commandement of God, There is no cause why wee shoulde too curiously labour to seeke out the beginning of the same.

And it may bee that it was deuised afterwarde by the subtilty of Sathanto darken the mysterie of the supper of Christe. But if this ceremonie

nye was then vsed amongst the Iewes, Christ so followed the custeme then receiued, that yet he would lead the minds of his disciples an other way, by changing the vse of the bread to an other end. And this must be holdē without question, that the figures of the law being abolished, Christ instituted here a new Sacrament.

*When he had giuen thanks.* Matthew & Marke doe vse the word of blessing: but whereas Luke in stead thereof dooth vse the woorde, which signifieth giuing of thanks: there is no ambiguity in the sense. And when they in the cup doe utter adde the giuing of thanks, they doe plainly enough interpret their former saying. The folly of the Papistes is so much the more to be scorned at, which doe bless with the signe of the crosse, as if that Christ had vsed exorcisme. But that must be remembre d which I sayd euen now, that this giuing of thanks had relation to a spirituall mystery. For though the faythfull are commaunded to giue thanks to God, because he nourisheth them in this transitory life, yet Christ regardeth not onely this common foode, but bent himselfe to the holy action, to giue thanks to God for the eternall saluation of mankind. For if those meates which go downe into the paunch, should prouoke & stir vs to prayse the fatherly kindnes of God, how much more should the spirituall feeding of our soules, prouoke & inflame vs to be more earnest in this exercise of godlinesse?

*Take yee, eate yee.* Least I become heere too tedious, I will onely briefly touch what manner of thing the institution of the Lorde is, and what it containeth in it, then what the vse of it is, so farre as may be gathered by the Euangelistes. And this appeareth first, that Christ instituted a supper, which the disciples should communicate amongst them. Whereof it followeth that it is a deuilish inuention, that one manne alone seperating himselfe from the rest of the congregation doth priuately deuour the supper himselfe. For what is more disagreeable, then for the bread to be deuided amonge all, and to be deuoured of one alone? I therefore though the Papistes should brag that they haue the substance of the supper of the Lord in their Masses, yet indeed it appeareth, that as many as doe celebrate priuate Masses, so many bulwarkes are sette vpp by the deuill for the ouerthrowing of the supper of Christe. By the same wordes wee are taught what manner of oblation was offered by Christ at the Supper. Hee commaundeth his disciples to take. Therefore it is hee onely which offereth. Therefore that imagination of the Papistes, that they offer Christ in the supper, proceedeth from a contrary authour. And certainly this is a meruailous change, that mortall manne, who is commaunded to take the body of Christe, shoulde take vppon him the office to offer vp the same: and so a Priest made of himselfe shoulde offer vnto God his sonne. I goe not presently about to proue with how many sacrileges their faigned oblation doeth abounde: it is sufficient for mee to proue that it is so farre from being any thing like to Christes institution, that it is rather directly contrary to the same.

*This is my body.* They say that the breade was consecrated by these wordes, to bee a figure or token of the fleshe of Christe, I doe not disallowe: so that this woorde bee rightly and truly vnderstande. So the bread which was ordayned to nourish the body, Christe doeth chuse and sacrifice

to an other vse, that it may begin to be a spirituall meate . And this is that alteration and chaunge , whereof the auncient wryters of the Church doe make mention . But yet it must be noted, that the bread is not consecrated by whispering and breathing ouer it, but by the euident doctrine of fayth. And truly it is a magicall inchauntment, when the consecration is directed to the dead element : for the bread is not made a figure of the body of Christe to it selfe, but to vs. In summe, the consecration is nothiuge else, but a solemne testimony to vs, whereby the Lord appoynteth an earthly & corruptible figure for a spirituall vse, which cannot be, except that his commaundement and promise be openly declared for the edifying of fayth. Whereby it appeareth againe howe wickedly this mylterie is prophaned. by the Papistes by their secret whispering and breathing.

If that Christe doth consecrate the bread, when hee telleth vs that it is his body, there is no chaunge of substance to be imagined: but onely to be noted an alteration of the vse . If that the world had not beene now a long time bewitched by the subtilty of the deuill, so that the monstrous opinion of transubstantiation being once brought in, it will admitte at this day no light of true interpretation of these wordes, it shoulde bee in vaine to stand longer in searching out the sense. Chr ite sayeth, the breade is his body. Hee speaketh of the Sacrament. But it must of necessity be confessed, that the Sacrament consisteth of a visibler signe, whereunto the thing signified is conioyned, which is the truth of the same. And this also is well knowne of olde, that the signe is often called by the name of the thing signified. Wherefore no man that is but meanely exercised in the scriptures will deny but that this Sacramentall phrase of speech must be taken metonymically, that is the one for the other. I omit the generall figures, which are read euery where in the Scripture. I doe onely say this, that so oft as the outward signe is sayde to be that, which it doth represent, all men doe consent that it is by the figure Metonymia Where baptisme is called the lauar of regeneration, Tit. 3. 5. where the rocke, which yeilded water to the fathers in the wildernesse, is called Christ, 1. Cor. 10. 4. where a Doue is called the holy Ghost, Iohn, 1. 32. No manne will deny, but that the figures are called by the name of the thinges, which they signifie. Therefore how commeth it to passe, that they which regard the wordes of the Lorde, will not suffer that, which is common to all the Sacraments to be applyed to the Supper? But they will haue the simple and the litterall sense . Then why doeth not the same rule hold in all the Sacraments? Certainly except they will grant that the rocke was substantially Christ, the obiection is but weake, wherewith they vrge vs. If we interpret it, that the bread is called the body, because it is a figure of the body, they pretend that the whole doctrine of the scripture is ouerthrowne. Neither haue wee forged now of late this rule for this maner of speech: but all men doe imbrace the same, as deliuered by Augustine from the authority of the auncient fathers, that the names of spirituall things are improperly ascribed to the signes: and all the places of scripture should be so expounded, where there is mention made of the Sacramentes. Sith wee doe then holde a generall rule receiued euery where, to what purpose doe they make such outcries, as at a strange matter not heard of before?

But let those masked men cry as they list; this shall be accepted of men that are wise and modest, that there is a sacramentall fourme of speaking in these wordes of Christ. Whereof it followeth, that the bread, because it is the figure of the body of Christ, is called the body. But there are two kindes of men, which doe arise against vs, the Papistes being bewitched with their Transubstantion, deny that there is any bread, because that there remaineth onely a shewe without the substance. But Paule refuteth their fancy, affirming the bread which wee breake to be the communion of the body of Christ, 1. Corint. 10. 16. Then the very nature of the Sacrament abhorreth this their devise: for that it cannot remaine perfect, if there should not be a true and perfect outward signe. For howe shall we learne that our soules are fedde with the flesh of Christe, if there were not very bread set before our eyes but a vaine shew? Further, what will they say of the other signe? For Christ sayd not, this is my blood, but *This cuppe is*. Therefore by their rule, not onely the wine, but also the substance whereof the Cuppe was made shoulde necessarily bee transubstantiated into blood. Now that which is set downe by Mattheue, *I will not henceforth drinke of the fruit of the vine*. doth euidently declare, that it was wine, which he deliuerd to be drunke. Therefor the folly of the Papistes is plainly confuted euery way. But there are others, which doe reiect the figure, and presently as frantike men they doe receiue the same. The bread, according to their opinions, is truly & properly the body. For they account not of transubstantiation, as a matter without all colour of reason. But when they are demaunded, whether the bread and wine be Christ; they doe answer that the bread is therefore called the body. because that vnder this and with this it is receiued. And by this answer it is easie to gather, that the name of the body is vnproperly transferred to the bread, whiche is the signe of it. And it is meruaile, sith these menne doe so oft say, that Christe spake this in respect of the sacramentall vnion, that they doe not marke what they say, For what maner of sacramentall vnion is there of the thing signified and of the signe? Is it not because the Lord by the secret power of his spirit performeth that which hee promiseth? So these latter masters of the letter are no lesse to be derided then the Papistes,

Hytherto I haue deliuered the simple exposition of the words of the Lord: now it is to be added, that there is no vaine nor idle signe sette beefore vs, but that they are made indeede partakers of the body and blood, which by faith doe take hold of this promise. For the Lord shoulde in vaine commaund his disciples to eate the bread, affirming it to be his body, if the effect shoulde not truly answer the figure. Neither is this in question amongst vs, whether that Christ doth truly or onely significatiuely offer himselfe vnto vs in the Supper. For though wee doe see nothing there but bread, yet hee doth neither deceiue nor mocke vs, who feedeth our soules with his owne flesh. Therefore the true eating of the flesh of Christe is not onely shewed in signe, but it is also deliuered in very deede. But it is woorth the labour to obserue heere three things, least that whiche is spirituall, should bee myxed with the signe: next, least CHRIST should bee sought vpon the earth, or in earthly elementes: thirdly, least there shoulde bee imagined another maner of eating, then that whiche by the secret power of the spirit inspireth into vs the life of Christe,

but we obtaine him by no other meane, but by faith alone. First (as I sayd) except wee will ouerthrow all, there must be a distinction betweene the signe and the thing signified. Neither can there be any profit had by the Sacrament, except that according to the rudenes of our capacity it lead vs from the beholding of the earthly element to the heavenly mystery. So that whosoever shall not discerneth the body of Christ from the bread, and the bloud from the wine, shall neuer vnderstand what the supper meaneth, or to what end the faithfull should vse these signes. Afterward let that lawfull meane of seeking of Christ follow, let not our mindes rest vpon the earth, but ascend on high to the celestiall glory, where hee dwelleth. For the body of Christe is not so clothed with life, which is vncorrupt, as that it should cast away the proper nature whereof it followeth that it is finite. And now hee is ascended aboue the heauens, least wee should hold any grosse imagination of his being vpon the earth. And surely if this mystery bee heavenly, there is nothing more preposterous, then to draue him to the earth, who rather calleth vs vp to him. The last which I sayd is to be noted, is the kinde of eating. For it must not bee dreamed that his substance should naturally descend into our soules: but wee doe eat his flesh, when wee doe receiue life by the same. For the portion or likenesse of bread with fleshe must be kept, whereby we are taught that our soules are so fed with the flesh of Christ, as our bodies receiue strength by bread. The fleshe of Christ is therefore a spirituall nourishment: and it doeth therefore giue life, because that the holy Ghost doth powre into vs the life, which is in it. And though that there is a diuersitie betweene the eating of the flesh of Christ, and to beleue in him: yet it is evidently knowne that none can feede vpon Christ otherwise then by faith, because that the very eating is an effect of faith.

29. *I say vnto you.* Mattheue and Marke doe adde this sentence to the holy Supper, after that Christe had giuen the signe of his bloude in the cuppe. Whereof some doe gather, that Luke doeth sette downe the same matter heere, which he rehearsed a little after. But this knot is easily loosed: because that it maketh little for the matter, when Christ should speake this. For the Euangelistes doe onely apply themselues in this place to shewe that the Disciples were admonished as well of the approaching of the death of their maister, as of the new and heavenly life. For the nearer th at the houre of death was at hand, the more they were to be strengthened, least they should altogether fall away. Further, when as his minde was in the holy supper to set his death before their eyes, as in a glasse, it is not without cause, that he telleth them againe, that hee doth now depart out of the world. But because that it was a sorrowfull message, hee presently addeth this comfort: that there is no cause why they should feare death, for that a better life doth follow it, as if hee should haue sayd: Now I do hast to death, but so that I may passe thence to the blessed immortality, neyther will I liue alone in the kingdome of God, but I will haue you fellowes with me of the same life.

So wee doe see howe hee leadeth his Disciples by the hande to the crosse, and listeth them vppe from thence to the hope of the resurrection. As it was meete for them to bee directed to the death of Christe, that they might ascend



ascend by the same ladder vpp into heauen : so now since that Christ dyed and is receiued into heauen, it is meete that wee from the beeholding of the crosse shoulde bee lead into heauen, that there may bee an vnion made betweene death and recouery of life . And hee promisseth that they shall be gloryfied together with himselfe, as it appeareth plainly in these wordes, *vntill that I shall drinke it new with you.* And that obiection whiche some doe make, that meate and drinke doe not agree with the kingdome of G O D is friuolous : for Christ hath no other meaning, then that his disciples shoulde presently want his company, and that hee shoulde care no more with them, vntill they shoulde meete together in heauen . Further, when as the society of that life shoulde bee described, which needeth not the helps of meate and drinke, he saith that there shall then be a new kinde of drinking. By which word we are taught, that he spake allegorically. Therefore in Luke he saith simply, *vntill the kingdome of God be come.*

In summe, Christ commendeth vnto vs the fruit and effect of the redemption, which hee purchased by his death. Where some doe thinke that this was fulfilled, when as the Lorde eate with his disciples after his resurrection, it is farre from his minde. For when as that was an estate betweene the course of the mortall life and the marke of the life celestiall, the kingdome of God was not as then reuealed : and therefore he sayd vnto Mary, touch me not : for I haue not yet ascended to the father. Further, the Disciples were not yet entred into the kingdome of God, that as partakers of the same glory, they might drinke that newe wine with Christ.

And where wee read that Christe dranke after his resurrection, when yet hee hadde sayde hee woulde not, vntill the Disciples were gathered into the kingdome of God : the shewe of repugnancy is easily answered. For he doth not precisely speake of meate and drinke, but of the fellowshippe of this present life . Also wee knowe that Christe did not drinke at that time, that hee might eyther strengthen himselfe by those meates, or to eate with his Disciples for company : but onely that by proouing of his resurrection (whereof they were as yet doubtfull) hee myght lift vpp their mindes on high. Therefore let vs bee contented with this naturall sense, that the Lorde promisseth his disciples, when he yet liued as a mortall man amongst them vppon the earth, that they shoulde afterwarde be companions with him of the blessed and immortal life.

LV. 19. *Which is giuen for you.* The othertwo Euangelistes doe omitte this clause, which yet is not in vaine. For therefore is the bread now become the flesh of Christ to vs, because that our saluation was once purchased by the same. And as the flesh crucified doth profit none, but them which eate the same by faith : so againe it were a colde manner of eating, and almost to no purpose, but in respecte of the sacrifice once offered. Therefore whosoeuer desireth to bee nourished by the flesh of Christe, let him consider the same offered vppon the Crosse, that it might bee the price of our reconciliation with G O D, But that whiche Mathewe and Marke doe not speake of in the bread, they doe expresse in the Cuppe : namely, that the blood shoulde bee shedde for the forgiveness of sinnes : and this clause must bee referred to them both . There-

fore that we may be fedde rightly with the flesh of Christe, wee must beholde his offering vp in sacrifice: for it was meete that hee shoulde bee once giuen in sacrifice for vs, that he might be daily giuen vnto vs.

*M A T. 27. Drink ye all of this.* Because it was the purpose of Christe to tie our faith wholly vnto himselfe, that we should not seeke for any thing with out him, by these two tokens he declareth that our life is shutte vp in him. For the nourishment and mayntenaunce of life, this body needeth both meat and drinke. Christ, that he might reach that hee alone is altogether sufficient to performe all the partes of saluation, attributeth this vnto himselfe, that hee is in steede both of meat and drinke. Wherein his wonderfull kindenes appeareth, that he willingly to prouide for our faith, should so submitte himselfe to the rudenesse of our flesh. So much the more detestable is the sacrilegious boldnesse of the Pope, who doubted not to breake this sacred bande. We heare that the Sonne of God together by two pledges declared the fullnesse of life, which hee bestoweth vpon his. By what law hath a mortall man libertie to pull a sunder those thinges, whiche were ioyned together by God? Further, in that the Lord dooth purposely commaund all menne to drinke of this cuppe, whether should this sacriledge banish it from his Church. Wee read that he sayd simply of the bread, that they should take it. Why doth hee by name commaund all to drinke, and Marke saith exprefly, that they all dranke, but that the faithfull should take heede of any wicked innouation? Yet the Pope was not afraide of this seuerer commaundement, but that hee durst change and violate the law established by the Lorde. For hee hath forbidden all the people the vse of the Cuppe.

And that he might proue that he hadde reason to rob them of the same, hee pretendeth that it is sufficient to haue one kinde: because the one dooth so attend vpon the other, that the blood is ioyned with the flesh. As though it were not lawfull vnder the same pretence to abolish the whole Sacrament, because that CHRIST could likewise make vs partakeres of himselfe without any outwarde helpe. But these childish cauillations are no helpe to his vngodlynesse: for there is not a greater absurdity, then that the faithfull shoulde willingly want, or shoulde suffer themselves to bee deprived of those helpes, whiche the Lorde hath giuen them: and therefore nothing canne lesse bee borne with, then this vngodly reating of this mysterye.

28. *This is my blood.* I haue shewed before, that when it is sayd that the blood should be shedde for *forgiuenes of sinnes*, that we are directed by these wordes to the sacrifice of the death of Christe, without the memory whereof the Supper is neuer celebrated rightly. Neither can the faithfull soules be otherwise satisfied but so farre forth as they hope that God is well pleased with them. But vnder the name of *many*, he meaneth not a part of the world onely, but all mankind. For he opposeth many to one, as if he should haue sayd, that he should be the redeemer not of one man, but y he should dye to deliuer many from the guiltines of the curse. Neither is it to be doubted but that the will of Christ was speaking to a few, to make his doctrine common vnto many. Yet it is to be noted with all, that in Luke hee speaking to his disciples by name, exhorteth all the faiths.

faithfull to apply the shedding of the blood to their vse. Therefore when wee come to the holy table, we must not only haue this generall thought in our mind that the world is redeemed with the blood of Christe, but let euery man thinke with himselfe that his owne sinnes are washed away. *Of the new testament.* Luke and Paul vse an other phrase, *A new testament in blood*: the sense yet is one: because this couenant is sanctified, confirmed, and made effectually by no other meanes, then by the spiritual drinking of his blood. But hereby it is easie to gather how foolishly superstitious the Papistes & such like become when they so greedily doe snatch at words. For though they should burst, this exposition of the holy Ghost cannot be reiected, that the cup should be called blood, because it is a testament in blood. And the same reason is of the bread. Whereof it followeth that it should bee called the body, because it is a testament in the bodie. There is no cause now why they should strue to haue the simple words of christ beleued, and to shut the eares against forren expositions, it is Christe himselfe that speaketh, whom they shall not refuse to be a fit interpreter of his own word. But he declareth plainly he calleth the bread his body for no other cause, but because he maketh an eternall couenant with vs, that by his sacrifice once offered, we might now be feasted and fed spiritually. Further, here are two things worthy to be noted. For by the word Testament or Couenant we doe gather that there is a promise included in the holy supper. Whereby their errour is confuted, which deny faith to be holpen, nourished, strengthened & increased by the sacraments. For there is alwayes a mutuall relation betweene the couenant of God and the faith of men. By the epithite *new* his will was to teach, that the old figures doe now end, that they might giue place to the euerlasting & eternall couenant. There is therefore a direct opposition betweene this mysterie & the shadowes of the law. Whereby it appeareth how much our estate is better then that of the fathers, for that since the sacrifice was offered vpon the crosse wee doe enjoy the whole and perfect truth.

M A R. 26. *When they had sung a Psalm.* Our three Euangelistes doe omit those diuine sermons, which our Sauour made, as Iohn reporteth as wel in the house as in his iourney. For as we saide otherwhere, their purpose was rather to sette downe the hystorie of things done, then the doctrine. They doe onely note this, that he went willingly to that place, whether Iudas was to come, that wee might know that he so dispensed the moments of that time, that willingly hee might meete with him that should betray him.

Mathew. 26.

31. Then saide Iesus vnto them all ye shall bee offended by me this night: for it is written, I will smite the shepheard, & the sheepe of the stocke shall be scattered.

32. But after I am risen againe, I wil goe before you into Galile.

33. But

Marke 14

27. Then Iesus saide vnto them all yee shall be offended by me this night: for it is written: I wil smite the shepheard, & the sheepe shall be scattered,

28. But after that I am risen, I wyl goe into Galile before you.

29. And Peter said vnto him

XX 4 although

Luke. 22.

31. And the Lord saide: Simon Simon: behold, Sathan hath desired you, to winnow you as wheat.

32. But I haue praied for thee, that thy fayth faile not: therefore when thou art conuerted, strengthen thy brethren.

33. And

33. But Peter answered and sayd vnto him, though that all men should be offended by the yet will I neuer be offended.

34. Iesus said vnto him verely I say vnto thee, that this night before the cocke crowe thou shalt denye me thrise.

35. Peter said vnto him though I should die with thee, yet will I not deny thee. Likewise also said at the disciples.

although all men should be offended, yet would not I.

30. Then Iesus saide vnto him verely I say vnto thee, this day euen in this night before the cocke crowe twice thou shalt deny me thrise.

31. But he said more earnestly, if I should die with thee, I will not deny thee, likewise also sayd they all.

33. And he saide vnto him, Lord I am ready to goe with thee into prison, & to death.

34. But hee said, I tell thee, Peter, the cocke shall not crowe this day before thou hast thrise denied that thou knowest me.

31. *All yee.* That which Mathew and Marke doe extend together to all the Disciples, Luke sayeth that it was spoken to Peter alone. And though the speech was common to all, yet it is probable that Christ spake vnto them in the person of one, who both was to be warned aboue the rest, and also had need of singular comfort, least after his denyall of Christ, he should be altogether overwhelmed with dispayre.

L V. 31. *Behold Satan* The other two doe more briefly and simply reporte that the disciples were forewarned of their fall. But the doctrine may be more plentifully gathered out of Lukes words. For Christ doth not onely speak historically of the trouble that was to come, but he expressly declareth that they should haue a conflict with Satan, & withall he promiseth the victory. And this admonition is very profitable, as ofte as any trouble commeth vppon vs, that we should set before our eies the sleights of Satan, euen as Paule to the Ephe. 6. 12 teacheth that wee wrestle not with flesh and bloud, but with spirituall powers, &c. The meaning therefore of the wordes is this. When as you shall shortly see me overwhelmed, know you that Satan is furnished with these weapons to overthrow you, and he taketh this as a fit occasion for the weakening of your faith. And therefore I said that this doctrine is profitable, because that it often befalleth through our vnadvisednes that we are circumvented, while we neglect those temptations, whereof we should be afraid, if we considered them to be the fiery dartes of so mighty and strong an enemy. And though he speaketh now of that most bitter contention, wherewith the disciples were once assaulted almost to the extinguishing of their faith, yet his doctrine extendeth further as that Satan goeth about dayly, seeking his pray. And when he is carryed with so outrageous a desire to destroy vs, it were very absurd that we should be slouthfull and carelesse. Therefore let vs prepare our selues before the extremity of the battail appeare: for we know that Satan desireth our destruction, and he doth subtilly & diligently seeke al meanes to hurt vs. And when we shall come to the conflict let vs know that al temptations whence soeuer they come, were forged in the shop of that enemy.

The similytude of winowing doth not properly agree in euery pointe: for we haue in another place seene the G O S P E L L compared to a sanne, or a siue, wherewith Wheate is cleansed from the Chaffe: but here.

here it significth simply to winew, or violently to shake : because the Apostles at the death of Christ, were hardlier shaken then they were wont. This therefore is to be noted, because that nothing pleaseth Sathã lesse, then the cleansing of the faithfull. But though he tosseth them to an other end, yet it is rightly said: that euen as wheat in the fanne, they are shaken and cast hither and thither. Yea, wee shall see a little after , that it fell out somewhat worse with the Disciples. And this is the meaning of the woordes of the Lorde, which are set downe by Matthew and Marke. *All yee shall be offended by me.* For they doe declare that they should not onely be stricken, but almost ouerthrowne: because that the reproachfull handling of Christ should also discourage them. For whereas it had bene their duties to goe forward with their maister, euen to the crosse, they are drawne backe with feare. So their owne infirmity is set before them, to the end, that with praying & sighing they might flee to the sacred sanctuary of God.

**M A T. 31.** *For it is written.* With this Propheisie hee encourageth them to passe ouer this offence: because God ceaseth not to acknowledge them for sheepe, which for a time are scattered hither and thither. For after the prophet hath spoken of the restitution of the Church , least the extreame calamities which were now at hande, shoulde driue the mindes of the godly into desperation, hee affirmeth, that though the gouernement being confused and ouerturned , there shoulde bee a sorrowfull and miserable dispersion , yet the grace of God should be the conquerour. And though almost all the interpreters doe restraine this place of Zachari 13.7. to the person of Christ alone, yet I doe apply it further, as if it hadde bene sayde, there shoulde bee no more gouernement, whereby the people should be preferued in safety: because the shepherds should be taken from them. For I doubt not but that the Lorde ment all that time, when after the tyranny of Antiochus the Church being spoyled of good pastours, lay waste . For the Lorde then suffered the sworde to goe through with a fearefull liberty, which, the shepherdes being ouer throwne, miserably troubled the estate of the people. Yet this scattering hindered not the Lorde, but that at the length with his outstretched arme hee woulde gather his owne sheepe together . But though the Prophet doeth generally declare that the Church shoulde bee spoyled of shepherdes, yet this doth truely and properly belong to Christ. For when hee was the chiefe of all shepherdes, of whome onely the safety of the Church depended, he being dead, all hope might seeme to bee taken away. And this temptation was extreame, that the redeemer, who was the spirite and life of the people shoulde sodainely be caryed to death, when he had begunne to gather the flocke of God together. And so much the more notable was the grace of God, when as the remnant of the flocke was wonderfully recovered againe out of that confusion and destruction. Wee see therefore that Christ applyed this testimony very aptly, least this scattering nowe at hand, should terrifie the disciples aboue measure: & yet that they knowing their owne infirmities, shoulde repose themselues vppon their pastour. This therefore is the fence, you thinke because you haue not tryed your owne weakenes, that you are valiant and stronge enough : but shortly after it shall appeare that Zachariah foretolde the truth : the shepherd shoulde bee slayne , and the sheepe shuld be scattered abroad: but in the meane season let the promise which is

added, recreate and comfort you, that he will gather the dispersed sheepe home to himselfe. And this place doeth teach that no vnity is safe, but that which keepeth the sheepe together vnder Christes shepheards staffe.

32. *After that I shall rise againe.* Hee doeth more evidently expresse here, that which I touched euen now, that the disciples stricken with feare, shoulde for a little time be as sheepe dispersed and going astray, so that yet againe they should be called backe to the sheepfold. For Christ doth not simply say that hee shall rise againe: but promisseth that he will be their guide, and adopteth them to be his companions as if they had stooode sounde: and that they may haue the more assurance, he doth before appoynt the place, whether hee will gather them together againe: as if he should haue sayde, I will gather you that are scattered againe to Ierusalem.

33. *Peter answered.* Though Peter dissembleth not, but speaketh of a sincere affection: yet because that with a vaine confidence of his owne strength hee is carried into a sonde bragge, he is worthily reprooued by Christe, and shortly after, hee is grieuouly punished for his rashnesse. So the successe doth declare that Peter promised more then he was able to performe, because that he had not made sufficient trial of himselfe. Hereby also it is better perceiued how blockish a thing it is for man to bee drunke with trust in himselfe, in that he being againe admonished by the sonne of God of his weakenes, and hee addeth an oath, so that he yeeldeth not, neither forsaketh any thing of his vaine opinion, but that he proceedeth with greater boldnes, to puffe vp those lofty and bragging motions. Yet it is demanded, whether Peter might not hope for that which he promisseth of himselfe: and also whether he trusting in the promise of Christ might not promise this of himselfe. I answer that the promise which Christ made before to his disciples of the spirit of inuincible fortitude, belongeth to that time of renewing, which followed the resurrection. Therefore because they were not yet endued with the heauenly power, Peter trusting in himselfe, went beyond the boundes of fayth. And hee greatly offended two wayes: for he preuenting the time, rashly promised for himselfe, and reposed not himselfe in the promise of the Lorde. Secondly, with closed eyes hee passing by his owne infirmities, doeth rather securely then valiantly, promise more of himselfe, then reason would require. This therefore is to be noted, that euery manne beeing mindefull of his owne infirmity, should flee to the assistance of the holy ghost: then that no manne should be so bolde to take more vpon him, then the Lord promisseth. And the faythfull ought so to come prepared to the battell, as that not doubting nor mistrusting the successe of the victory, they shuld courageously resist feare: for fearefulnesse and too much doubtfulnessse, is a signe of distrust. But on the other side, blockishnesse must be auoided, which both driueth away all care, and puffeth vp the mindes with pride, and quencherh the desire of praying. This meane is notably set downe by Paule to the Phil. 2. 12. when he commandeth vs to make an end of our saluation with feare and trembling, because it is GOD which woorketh in vs both to will and to doe. For of the one side he prouoketh thē that are humbled, to seeke helpe other where: yet againe, least this course shoulde make vs slouthfull, hee exhorteth vs to behaue our selues boldly. Therefore, so ofte as any temptation doeth assault

vs: first let vs remember our infirmity, that wee being altogether ouerthrowne, may learne from other where, to seeke for that which is wanting in vs: then let vs remember the grace which is offered vs, which may put vs out of doubt. For they which forget their owne infirmity, without calling vpon God, doe imagine themselues to be strong, doe as rash souldiours, which rashly doe runne to the wars: & when they haue breathed out their surceiting, they thinke vpon nothing else but flight. And it is maruell that the rest of the Disciples, after that Peter was reprobud, doe yet fall into the same rashnes: whereby it appeareth how little acquainted they were with themselues. By the which example we are taught not to be so bold to attempt any thing further then the hand of God doth leade vs. because that nothing is more transitorie, or will soon vanish, then an inconsiderate zeale. The disciples saw nothing to be more vile and absurd, then to forsake their maister. Therefore they doe iustly detest that offence. but without assurance of hope of the promise, and neglecting prayers, they doe flie in vaine to boast of that constancie which was none.

Mathew

Marke

Luke 22.

35. And he sayd vnto them, when I sent you without bagge, and scrippe, and shooes: lacked yee anythyng? And they sayd: Nothing.

36 Then he sayd to them. But nowe hee that hath a bagge let him take it and likewise a scrippe: and he that hath none let him sell his coate, and buy a sword.

37. For I say vnto you, that yet the same which is wrytten, must bee perfourmed in mee: euen wyth the wicked was he numbred: for doublesse those thinges which are wrytten of me, haue an ende.

38. And they sayd, Lord: behold here are two swordes. And he said vnto them: It is enough.

All Christes speech tendeth to this purpose, that he had as yet spared his disciples, and had not laid more trouble vpon them, then they were apt for. And he commendeth the ease of the former time, that they might the more willingly prepare themselves to a sharper warfare. For to what end hath he yet kept these simple yong nouices far out of the shor & reach of the darts: but that in this case they somewhat gathering courage & strength, might be prepared to the battile. It is therefore as much as if he should haue said, your estate hath yet bin easie and pleasant, for my will was as children to nourish you tenderly, now the full time is at hand, wherein I will exercise you as men. Yet the diuerity reacheth further which the diuerity of the two times doth here set downe: for if without prouision when matters were so quiet, as they might haue prouided for themselves, they wanted nothing when they went about their office: nowe much more in the tumult and heate, the care of victuall beeing cast aside, it behoerth them to hast whether necessitie calleth them. And though Christ doth here especially remember what hee would doe with his 12. disciples, yet withall he declareth, that while we are yet yonglinges and weake in faith, we shall haue so long time truce giuen vs, vntil we grow vp to be men therefore they do very euill, which do vse and apply their ease to delightes, which doe weaken the strength of faith.

But

But let vs not doubt but that Christ at this day hath regarde of vs, so as he will not thrust forward younglings, and them that are vnmeete for the warre, but before he fendeth them forth to the conflictē, hee furnisheth them with weapons, and with power.

36. *Nowe hee that hath a bagge.* Hee doeth figuratiuely declare that great troubles and most sharpe assaults are at hand, euen as if a captaine meaning to bring forth his soldours into the fight, should cry an alarme. And he commiandeth that all other cares being sette aside, they should apply themselues to nothing but to the warre, no, that they shoulde not so muche as thinke of their victuall. For hee teacheth (as the maner is in extreeme dangers) that all things should be solde to the bagge and the scrippe, that they might defend themselues with weapons. But hee doeth not call them to the ourward battaile, but onely vnder the similitude of going to the warres, he declareth how hard conflicts of temptations they shoulde endure, & how grieuous assaults of spirituall troubles they shoulde beare. Also, that they might the more willingly repose themselues vpon the prouidence of God: first, as it is sayde, hee biddeth them remember, that God had a care of them, so that when they went empty and naked, carying no victuall with them, yet he prouided for them. Such and so conuenient a helpe of God should make thē which haue had experiēce of the same, neuerto doubt againe, but that hee will helpe in what so euer they shall neede.

37. *That yet the same which is written.* The force is in this abuerbe *Yet*, because that Christ declareth that he hath not done all things appertaining to his office, vntill that hee be numbred with the wicked and vngodly, as one of their company. But lest the vilenesse of the acte to much amase them, he alleageth the prophesie of Isaiahs, out of the chap. 53, 12. which of a certainty cannot be otherwise expounded then of the Messiahs. Now sith it is sayd there, that he shoulde bee accounted amongst the wicked, it became not the faithfull to bee troubled at that sight (though it was cruell) much lesse to bee alienated from Christ, who could not otherwise be the redeemer, but by taking the reproofe and shame of a wicked manne vpon him. For there is no apter a remedy for the raking away of offence, when any absurditie doeth terrifie vs, then if wee acknowledge it to bee the pleasure of God, and nothing is done rashly, nor without good cause, which is done by his appoyntment: especially where the same was spoken long before, which appeareth by the successe of the same. Therefore, when the disciples were to hope for such a redeemer as God had promised in time past, and the Prophet Isaiahs had testified, that he should beare the punishment vpon him, that he might deliuer vs from guiltinesse: this should suffice for the appeasing of the horrour, that the disciples shoulde not make lesse account of Christ.

Therefore hee addeth, that *those things which appertained to him, haue an end*: signifying that nothing was spoken in vaine by the Prophets. For this phrase vsed by the Greeks, signifieth to be perfourmed, or to be brought to effect. Now when the successe doth proue whatsoeuer the Prophets haue spokē, this should rather auaille for the confirmation of our faith, thē to make vs afraide or doubt. And though by this one argumēt christ doth strengthē & comfort the disciples, because ¶ all the prophesies should be perfourmed: yet the counsell it selfe of the pur-



purpose of God, containeth in it no small matter of comfort: namely, that christ became subiect to the damnation which wee all had deserued, and was accounted amongst the wicked, that he might offer vs which are wicked, & ouerwhelmed with finnes, as righteous to the father. For hee of are wee counted pure and free from finnes before God, because that a lambe pure and free from all spot, supplied our place, as shall be againe declared in the next chapter.

38. *Lord, behold here are two swordes.* Truly, this was a vile and a beastly rudenesse, that the disciples so oft admonished of bearing the crosse, doe thinke that they should fight with swordes of yron. Further it is vncertaine whether they say that they haue two swordes, as if they were well furnished against the enemies: or whether they complained that they wanted weapons. This is euident that they were so blockish, that they thought not of the spirituall enemy. But that the Canonists doe hereof gather, that their horned bishops haue both the iurisdictiones, it is not onely a filthy allegory, but a vile scoffe when with they abuse the word of God. And it was meet that the bondslaues of Antichrist should fall to this madnes, that openly with sacrilegious contempt they should tread vnder feete the holy oracles of God.

Mathew. 26.

36. Then went Iesus with them into a place, which is called Gethsemane, and saide vnto his disciples: Sit ye here while I goe and pray yonder. 37. And he tooke Peter, & the two sonnes of Zebedeus, and began to waxe sorrowfull, & grievously troubled. 38. Then said Iesus vnto them: My soule is very heauy euē vnto death: tary yee heere & watch with me.

39. So he went a little further and fell on his face, and prayed sayinge. O my Father, if it bee possible, let this cup passe from mee: neuerthelesse, not as I will, but as thou wilt.

40. After he came to the disciples, and found them asleepe, and sayd to Peter: What could ye not watch with me one hour

41. Watch and pray that yee enter not into temptation: the spirit in deed is ready, but the flesh is weake.

42. Againe, he went away the second

Marke 14

32. After they came into a place named Gethsemane: then he said to his disciples sit ye here, till I haue praied

33. And he tooke with him Peter, and Iames and Iohn & he began to be afraid & in great heauines. 34. And sayd vnto them my soule is very heauie, euen vnto the death: tary here and watch

35. So he went forward a little and fell downe on the ground, & prayed that if it were possible, that the hour might passe from him

36. And he said: Abba, Father, all things are possible vnto thee: take away this cup from me: neuerthelesse not & I will but & thou wilt be done

37. Then he came & found them sleeping & said to Peter Simon, sleepest thou couldest not thou watch one hour

38. Watch ye & pray, that ye enter not into temptation

the

Luke. 22.

39. And he came out, and went as hee was wont to the mount of Olives: and his disciples also followed him.

40. And when he came to the place, hee sayde to them: Pray, least yee fall into temptation.

41. And he gate himselfe from them, about a stones cast, & kneeled down and prayed,

42. Saying: Father if thou wilt, take away this cup from me: neuerthelesse not my will but thine be done.

43. And there appeared an angell from heauen comforting him.

44. But beinge in an agonie, hee praied more earnestly and his sweat was like droppes of bloud, trickeling downe to the ground.

Second time, and praied, saying: *the spirite in deede is ready, but the flesh is weake.*  
 O my Father, if this cup cannot passe away from me, but that I must drinke it, thy will be done,  
 43. And hee came and founde them a sleepe againe: for their eyes were heauie.  
 44. So he left them, and went away againe, & praied the third time, saying the same woordes.  
 39. And againe, he went away and praied, and spake the same woordes.  
 40. And he returned & found them a sleepe againe for their eyes were heauy: neither knewe they what they shoulde aunte.  
 45. And hee rose vp from prayer, and came to his disciples, and found them sleepe for heauinesse.  
 46. And he saide vnto them: Why sleepe yee? rise and pray, leaste yee enter into temptation.

36. Then went Iesus. Luke nameth only the mount of Oliues: Marke and Math. do giue a more speciall note of the place. But Luke setteth downe that which doth more appertaine to the matter, that Christ went thither as hee was wont. Whereby we doe gather that he sought not by his departure secret places wherein he might hide himselfe, but as it were of purpose he offered himselfe to death. Therefore Iohn sayth, that the place was well knowne to him that should betray him, because that Iesus was woont oft to resorte thether. And so his obedience is againe in this place described, because the father had not bin appeased but by his voluntary death.

Sit ye here. Leauing the disciples a far off, he spareth their infirmity, as if that any man seeing extreame perill to be ready to fall vppon him in battaile, shoulde leaue his wife & children in a safe place. But though he would haue them all placed out of danger, yet he brought 3. of them nearer him: and that was a choise flower stronger then the rest. Yet hee tooke them not, for that he thought them able to beare the brunt, but that they might be a testimony of the common falling away of them all.

37. He began to waxe sorrowfull. We haue seene the Lord wrestle with the feare of death before: but because that now he buckleth his hands with the temptation, that ioyning is called beginning of sorrow and of heauines. Whereby wee gather that there is no true triall of strength, but in the present action: for then the weakenes of the flesh which before lay hid, bewrayeth it self, and the innermost affections do lay theselues open. Therefore, though God had already excrucified his Son with some tastes of things to come, yet now by the approaching of death he wounded deeper, & striketh him with an vnwonted feare. Further, because it seemed a thing vnmeet for the diuine glory of Christ, & hee should be so oppressed with feare and sorrow, many interpreters haue carefully applied themselues to seeke for shifts. But their labour was without aduice and to no purpose: for if wee should be ashamed of his feare and sorrow, our redemption should vanish and perish. For Ambrose sayd truely, I doe not onely thinke it a matter not to bee excused, but I neuer haue his godlinesse and maiestie in more admiration: for hee had done the lesse for mee if hee had not borne my affection. Therefore hee sorrowed for mee, who hadde no cause to sorrow for himselfe, and the delight of the eternall Godhead being set aside, he is stricken with the loathsomnes of my infirmity. Therefore I do boldly name sorrow, because I doe set forth the crosse: for hee was not incarnate in shewe, but in truth. And therefore hee shoulde take vpon him the greife, that hee might ouercome and not exclude the sorrowe. For they haue not the commendation of for-

itude, which doe rather beare the woundes which are benumbed, then the greife of them. Thus farre Ambrose.

They which doe imagine the sonne of God to bee free from humane passions, doe not truely and in earnest, acknowledge him to be manne. Therefore, when it is sayde, that the Godhead of Christe rested, as if it were hidde for a time, that by suffering he might fulfill the partes of a Redeemer, is so farre from containge any absurditie in it, that the myltery of our saluation coulde not otherwise bee fulfilled. For Cyrill sayde rightly: That the passion of the Crosse was not willingly suffered of Christe in some sorte, and that hee suffered the same willingly to satisfie the will of the Father, and for our saluation, thou mayest easily learne by his prayer, Father, if it bee possible, let this cuppe passe from me. For in that respect that the word of God is God, and naturally the life it selfe, no manne will doubt that hee feared death any thing at all: but being made fleshe, hee permitted the fleshe, that it should suffer those things which pertained to the same, and therefore as very manne hee feared death nowe present at the doore, and sayeth, Father, if it bee possible lette this cuppe passe from me.: but because it cannot otherwise bee, lette it be, not as I will, but as thou wilt.

Thou seest how that the nature of man euen in Christ himselfe, suffereth the things belonging to it and feareth: but by the word ioyned to the same, hee recouereth that courage meete for God. At the length hee concludeth: Thou seest that in respect of the flesh, the death of Christ was not voluntary. Yet it was voluntary, because that for it according to the will of the father, saluation and life is giuen vnto men. And thus for Cyrill.

Yet it must be distinguished betweene the infirmity of the flesh, which Christ suffered, and ours: as it doeth much differ. For in vs no affection is without sinne: because that all men doe exceede measure and a right moderation: but Christe was so troubled with sorrow and feare, that yet hee murmured not against God: but remained fast to the true rule of temperance: for it is no maruell, when as hee was perfecte and pure from all spot, that the affections which hee shewed were pure and vnspotted, though they shoulde bee witnesses of his humane infirmitie: but from the corrupt nature of men, nothing commeth but that which is defiled and hath dregs. Therefore let this difference be holden, Christ was afrayd and sorrowfull without any spot of sinne: but all our affections are sinfull, because they doe breake out into excesse. Now that kinde of affections is to be noted, when with Christ was tempted. Matthew saith that he was *sorrowfull, and grievously* (or doubtfully) *troubled*. Luke, that he *was in an agony*. Marke addeth, that he *was afraide*. But whence commeth this sorrow and doubtfulness, and feare vpon him, but because that in death he conceiued something more sorrowfull and more horrible, then the seperation of the soule and the bodie? And certainly he died not onely, that hee might goe out of the earth into heaven, but rather, that by taking the curse vpon him, whereto we were subiect, he might set vs free from the same. Therefore he was not simply afraid of death, as it is a departure out of the world, but because the fearefull tribuall seat of god was before his eyes, the iudge himselfe being armed with incōprehensible vengeance: & our sinne the burden wherof was laid vpon him, with their huge waight pressed him downe.

Wherefore it is no meruaile, if the horrible depth of destruction, grieuouſly vexed him with feare and doubtfulneſſe.

38. *My ſoule is very heavy.* Hee maketh them priuy to his ſorrow, that hee might ſhew them to haue a like feeling with him, not that hee knew not their weakeneſſe, but that afterwarde hee might make them the more aſhamed of their ſlouthfulneſſe. Further, this kinde of ſpeech expreſſeth a deadly wound of ſorrow: as if he ſhould haue ſayde, that hee was without life, or halfe dead for ſorrow. So Ionas answereth the Lord, (chapter 4. 9. I am angry euen to the death . Of the which I doe therefore giue warning: becauſe that ſome of the olde wryters ſubtilly entreating of this place, do fondly fantaſie that the ſoule of Chriſt ſhould be ſorrowfull, not in death but onely vnto death. And here wee muſt againe remember the cauſe of ſo great ſorrow. For death of it ſelfe could not haue ſo vexed the minde of the ſonne of God, if he had not felt that he had to doe with the iudgement of God.

39. *So he went a little further.* Wee haue ſeene the Lord other where, that hee might be ſtirred vp to pray with more vehemency, prayed out of the company of men. For out of the ſight of men, wee doe the better gather our ſenſes together, that they may be the better bent to that which we doe. It is not neceſſary ſo oft as we would pray, to flee into back corners: (nay, it is not alwayes expedient) but where ſome great neceſſity vrgeth, becauſe the heate of prayer doth the more freely powre out it ſelfe in a ſolitary place, it is profitable for vs to pray alone. If that the ſon of God neglected not this helpe, it ſhould be more then a madee pride in vs, not to apply the ſame to our uſe. Adde, that where god alone is the iudge, becauſe that ambition is not then to be feared, the faythfull ſoule doeth more familiarly diſcouer it ſelfe, and more ſimply powreth out her prayers, ſighes, cares, feares, hopes & ioyes in the boſome of God. And God permitteth many follies to his children, when they pray alone, which in the ſight of men could not be without oſtentatiō. His geſture alſo, when he falleth down vpon the grounde, doth declare an earneſt zeale in prayer. For though the bowing of the knee was commonly woont to be uſed in prayer as a ſigne of honour and reuerence, yet Chriſt humbly lying vpon the ground, for the greatneſſe of his ſorrow, framed himſelfe to a miſerable behauiour.

*O my father, if it be poſſible .* Some doe ſtrive in vaine, to ſhew that this was no prayer, but onely a complaint. Yet verely, though I doe graunt, that the requeſt was abrupte, yet I doubt not, but that chriſt prayed . Neither is that of force againſt it, that hee deſireth that a thinge impoſſible ſhould be graunted him . For the prayers of the faythfull doe not alwayes flow in one courſe continually vnto the ende: they doe not alwayes keepe an equall temperature, they are not alwayes framed in a diſtinct order: but rather they are intricate and doubtfull, they doe either contend with themſelues, or doe ſtop in the miſt of the courſe: euen as a ſhippe toſſed with ſtormes, though it bendeth to the hauen, yet it cannot alwayes holde a right and equall courſe as in a calme and quiet ſea . That muſt be noted which I ſayde euen now, that Chriſte hadde not ſuch troubleſome afflictions, which might ſhake the pure moderation of his minde as wee haue: but as much as the ſound and vncorrupt nature of manne would beare, hee was ſtricken with feare, and holden with doubtful-

doubtfulnesse, so that he was of necessity enforced amidst such violent streames of temptations, as it were to wauer in his prayers hether and thether. This is the reason why hee praying to auoid death, presently restraineth himselfe, submitting himselfe to the authority of the father, and correcteth and reuoketh that request which had sodainely escaped him. But it is demanded how he could desire to haue the eternall decree of the father broken, whereof he was not ignorant. For though the condition be added: *If it be possible*. yet this seemeth to be absurd, to make the counsell of God changeable. For so it was meete for him to hold, that it could not be that God should reuoke his counsell. But by Marke Christ seemeth to oppose the power of God against his decree. *All things* (sayth he) *are possible to thee*. But the power of God is ill applyed to this, to overthrow his trueth by making him variable and changeable. I answere, it is no absurdity if Christ after the common course of the godly, not looking vpon the counsell of God, should powre the desire wherewith hee was inflamed into the bosome of the father. For the faithfull in making of their prayers doe not alwayes climbe vppe to looke into the secrets of God, or sit at ease to consider what is possible to bee done: but are sometimes caried headlong with the heate of their desires. So in Exod 32. 32. Moses desireth to bee blotted out of the booke of life. So Paule, Rom. 9. 3. desired to bee accursed. Therefore this prayer of Christ was not premeditated, but the power and force of the sorrow wrested this sodaine speech out of him, which hee presently corrected. The same vehemency made him not to remember the heaucnly decree for the present, that hee coule not in the very moment consider that hee was sent of this condition to be the redeemer of mankind: euen as great sorrow doth often blind the eyes, that all thinges can not be remembred at once. In summe, it is no absurditie if in prayers there be not alwayes a present consideration of all thinges, for the keeping of a distinct order. But in that after Marke, which Christ sayth *¶ all things are possible with God*, tend not to this end, as to set his power at controuersie with his vnchangeable trueth and constancie, but because there was no hope (as it vseth to come to passe in thinges that are without hope of recouerie) he throweth himselfe into the power of God. By the word cup or pot, as it is sayd other where, is noted the providence of God, which disposeth to all men a measure of the crosse and of afflictions, euen as the housholder measureth out a parte to every seruant, and deuideth the portions amongst the children. *Neuerthelesse, not as I will*. Wee doe see how Christ restraineth his affection euen at the first, and bringeth himselfe quickly into order. But first heere it may be demanded, howe his will was free from all fault, which yet agreed not with the will of GOD. For if the will of God bee the onely rule of that which is good and right, it followeth that all affections which doe differ from the same, are corrupt. I doe answere, though this is the true right line, to haue all our affections framed to the will of God: yet there is a certaine shew of some euertwart difference, which is not faultie, nor is imputed for sinne: as if any man should desire to see the estate of the Church quiet and flourishing, if hee should desire to haue the children of God freed frō troubles, that all superstitions should be taken away, and the rage of the wicked repressed that they shoulde not hurt. Sith these thinges of themselues are good, the faithfull may rightly desire them

them, though the pleasure of God be otherwise, who will haue his Sonne to raigne amongst enemies, his children to bee exercised vnder the crosse, and the victory of faith and the Gospell to bee made glorious with the contrary assaults of sathan. Wee see how the prayers may be godly, whiche in thewe doe differ from the will of God: because that God would not haue vs alwayes exactly & scrupulously to search what hee shall determine, but he permitteth vs to search from him that whiche is meete for the capacity of our vnderstanding. Yet the question is not throughly answered: For when it was sayd euen now, that all the affections of Christ were rightly ordered, how doth hee now correct himselfe? for hee bringeth his affection so dowae into order, as if hee should haue beene out of order. Truly, that patient moderation whercof I spake, doeth not appeare in his first prayer: for, as much as in him lieth, he refuseth and denieth to execute the office of the mediator. I answer, there was no fault in it, that the terrour of death being set before him, there came with all such a darkenesse, that all other things being set aside, hee brake out to that prayer. Neither is it necessary subtilly here to dispute, whether hee could bee forgetfull of our saluation: for this one thing should suffice vs, when hee brake into this prayer for the auoiding of death, he thought not of the other things which might haue stopped the same. If any man will except that the first motion (whiche should haue beene bridled before it hadde iunne out any further) was not so tempered as it was meete it should: I answer, in the corruption of our nature there cannot be seene the heare of affections with that temperature that was in Christ: but this honour must be giuen to the sonne of God, that we iudge not him by our selues. For all the affections of the flesh doe so burne in vs, that they breake out into a froward stubbornnesse, or at the least they haue some dregges mixed with them. And so Christ was moued both with the sorrow and feare that yet he kept himselfe within measure. Nay, as diuers partes in a song differing amongst themselves, are so farre from hauing any discord, that they do rather make an agreeable and a siveete harmonie: so in Christ there was a notable example of a due proportion betweene the willes of God and menne, how without contrariety and repugnance they doe differ amongst themselves. This place doeth evidently declare that the olde heretikes which were called the Monothelites were too foolish, in that they imagined Christe to be endued with one and the same will. Neither yet as hee was God, willed hee any other thing then the father. Therefore it followeth, & the affections of his human soule were distinguished fro the secret counsel of God. But now, if it was meete that Christ should lead his will prisoner, that he might make it subiect to the wil of God, though it was so wel ordered: how carefully must we keepe vnder the liberty of our affections, which alwaies are both caried without consideration, & headlong, and are filled with frowardnes? If that the spirit of God should gouerne vs, so that we would nothing but that which is agreeable to reason, yet we owe this obediēce to god, to beare with patience that our prayers are not alwaies graunted. For this is the modesty of faith, to graunt to God & he shuld determine otherwise thē we desire. This rule must be especially holden, where we haue not any certaine & special promise that wee aske not any thing but vnder this condicion, that God should fulfill that which he hath determined: which cannot be, but by our resigning

ning of our vowes vnto him. Now it is demaunded what christ profsted by praier. The Apostle to the Heb. chap. 5. 7. saith that hee was heard of his feare: ( for so that place may be expounded, & not as it is commonly read, for his reuerence, ) further, that should not agree if Christ had simply feared death: for he was not deliuered from the same Whereof it followed, that for feare of a greater euill hee was driuen to pray against death. For when he saw the wrath of God set against him, for that he stood at his seat of iudgemēt loaden with the sins of al the world, it was necessary for him to feare at the bottonlesse depth of death. There'ore, though he sustained death, yet because the sorowes of death were loosed (as Peter teacheth, Act. 2. 24.) in the wrastring he went away cōquercour, the Apostle hath good cause to say that he was heard of his feare. Vnlearned men doe here rise vp, & they cry out that it was a thing vnworthy, that Christ should be afrayde of being swallowed vp of death. But I would that they should answere nice, what feare do they thinke it was, that wrong drops of bloud out of christ: for that more tall sweat could neuer haue come but of a fearefull & vnwonted horror. If any man at this day should sweat forth bloud, & that in such abūdance that the drops ranne downe to the ground, it should be an incredible wonder, if this should befall to any mā for feare of death, we would say that he had a faint & a womanish heart. They therefore which deny that Christ prayed that his father should deliuer him out of the gulfe of death, they ascribe a daintines to him, yea vnmeetee for a common man. If any man obiect that the feare which I spake of, shoulde spring of infidelity, the answere is ready, when christ was stricken with the horror of the curse of God, he was so touched with the feeling of the flesh, that the faith remained safe & sound. for the integrity of his nature wrought so, that hee felt without any wounding those temptatiōs which do pierce vs with their stings. In the meane season they do fondly imagin a victory without strife, which would haue him not to seele any temptation. And it is not lawfull to thinke that he dissembled anything when he cōplained of the deadly sorrow of his soule: neither doe the Euangelists lie, in saying that he was sorrowfull and affraide.

40. *And he came to his disciples.* Though hee was neither discharged of his feare, nor set free from his care, yet remitting that paynetull exercise of prayer, he tooke his solace betweene. For there is not such a continuance in prayer required of the faithfull, that they should neuer depart from speaking to God, but they doe rather by the example of Christe continue their prayers, while they holdinge on so longe as their infirmity doeth suffer, and cease for a little time, yet then after a little breathing they doe againe returne to God. It had beene no small comfort in his serrowe to haue his ditciples fellowes & companions with him: but of the contrary it was a sharpe increase of his sorrow to be also forsakē of them. For though he needed not the helpe of any, yet because that he willingly bore our infirmities, & in his agony would especially giue a token of that his humbling whereof Paule maketh mention, Phil. 2. 7. it is no meruell if the sluggishnes of them whome hee hadde chosen for his fellowes added a great and heavy burden to his sorrow. For he doth not expostulate the matter with them dissemblingly, but of the very feeling of the soule he declareth that he is grieved, for that he was forsaken. And they were iustly vpbrayded for the r sluggishnesse, because that in his extreme sorowes, they would not abide to watch the space of one houre.

41. *Watch and pray.* Because the disciples were slouthfull when their master was in danger, they are willed to looke to themselues: that the feeling of their owne trouble might waken them. Therefore Christe declareth, that except they watch and pray, they presently bee ouerwhelmed with temptation: as if he should haue sayde Sith that you are touched with no care of mee, yet haue regard of your selues, for your matter is here in hande: so that if you take not heede, you shall be presently swallowed vpp of temptation: for to enter in to temptation is to fall downe vnder it. And let vs note that here is prescribed the maner how it should be withstoode, not that we should determine with our selues to vse our owne power and witte: but rather that wee acknowledging our owne infirmity, should seeke for detence and strength from the Lord. Therefore our watching without prayer shall auail nothing. *the spirit is ready.* Least hee should daunt his disciples with feare, he doth gently correct their slouthfulness, by giuing them some comfort and matter of good hope. And first he declareth, that though they be willing and ready to doe well, yet they must strue with the infirmity of the flesh, and therefore it shal be alwayes needfull for them to pray. So we see their readines prayfed, least their infirmity should cause them to dispaire, & yet he stirreth them forward to prayers, because they were not yet sufficiently furnished with the strength of the spirit. Wherefore this admonitiō doth properly belong to the faithfull, which being regenerate by the spirit of God, do desire to liue well but they doe as yet labour vnder the infirmity of the flesh: for though the grace of the spirit doth flourish in thē, yet they are weake according to the flesh. But though the disciples onely are foretold of their owne weaknes, yet because the same lighteth vpon all men, which Christ speaketh of them, here is a generall rule to be gathered, that we must diligently watch in prayer: because that the power of the spirit hath not such force in vs, but that wee doe often fall through the infirmity of the flesh, except the Lord by his ayde doe lift & hold vs vp. But there is no cause why we should too doubtfully feare, because there is a certaine remedy set before vs, which is to be sought, neither far off, nor yet in vaine: for Christ doth promise them the victory, which doe apply themselues to prayer, that they may busily shake off the slouthfulness of their owne flesh.

42. *He went away the second time.* Christ seemeth by these words which Mat. reporteth, as it were without feare, more freely & with a mind more set at liberty, to comit himselfe to his father. For he doth no more desire that the cup should passe from him: but passing by that request, he resteth rather vpon this, that hee may obey the counsell of god. But this proceeding is not expressed by Mar say, when he returned the second time, it is said that he rehearsed the same prayers. And certainly I think, that as oft as he prayed, he was driue a with feare & horror to seeke to escape death. Yet it is probable that the second time he was more bent to yeeld obedience to the father, & by the bearing of the first temptatiō, he was the more encouraged with the more boldnes to meete with death. Lu. doth not distinctly report that he prayed at severall times: but onely saith, that being more troubled, that he praied the longer & the more earnestly, as if it had bene a cōtinuall course of prayer. But we know that the Euangelistes sometime omitting the circumstances, do only set down the sum. Therefore where he saith that Christ came in the ende to the disciples, is a setting of that after, which should haue bene before. as also in that other clause, where he declareth that the angel appeared fro heauen, before that he spake of the agony of Christ.



But there is no absurditie in this, that the order is thus inuerted: for that wee might know that the Angell was not sent vnto him in vaine, the necessitie is after set downe. So he doth as it were declare the cause by setting downe the same afterward. And though there is no strength giuen, but onely by the spirite of god yet that letteth not but that God may vse his Angels as ministers. And heereby it may be gathered howe great afflictions the Son of God bore, in that he was driuen to haue the helpe of God set before his eye, for him to see.

43. *Hee found them a sleepe againe: for their eyes were heauie.* This sleepeinesse came neither of sursetting, nor of grosse blockishnesse, nor of too much delight of the flesh, but rather of immoderate sorrowe as Luke declareth. Whereby we doe the beter perceiue, howe our flesh is bent to slouth that the daungers themselves do bring it into a forgetfulnesse of God. So Satan hath on euery side apte and fitte occasion to entrapp vs. For if we feare no aduersitie, hee maketh vs drunke with sleepe. and in feare and sorrow, which should stir vs up to prayer hee ouerwhelmeth our senses, least they should flie vnto God, so men doe flie away euery way, and are estranged from God, vntill hee gather them to hym. The circumstance is also to be noted, that the disciples being so sharply rebuked, should presently almost fall to sleepe againe. This is not spoken of all the company of them, but of the three whom Christ had chosen as his chiefe companions. What then shoulde become of the common sort when this fell out in the chiefe of them. The rehearfall also of the same woordes was no vaine babbling (which Christ before condemned in hypocrites, who by a vaine babbling thinke that they shall obtaine that which they neuer asked sincerely and from the heart) but Christ by his example teacheth, that it is not meet that we should be discouraged or weary of prayer, if that we doe not presently obtaine our requestes, if the assault of temptation doe not extinguish the desire of prayer, but that wee should aske the third time and the fourth, that which God seemed to haue denied.

Mathew 26.

45. Then came hee to his disciples, & said vnto them: Sleepe henceforth, & take your rest: behold the houre is at hand and the sun of man is giuen into the hand of sinners.  
46. Rise lette vs goe: behold he is at hand that betraieih me  
47. And while he yet spake loe Judas one of the twelue came & with him a great multitud with swords and stauers, from the hie priestes and Elders of the people.  
48. Now, hee that betrayed him, hadde giuen them a token say-

Marke 14

41. And hee came the thirde time, and said vnto them. Sleepe henceforth, and take your rest, it is enough, the houre is come: Behold, the Sonne of man is deliuered into the handes of sinners.  
42. Rise vpp: lette vs goe: Loe, he that betraieih me, is at hande.  
43. And immediately, while he yet spake came Judas that was one of the twelue & with him a great multitude with swords & stauers from the hie priestes, and Scribes, and Elders.  
44. And hee that betrayed him hadde giuen them a token, saying whom-

Luke 22.

47. And while hee yet spake: beholde a company, and hee that was called Judas one of the twelue went before them, & came neare vnto Iesus to kisse him.  
48. And Iesus said vnto him: Judas, betraiest thou the Sonne of man with a kisse?  
49. Sleeps

ing, whom so euer I shall kisse, that is hee, lay holde on him.

49. And forthwith he came to Iesus and sayde: GOD saue thee maister, and kisse him:

50. Then Iesus sayd vnto him. Friende: wherefore arte thou come? Then came they & layde handes on Iesus and tooke him.

whome soeuer I shall kisse, he it is: take him & lead him away safely.

45. And as soone as hee was come, he went straight way to him, & sayd: maister, maister. and kisse him.

46. Then they Layed theyr handes on him, and tooke him.

45. *Sleepe hence forth, and take your rest.* It is euident enough that Christ speaketh this ironically: but it must be withall considered, to what ende that maner of speech was vsed, For sith Christe had preuailed nothing by admonishing his disciples, he doth not onely sharply reprove their slouthfulnesse: but hee sayth, though they would be slouthfull, that it shall be no longer safe for them. Therefore the meaning is: because hetherto I haue wasted my wordes amongst you, I will not yet cease to exhort you: but how soeuer I doe suffer you to sleepe, yet your enemies will not allow it you, but they will enforce you to watch whether you will or no. Therefore it is added in Marke. *It is enough*: as if hee should haue sayd, now it is no time to sleepe. And in this maner the Lord doth often chasten the slouthfulnesse of men, that they which were deafe at his wordes, at length should be compeld with troubles to awake. Wherefore let vs learne with speede to giue eare to the wordes of the Lord, least that which hee would drawe vs vnto willingly, should afterward be wrested out of vs, by necessitie.

46. *Rise, let vs goe.* By these wordes he declareth, that after his prayer hee was furnished, with new forces. He was before willing enough to die: but at the very point he had a hard combate with the infirmitie of the flesh, that hee would willingly haue withdrawne himselfe from death, if he might haue had the good leaue of the father. Therefore with praier & teares hee obtayned a newe force fro heauen: not that he wauered at any time for want of power. but because that vnder the infirmitie of the flesh, which he had willingly taken vpon him, his will was doubtfully and with troublesome and hard endeour to labour: that in his owne person he might get vs the victory. But now that trouble being appeased, and the feare subdued, againe that he might offer a sacrifice of free will to the father, he doth not only stay from flight. but doth willingly meete with death.

47. *While he yet spake.* The Euangelistes doe diligently declare that the Lorde foresaw what soeuer befell: whereby it may be certainly gathered, that he was not drawne to death by outward violence, but so farre forth as the wicked executed the secret counsell of God. Therefore, though the disciples had set before their eyes a pitifull sight full of terrour: yet there is offered with all an argument of comfort, wherewith they might comfort themselues, when as the action it selfe declared that nothing was done by fortune, & that which Christ foretold, might direct the to behold the glory of his Godhead. In that there was an armed company sent by the priests, & that they had gotten by entreaty of Pilate a captaine & a band of men, it doth appeare that they were troubled and vexed with a bad conscience, so that they did all thinges fearefully. For to what end should they

they neede so great forces for to take Christ, whom they knew was not defended with any force of weapons? Therefore they made such diligent preparation because that the diuine power of Christ, which by many instructions they were forced to feele, did inwardly torment them, and filled their hearts full of feare: but of the other side their wonderfull madnes shewed it selfe, that they doubted not with the force of weapons to rise against God. 48. *Now hee that betrayed.* I doubt not but this Judas was restrained either with the reuerence of the Lord, or with the shame of his offence, that he durst not openly professe himselfe to be one of the enemies: yea, and that admonition which Marke sayth that he gaue to the souldiours, that they should lead him away warily, was therefore giuen as I doe image, because that he remembered that by very many meanes Christe had heretofore proued his Godhead. But in the meane season his madnes was to be wondred at, either in that his frivolous dissimulation to hide himselfe, when he shoulde come into the sight of the sonne of God, or that hee woulde oppose the witte of men against his great power: but that the wicked are so driuen forward with their owne madnes, that they entangle themselues in their winding and crooked thoughts.

49. *God saue thee maister.* I doubt not but that Judas as one afraid at the perill of his maister, in these words pretended a pitifull affection: therefore Marke expresseth a patheticall repetition, *Maister maister.* For though the maiestie of Christ vrged him, yet the deuill had so bewitched his mind, & he hoped throughly to couer his treason with a kisse and flattering words. Therefore this salutation or acclamation was a pretence of pietie: & I doe iudge the same of the kisse. For though it was an ancient custome amongst the Jewes to entertaine their friends with a kisse: yet because that Judas hadde a little before departed from Christ, he seemeth now as one afraid at that sodaine danger, to giue his maister this last kisse. So in shew of pietie he exceedeth all the rest, while hee seemeth to be hardly drawn frō his maister: in the meane season it appeareth by Christs answere, that he profited nothing by his deceitfull dealings.

50. *Friend, wherefore art thou come?* It is more expressely set downe by Luke, *Judas, dost thou betray the sonne of man with a kisse.* But this reproofe is the more vehement, that he doth wickedly abuse the goodwill of the maister, and the great honor which he had bestowed vpon him to so great treachery. For it is no ironicall speach when Christ calleth him friend: but he obiecteth vnto him his ingratitude, that of a neare freind and companion he is become a traitour, as it was spoken of before in the Psalme 41. and 55. 13. 14. If a stranger hadde done this, it might haue bene borne, but nowe it was my familiar and companion, with whom I ate bread ioyfully, who went into the temple of the Lord with mee, and hath lifted vp his heele against mee. And heere wee doe euidently see, that which I spake of before, with what craft soeuer hypocrites doe couer themselues, and what pretences soeuer they will seeme to make, when they shal appeare before the Lord, their sinnes shall be discovered: yea the greater iudgment shall light vpon them, for that they beeing receiued into the bosome of Christe doe traiterously rise vppe against him: for the name of a *Friende*, as wee sayde, carrieth with it a sharpe reproofe. But vnto this mischeife which Christe once did beare in his owne personne, wee must knowe that the

Church shall be alwayes subiect, that shee shal alwayes nourish traytours in hee owne bosome.

And therefore it is sayd a little beefore: The traitour came, who was one of the twelue: least by such examples we should be troubled aboue measure: for by both the meanes the Lord would trie our faith, while Sathan oppresseth vs and the Church without by open enemies, and within by hypocrites, he forgeth the secret destruction of it. Yet whatsoeuer we are, that are of his disciples, wee are together taught to worship God in sinceritie. For the defections which we doe dayly see, doe prouoke vs both to feare, and to the studie of true godlinesse, as Paul sayth. Who soeuer calleth vpon the name of the Lord, let him depart from iniquitie: wee are all commanded to kisse the sonne of God. Therefore beware that no man doe it traiterously: otherwise it shall be to their great cost, that they were preferred to so great honour.

## Math. 26.

## Marke. 14

## Luke 22

51. And behold, one of them which were with Iesus stretched out his hande, and drewe his sword, & stroke a seruant of the high priest, and smote of his eare

52. Then sayd Iesus vnto him put vp thy sword into his place: for all that take the sword, shall perish with the sword.

53. Either thinkest thou, that I cannot now praye to my Father, & hee wil giue me more then twelue legions of angels?

54. How then should the scriptures be fulfilled, which say that it must be so?

55. The same houre sayd Iesus to the multitude yee be come out as it were against a thief, with swordes and staves to take me: I sate daily teaching in the temple amonge you, and you took me not.

56. But altho this was done, that the Scripture of the Prophetes might be fulfilled. Then all the disciples forsooke him and fled.

47. And one of them that stood by, drewe out a sword, and smote a seruant of the hie prieste, and cutte off his eare.

48. And Iesus answered and sayd vnto them: yee be come out, as vnto a theefe with swordes and staves to take me.

49. I was daily with you, teaching in the temple, and yee took me not: but this is done that the scripture should be fulfilled.

50. Then they all forsooke him and fled.

51. And there followed him a certaine young man, clothed in linnen vpon his bare body, and the younge manne caught him.

52. But hee left his linnen cloth, and fledde from them naked.

49. Now, whē they which were about him, saw what would followe, they sayd vnto him: Lord, shall wee smite thee with the sword?

50. And one of thē smote a seruant of the hie prieste and stroke of hys righte eare.

51. Then Iesus answered them, and sayd: Suffer them thus farre: and hee touched his eare and healed him.

52. Then Iesus said vnto the hie Priestes and captaines of the temple, and the elders which were come to him. Bee yee come out as vnto a thiefe with swordes and staves.

53. When I was daily with you in the Temple, ye stretched not forth the handes against mee: but this is your very houre & the power of darkenesse.

51. Behold one of them. Luke sayth that all the Disciples conspired together to this ende, that they might fight for their maister. Whereby it appeareth, how much

much bolder and readier we are to fight, then to suffer. Wherefore it beho-  
ueth vs wisely to consider what the Lorde shall commaund, and what he shall  
require of euery of vs, least the heate of our zeale doe breake forth out of season  
and measure. And that the disciples are sayde to haue asked Christ, they did  
it not of that minde, that they might obey his commaundement: but by these  
woordes they declared that they were prest and ready to resell the force of the  
enemies. But Peter tarried not vntill that he should be comanded and lycensed  
to strike, but rashly he steppeth forth to vse vnlawfull force. This stoutnes see-  
meth at the first sight to be prayseworthy, that the disciples forgetting their own  
weaknesse, though they were vnequally matched for resistance, yet woulde  
pledge their bodies for their maister, and doubted not to throw themselues in-  
to the certaine daunger of death. For they had rather to die with the Lord then  
themselues to liue and see him ouerwhelmed. But because that they attempt  
more then the calling of God woulde suffer or permit, their rashnesse is iustly  
condemned. Wherefore that the Lorde may be pleased with our doings, let  
vs learne to depende vppon his will, and let not any man moue a finger further  
then he shall be commaunded by him. And therefore it doth especially behoue  
vs diligently to apply our selues to this modesty, because that in steed of a right  
and well ordered zeale, there dooth for the most parte raygne in vs a disorde-  
red rashnesse. The Euangelistes doe in this place conceale Peters name: but  
Iohn declareth, and it dooth shortly after by the text appeare that it was Peter,  
who is heere noted, though his name bee not sette downe. Yet it may bee  
easily gathered by Luke, that hee hadde also other fellowes as hot as himselve:  
for hee doeth not onely speake vnto one, but hee sayeth generally vnto all, *Suf-  
fer them thus farre.*

52. *Put vp thy sword.* Christ in these words confirmeth that commandment  
of the law, wherein priuate men are forbidden the vse of the sworde. And the  
appoyntment of the punishment, which is presently added must especially bee  
noted. For the penalty was not left to be appoynted at the pleasure of men, for  
them thereby to reuenge their owne blood. But God himselve by restrayning vs  
seuerely frō murders, doth declare how deare mankind is vnto him. First there-  
fore he will not be defended by force & might, because that God had forbidden  
to strike in the law. And this is a generall reason, & presently he descendeth to a  
speciall. But here he moueth a question, whether it be neuer lawfull by violence  
to repell vniust violence. For when Peter had to doe with vngodly and wicked  
theeues, hee is yet condemned, because he tooke the sworde. If that in this fact  
an exception of a moderate defence coulde not auaille, Christe seemeth to tye  
all mens handes. But though this question was handled by vs before vppon  
the fift chapter, yet I will now againe in fewe wordes rehearse my iudgement.  
Firste it is meete to distinguish betweene the ciuill court and the court of con-  
science. For if any manne resisteth a theefe, because the lawes doe arme him  
against a common enemy of mankind, he shall not be in daunger of publike pu-  
nishment. So, as oft as it is opposed as a defence against vniust violence, the  
penalty which God commaunded earthly iudges to execute, ceaseth. But the  
simple goodnes of the cause doth not free the conscience from guiltines, except  
there go a pure affection with it. Therefore that a man may rightly and lawfully

defend himselfe, it is necessary for him to put off the heate of anger & hatred, and desire of reuenge and all disordered forces of the minde, that the defence may haue no troublesome thing in it. Because that this is very rare, and befallt scarcely at any time. Christ hath good cause to call his disciples backe to the generall rule, that they should altogether abstaine frō the sword. Furthermore, fanaticall meane doe fondly abuse this testimony, that they might pull the sword from the iudges. They say that it is wicked to strike with the sword: and I doe graunt the same to be true: for it is lawfull for no man to commit murder at his owne pleasur, to bee the authour of murder: but I deny the magistrates to be accounted amongst the common order of men: for they are the ministers of God, by whome hee executeth his owne iudgements. Adde also that Christ by these his woordes doeth expressly giue this power to them. For when he saith, that the murderers shall be put to death, it followeth that the sworde is put into the iudges handes, that they might reuenge the death of them, which are vniustly slaine. It doeth sometimes fall out, that bloody menne are punished by other meanes: yet this is the ordinary way, whereby the Lord woulde haue the cruell fiercenesse of the wicked restrayned, least it should goe vnpunished. Now, where some Canonites dare be sobould as to breake into this impudency, to teach that the sworde was not taken from Peter, but commaunded that he should keepe it vp, vntill opportunity should come for to draw it, hereby we doe perceiue how grossly and vntowardly those dogges doe abuse the word of God.

53. *Thinkest thou that I cannot.* Now followeth that speciall reason, whereof I made mention a little before. For Christ declareth that hee hath at hand a farre better manner of defence and more lawfull, but that the will of the father must be obeyed. For this is the summe, sith that by the eternall counsell of God hee was appoynted for a sacrifice, and the same was witnessed by the Oracles of the scriptures, it must not bee resisted. So the rashnesse of Peter is condemned by an other circumstance, in that he endeuoureth not onely to ouerthrow the heauenly decree, but also to stoppe vppe the way against the redemption of mankind. Not onely Peter doeth draw his sworde vnlawfully, but the disciples were foolish and madde. and they beeing so fewe, and not meete for the wars, should attempt to doe any thing against a band of souldiers and so greata company.

Therefore the Lorde that he might the more euidently reprove their folly, putteth this comparison, if he should seeke for defence for preservation of his life, hee had not onely eleuen Angelles ready, but a great and inuincible army: therefore where as he calleth not the Angelles for helpe, much lesse would he moue a stirre without consideration, where no good were to be hoped for. For it woulde no more auaille to haue the disciples to make a stirre, then if a fewe frogges should make a noyse. But some interpreters doe search heere in vaine, howe Christe coulde obtayne Angelles of his father, by whose decree it was that hee should die. For these things are contrary one to the other, that he should deliuer his sonne naked and vnarmed to death (because it was so necessary and once appoynted) and yet that he might bee moued with prayers to sende him succours.

But

But Christes speech was conditional, that hee had a much better meanes for the defence of his life, if the will of the father were not against it. So all the repugnancy is taken away: for Christ therefore abstained from praying to his father, because that hee was sure of his decree to the contrary. Hereof yet is this profitable doctrine gathered, that they doe iniury to God, whiche doe flie to vnlawfull meanes vnder pretence of necessitie. If any man doth want riches and helpes that are lawfull, he runneth headlong to the wicked counsels and sinfull endeouours: namely because that few doe attend vpon the secret counsel of God which onely should be sufficient to giue vs rest. If we bee in daunger, because the ende appeareth not vnto man, wee imagine this or that, as if there were no Angels in heauen, which the scripture so oft saith was appoynted to watch for our preservation, Heb. 1. 14. And so we doe deprive our selues of their helpe. Whosoener are throwne headlong by their owne vnquietnesse and too much doubtfullnes, that they doe put their hands to remedy their euils by meanes forbidden, it is euident that they doe renounce the prouidence of God.

54. *How then should the scripture be fulfilled.* Christ by this saying declarereth, that he will not attempt to auoyde death, to the which hee knewe that the father called him. Hee had no neede of the Scripture to learne out of them that it was appoynted of God for him then to die. but because that mortall men doe not vnderstand what God hath determined with himselfe, vntill hee shall reueale it by his worde, Christe hauing respecte to his disciples, hath good cause to alledge that testimony, whiche God had giuen of his will. Wee know what euill focuer doth befall vs, to be sent of God: but because wee are doubtfull of the successe, in seeking the remedies which hee alloweth, we doe not arise against his power: but where his will is found, then to rest. But though Christe heere doth onely teach, that hee should patiently suffer death, because that the scriptures doe testifie that it should be: yet the vse of this doctrine reacheth further, namely that the scripture is a fitte bridle for the taming of the stubbornnesse of the flesh. For to this ende doth God shewe vnto vs what his pleasure is, that he might keeke vs in obedience to his will. Therefore Paule attributeth these properties to the scripture, that it may instruct vs to patience, and helpe vs in aduersity, so much as there shall be neede of comfort. Christ after Luke dooth prouue his disciples in fewe wordes, *Suffer henceforth*: but yet hee doth sharply inuey against their boldnes, because they enterprised to enter into a damnable offence, though withall he putteth them in hope of forgiuenes, if their wicked heate being cooled, they shall proceede no further.

LV. 51. *And he touched his eare.* Peter by his sonde zeale had brought a great infamy vpon his master and his doctrine. And it is not to be doubted but that Satan by his subtilty attempted to burden the Gospel with this reproach for euer, as if that Christ had kept cutters and tumultuous companions to make innouations. I doe therefore thinke this to be the cause, why Christ healed this wounde, whiche hee had giuen. But the enemies were horribly and wonderfully astounded, that were nothing moued at the sight of so great a myracle. Yet it is lesse meruaile that they saue not the power of Christ shewed in the person of another, when as they being throwne prostrate by his words, yet ceased not their rage.

This is the spirit of giddines, wherewith Sathan bewitcheth the reprobate, when as they are blinded by the Lord. In that seruant especially who was healed, there appeareth a notable example of vnthankfullnes. For that he was neither ouercome by the diuine power of Christ, that he might repent him of his hardnesse, nor wonne by the benefit of an enemy to become a disciple. For the Moonkes doe fondly imagine that he was healed also in minde, least the works of Christe shoulde haue bene vnperfect: as if that the goodnes of God were not dayly shewed euen vpon the vnworthy.

*MAT. 55.* *As it were against a theefe.* Christ in these words expostulateth with his enemies, which doe execute their enuie vpon him, came furnished with great troupes. For this is the meaning, what neede was it to haue such furniture of weapons against me, as if some theefe were to be taken? For I alwayes liued amongst you vnarmed and peaceably, when I taught in the temple, I might haue bene taken easily without any force of soldiours. But though he complaineth of their malice, because they doe violently runne vpon him, as vpon a seditious man: yet againe he pricketh their cuill conscience, because that with their captaine the traitour, they came vpon him, but fearefully and with many signes of their distrust.

*56.* *But all this was done.* The other two doe report this somewhat otherwise. For that which Matthewe reporteth in his owne person, Marke seemeth to attribute to Christ. Luke also vseth diuerse wordes, *that this shoulde be their houre and their power of darknes:* Yet the counsell of the holy Ghost is certeine, whatsoeuer the wicked imagined, nothing at all was doone without the allowaunce and prouidence of God. For, as it was sayd before, God hath spoken nothing by his Prophetes, but that which hee hadde with himselfe determined. Here therefore we are taught first, though Sathan triumph in his vnbridled lust with all the wicked, yet the hande of God shall alwayes gouerne, so that he will draw them against their willes whether he will. Secondly we are taught, though the wicked doe fulfill, that which is foretold in the Scripture, yet because that God doth not vse them as lawfull ministers, but directeth them by his secret power whether they woulde not, they shall not bee excusable, and when God shall iustly vse their malice, the faulte shall rest vpon themselues. In the meane season let vs note that Christ spake this, that he might take away the offence, which otherwise had not a little troubled the weake, when they should see him vexed so reproachfully. And his purpose was not onely to prouide for his disciples, but also to beate downe the pride of his enemies, least they should triumph as if they had gotten the victory. Therefore he saith in Luke, *that it is their time:* whereby he declareth that the Lord alloweth them this liberty for a short time. *And the power of darknes.* is taken for the deuil, which would againe auail: not a litle for the ouerthrowing of their glory. For howsoeuer they shall lift vp themselues, yet Christe teacheth that they are but the deuilles slaues. Further, when all things are confusedly mixed together, and the deuil by scattering abroad his darknes, doth seeme to ouerthrow the whol order of the world, lette vs knowe that the prouidence of God dooth shine aboue in heauen, so that at the length hee will set in order those things, whiche are nowe disorderd. and therefore lette vs learne to lift vp the eyes of faith to that brightnes. In  
that



that all the disciples are saide to flye, heere againe may be gathered, how much readier they were rashly to fight, then to follow the maister.

**M A R.** 51. *A certaine young man.* Whereof it should come to passe that some should dreame, that this young man should be Iohn, I know not, neyther is it greatly to be regarded: this doth rather appertaine to the matter, to consider to what end Marke should report this hystorie. And I doe thinke that he did it to this ende, that wee might knowe that the wicked went forward tumultuously without shame and modesty (as the cōmon vse is in such lewd attemptes) so that the young men tooke this man, to them a straunger, & suspected of no crime, to that he could scarce escape their handes naked. For it is probable that the young man, of whome mention is made, being a fauourer of Christe, hearing of a tumult in the night, with out his clothes, onely couered with linen, came forth, either that he might discouer their conspiracies, or at the least shew some duety of piety. That certainly which I touched euen now is to bee seene, that the wicked went forwarde with extreame violence, when as they spared not the poore young man, who at that noyse came halte naked out of his bed.

Matth. 26.

Marke 14.

Luke. 22.

57. *And they tooke Iesus, and led him to Caiaphas, the highe priest, where the Scribes and the Elders were assembled.*

58. *And Peter followed him a farre off vnto the high Priestes hall, and went in, and sate with the seruants to see the end.*

59. *Now the high priestes and the elders, & all the whole counsell, sought false witnesse against Iesus to put him to death.*

60. *But they found none, and though many false witnessses came yet founde they none, but at the last came two false witnessses.*

61. *And sayde, this man said, I can destroy the temple of God, and build it in three dayes.*

53. *So they led Iesus away to the high priest, & to him came all the high priestes, and the Elders, and the Scribes.*

54. *And Peter followed him a farre off, euen into the hall of the high priest, and sate with the seruants, and warmed himselfe at the*

*fire. 55. And the hie priestes, & all the counsell sought for witnesse against Iesus, so put him to death but found none.*

56. *For many bare false witnesse against him, but their witnesse agreed not together.*

57. *Then there arose certaine, & bare false witnesse against him, saying, 58. We heard him say, I wil destroy this temple made with handes, and within three dayes I will build another made without handes. 59. But their witnesse yet agreed not together.*

54. *Then tooke they him, and led him, & brought him to the high Priestes house, and Peter followed a farre off,*

Luke holdeth an other manner of course in settinge downe this hystorie, then Matthew and Marke doe. But the diuersity which is betweene them, wee will endeuour to reconcile in place conuenient. In the meane season it is good briefly to touch those thinges, which are woorthy to bee noted in Matthewe and Markes wordes. Firste, that the offence of the Crosse may be.

be taken away, the profit must be considered, which the humbling of christ hath gouden for vs: for so it shall come to passe, that the goodnes of God, which is incomparable, and the efficacy of his grace shall abolish by his brightnesse whatsoever deformity and reprochfulness there shall bee in it: it was a vile thing, according to the flesh, that the sonne of God should bee taken, bound and kept captiue: but when we consider that wee by his bandes are set free from the tyranny of the deuill, and from the guiltines which held vs bound before God, the offence is not onely taken away, whereat our fayth might stumbe, but in steede thereof succedeth the woderfull grace of God, who esteemed so much of our deliuerance, that he deliuered his onely begotten sonne to the wicked to be bound. This also is a notable pledge of the singular loue of god towards vs, in that he spared not him selfe, but willingly tooke the bands vpon his owne flesh, that he might deliuer our soules from bands which are much worse.

57. *They led him to Caiaphas,* Though the greater iurisdiction, as they call it, was taken away from the Iewes, yet there remained some remnauntes of that iudgement, which the lawe gaue to the hie Priest, Deu. 17. 8. so some small correctiō was left, when the meere empire was taken away. For this cause christ was carryed to the hie Priest to be examined: not that the least sentence of iudgement shoulde be giuen against him at that iudgement seate, but that hee being condemned in their iudgement, the Priestes might then carry him before the gouernour Caiaphas, the priest, was otherwise called Iosaphus, who as Iosaphus the hystorigrapher sayeth in his 18. booke, had the hie priesthood giuen him by Valerius Cratus the president of Iudea, when Simon the Sonne of Camithus was remoued from that honour. But his surname is only set downe by the Euangelists, because it may be the same was the more cōmonly knowne, and more renowned. Matthew sayeth that the priestes came together to Caiaphas house, not that they were gathered together novve before Christe was brought thither at midnight: but because the place was appointed, that the message being heard, they might with speede hasten thither very early in the morning: though we saw euen now that some of the priestes were abroad with the souldiers in the night at the taking of Christ. But otherwhere wee haue often scene that the Euangelistes are not so curious as to obserue the order of the time. Certainly in this present place they hadde no other purpose, then to shew that the sonne of God was oppressed by a wicked faction of a whole counsell. And here is a horrible and seareful sight set before our eyes. For there was not at that time in any other place either a temple of God, or a lawfull worship, or a face of a Church then at Hierusalem: the hie priest was a figure of the only mediatour betweene God and men: they which were present with him in the counsell, represented the whole Church of God: yet they all conspire together to extinguish the onely hope of saluation. But because that Dauid had prophesied of the same, as it is set downe in the Psal. 118. 22. That the stone reiected by the builders, yet neuertheless shoulde become the head of the corner: also it was spoken of before by Iesaiah, chap. 8. 14. that the God of hosts shoulde be a stone of offence to all the people of Israell, whereat they should stumbe: it was well foreseene by the Lord, least that such impiety of men should trouble the soules of the saythfull.

59. *They sought for false witnesse.* The Euangelistes in these wordes doe

note, that the priests did mind nothing lesse, then to inquire out the cause, that the matter being well tryed, they might discern what was right. For this was their determination before to destroy christ: now they do only seeke the reason of destroying him. But it cannot be that they should be any place left for equitie, whereas the cause was not knowne before. And in that they gaue not ouer when they found not that, which they hoped for, their blinde obstinacy is the better discerned. Therefore in that blindnes of their rage, the innocency of the sonne of God appeared yet euidently, so that the deuils themselves might know that an innocent went to death. Further, it is to be noted that they are called false witnesses, not which do vtter a lye coined of nothing, but they which doe quarrellingly peruert words well spoken, & doe wrest them to make them to be a crime: and such an example there is here expressly set downe of the ouerthrow and new building of the Temple. Christ had said that when the Temple of his body should be destroyed, he would raise it againe the third day: now the false witnesses do not imagine any new deuise, but they doe depraue his wordes, as if that he should boast of vsing some delusions in building the Temple. But because the quarrell was light, and of no weight, it may hereby be readily gathered, how greatly the Priests & Scribes were blinded with their madnes, who yet without any colour do desire that Christ should die.

Math. 26.

Marke. 14

Luke. 22.

62. Then the chiefe Priest arose & said to him answerest thou nothing? what is thy matter, that these men doe witnesse against thee? 63 But Iesus held his peace, the chiefe priest answered, & sayd to him, I charge thee by the liuing god that thou tel vs if thou bee the Christ the son of god. 64: Iesus said to him, thou hast said it neuertheless I say vnto you hereafter shall ye see the son of man sitting at the right hand of the power of god & come in the clouds of the heauen. 65. Then the hie priest rent his clothes, saying hee hath blasphemed what haue wee any more neede of witnesses? beholde now ye haue heard his blasphemy. 66. What thinke yet they answered & said, he is worthy to die 67. Then spat they in his face & buffeted him, & other smote him with their rods saying, prophesie to vs O christ who is he that smote thee.

60. Then the hie Priest stood vp amongst them, and asked Iesus saying answerest thou nothing? what is the matter that these doe beare witnesse against thee, 61. But he held his peace, & answered nothing, againe the hie Priest asked him and said art thou Christ, the son of the blessed? 62. And Iesus said, I am he, and ye shall see the sonne of man sit at the right hand of the power of God, & come in the clouds of heauen. 63 Then the hie Priest rent his clothes and sayde, what haue wee any more neede of witnesses? 64. Ye haue heard the blasphemy: what thinke ye? And they all condemned him, to be worthy of death. 65. And some began to spit at him, and to couer his face, and to beate him with fistes and to say vnto him, prophesie, and the sergeants smote him with their rods.

63. And the men that held Iesus mocked him, and strooke him. 64. And when they had blindfolded him, they smote him on the face, and asked him saying, prophesie who it is that smote thee? 65. And many other things he blasphemously spake they against him. 66. And as soone as it was day the Elders of the people and the hie priests and the Scribes came together and led him into their counsel, 67. Saying, art thou the Christ? tel vs. And he said vnto them if I tel you you wil not beleuee it. 68. And if also I aske you ye will not aunswere me, nor let me goe, 69. Hereafter shall the sonne of man sit at the right hand of the power of God. 70. Then said they all, art thou then the son of God and hee saide to them, ye say that I am. 71. Then saide they, what neede wee any further witnesses? for we our selues haue heard of his mouth.

62. *Then the cheife priest arose.* It is certaine that Christ held his peace when he was charged by false witnesses, not only because they were vnworthy to be refuted, but because that he did not seeke nowe to bee deliuered, knowing that the houre was come. Yet Caiaphas triumpheth vpon his silence, as if that hee held his peace as one conuicted, as they are wont, which know themselues guilty. But it is great wickednes, that they should charge christ to be faulty: because there be, which doe witnesse against him. For this question, *What doe these men witnesse against thee?* is as much as if he should haue saide, howe commeth it to passe, that these do set against thee, but because that religion compelleth them? For they are not offended against thee without a cause. As if that he were ignorant that they were suborned by fraud: but thus doe the wicked rage without all shame, when they haue power and force with them. But Christe helde his peace againe, not onely beecause it was a vaine obiection, but because that hee being appointed to bee a sacrifice, hadde cast off all care of defending of himselfe.

63. *I charge thee by the liuing God.* The high Priest thought this noe crine to be sufficient to condemne Christ, if he would professe himselfe to be the Christ. But when all men gloried that they hoped to be redeemed by Christ, this was first to be sought, whether hee was so or no. They durst not bee so bold as to say that there was no Christ, by whose hand the people should be deliuered. Iesus commeth forth amongst them with the title of Christ, why do they not attend to the matter it selfe? why doe they not examine the signes, whereby they might haue proceeded to a right iudgement? But because they had once determined to destroy Christ, they are content with this pretence of sacriledge, that hee tooke vpon him the glory of the Godhead. And yet with an oath Caiaphas doth so examine the matter, as if that the same being throughly proued, he had bene readie to giue place, and yet his whole minde is possessed with a peruerse hatred and contempt of Christ: for so is hee blinded with pride and ambition, that they take it for granted, as if the matter were so plaine, that without inquisition of the right, they had iust cause of condemnation in their hand.

It may also be gathered by the words of Caiaphas, that the Messias had this notable name amongst the Iewes, that they would call him the Sonne of God. For he had not any other occasion, then the common maner of speech to stirre him to moue this question. And truely the scripture declared vnto them, that he was as well the sonne of God, as the Sonne of Dauid. And Caiaphas seemeth to vse this Epithite, eyther to feare Christ, or to make him the more to be enuied: as if he should haue sayd, see whether thou art run: for thou canst not say, that thou art Christ, but that thou must withall challenge the name of the sonne of God, wherewith the scripture adorneth him. That in Marke appertaineth to the same purpose, where *Blessed* is vsed for God. For that fained reuerence did more presse Christ, then if he had prophaned the holy name of God.

64. *Thou hast sayde it.* There is an other answere set downe by Luke, wherein Christe reprooueth the malice of the Priestes, because they doe not aske the question, for that they would knowe. *You will not beleene (sayth hee) if I should tellyou:* In the which wordes he declareth, that if hee should proue himselfe to bee the Christe a hundred wayes, yet that hee should so preuayle nothing

nothing amongst the obstinate. For they had not onely heard, but also seene with their eyes the miracles, which though Christ held his peace, shoulde declare his heavenly and diuine power, and also should proclaime him to bee the Redeemer promised in times past. Then is a confession added, which though it be reported by Mathew, in mo words, yet the sense is all one. Therefore Iesus sayth, that hee is the Christ, not that he might thereby escape death, but rather that hee might inflame the rage of his ennemies against him. And because that then in that base estate hee was despised and almost brought to nothing, he foretelleth that at the length in his time he will come with kingly maiestie, that they should feare him as a iudge, whom they cannot abide to acknowledge for the Sauiour. The meaning therefore is, that they were greatly deceiued, if by their present beholding of him, they should iudge what he were. for it behooued him to be humbled and brought almost to nothing, before he should appeare adorned with the ensignes and magnificall glory of his kingdome. Hence also may a profitable doctrine be drawne, which reacheth further. For whence cometh the great securitie, which the wicked is in? whereof become they so forward to rebell, but because the crucified Iesus, is not of any great account amongst them? They are therefore called back to that horrible iudgment, which by their vnensiblenes they shal not escape. And though they scoffe at  $\text{v}$  which is sayd of the comming of Christ, as at a fable, yet the iudge himselfe doeth not in vaine cite them to his iudgement seat, and he commandeth them to bee cited by the preaching of his Gospell, that they may be thereby made the more inexcusable. But this forewarning is for the speciall profite of the faithfull, that now with the eyes of hope they may seeke for Christ in heauen, sitting at the right hand of the father, and may patiently waite vntill he come, and withall be sure that the vngodly doe not in vaine list vppe themselues against him in his absence. for they shall be compelled to see him comming aboue from heauen, whom now they doe not onely despise, but also tread downe in their pride. The metaphor in the word *right hand* should be well knowne: for it is often founde in the scriptures. And Christ is saide to sit at the right hand of the father, because that hee is appoynted cheife king, who shoulde in his name gouerne the world, as if hee held the second seate of honour and empire from him. Christe therefore sitteth at the right hand of the father, because he is his vicar, & this is therefore called the right hand of power, because that God doth nowe by the hand of his sonne execute his power, and will in the last day iudge the world.

65. *Then the high priest rent his clothes.* Hereby we see how those myracles, whereby Christe testified his diuinity profited nothing amongst these wicked men. But it is no maruaile that the sonne of God in the base estate of a seruante should be despised of them, which were touched with no care of the promised saluation: for except they had altogether cast off all feeling of godlines, in their lamentable estate, it was meete for them carefully to waite for the redeemer. Now, when they refuse him offered vnto them without inquirie, do they not as it were extinguish asmuch as in the lieth, all the promises of God? And first the hic priest pronounceth Christ to be a blasphemer, then, they do all subscribe to it. And this renting of clothes doth plainly declare how boldly & wickedly the profain contēners of god do pretend a false zeale. And this was a thing meet for

the high priest, when he heard the name of God reproachfully prophaned none onely to burne within and to be vexed, but to giue an open signe of detestation: but refusing the examination of it, he preposterously faigned the blasphemy of himselfe. Yet in the meane season the faithlesse hypocrite by taking vpon him another persō, doth teach the childre of God, how much they shuld be grieued at blasphemies & by his example hee condemneth the vile sluggishnes of them which are no more moued at the prophaninge of religion, then if they heard iesters to scof at fantasticall trifles, 67. *Then spake they in his face.* Luke hath either inuerted the order of the history, or els the Lord suffered so great reproches twise & the latter seemeth probable to me. Yet I do not doubt that the officers tooke the more courage, the more insolently to spit vpon Christ, & to strike him after they saw that he was appointed to death by y former iudgement of the counsel. But al these reproches tended to this ende, that he shoulde seeme to be nothing lesse like, then to bee the prince of the prophets, who could not keepe himselfe frō blowes, when he had a vaile put ouer him. But the prouidence of God turned this disdainfull dealing to a far other end, for y face of christ defiled with blowes & spitting restoreth that image in vs, which by sin was corrupt and blotted out.

Math. 26.

Mark. 14.

Luke. 22.

69. Peter sate without in the hall, & a maid came to him, saying, thou also wast with Iesus of Galyle.

70. But he denied before the saying, I wot not what thou saist. 71. And when he went out into the porch an other maid saw him, & saide vnto them that were there this man was also with Iesus of Nazaret.

72. And againe he denied with an oath, saying, I know not the man. 73. So after a while came vnto him they that stood by & said vnto Peter, surely thou art also one of these: for euē thy speech bewraieth thee. 74. Then began he to curse himselfe, and to sweare, saying, I knowe not the man, and immediately the cocke crew.

75. Then Peter remembered the words of Iesus which had said vnto him, before the cocke crowe, thou shalt deny me thrise: so he went out & wept bitterly

66. And as Peter was beneath in the hall, there came one of the maides of the high priest. 67. And when shee saw Peter warming himself she looked on him, & sayde, thou wast also with Iesus of Nazaret. 68. But he denied it, saying I know him not neither wot I what thou sayest. Then hee went out into the porch & the cocke crew.

69. Then a maide saw him againe, and began to say to them that stood by: this is one of the. 70. But he denied it againe & anon after they that stood by, said againe to Peter surely thou art one of them for thou art of Galile and thy speech is like.

71. And he began to curse & swear, saying, I know not this man, of whom ye spake. 72. Then the second time the cocke crew, & Peter remembered the word y Iesus had said vnto hī, before the cocke crowe twise, thou shalt deny me thrise, and waying that with himselfe, he wept.

55. And when they had kindled a fire in the mids of the hall and were set downe together, Peter also sat downe among them.

56. And a certeine maid beheld him as he sate by the fire: and hauing wel looked on him said, this man was also with him.

57. But he denied hī saying wot mā I know him not. 58. And after a little while another mā saw hī, & said thou art also of them but Peter said, man I am not.

59. And about the space of an houre after a certeine other affirmed, saying, verely euen this man was with him: for hee is also a Galilean.

60. And Peter said, man, I know not what thou saist. And immediately while he yet spake the cocke crew.

61. Then the Lord turned backe & looked vpon Peter & Peter remembered the wordes of the Lord howe hee had saide vnto him before the cocke crowe, thou shalt deny me thrise.

62. And Peter went out and wept bitterly.

The fall of Peter which is here set downe is a notable spectacle of our infirmity. Againe, in his repentance there is set before vs an example of the goodnes & mercy of God worthy to be remembered. And so the hystory which is reported of this one, containeth doctrine common to the whole church, & that very profitable, partly to teach them: which stand carefully to feare, partly to raise vp the that are false with the hope of forgiuenes. And here is first to be noted, how vnadvisedly Peter did, when he entered into the hie priests hall. It was a point of piety to follow his maister, but sith that he was warned how hee should fall a way, hee should rather lie hid in some corner, least that he shuld cast himselfe into danger of sinning. So it doeth befall oft times, that the faithfull vnder the colour of vertue do cast themselves into temptations. Wherefore let vs pray to the Lord, that he would keepe vs in with the bridle of his spirit, least that wee going out of our calling, shoulde presently be punished. We must also pray vnto him so oft as we do enterprife to doe any thing, that hee would not suffer vs to faint in the midit of our labours, or in the beginning of our worke: but that hee would strengthen vs from heauen vnto the end. The feeling of our infirmities shoulde be no cause to make vs slouthfull: but it should restrain our rashnes frō attempting any thing about our calling: and also to stir vs vp to prayers, that God, who hath given the gift to begin well, would also giue the grace of perseuerance.

69. *A maid came to him.* Here wee see that there is no neede of any great conflict, nor of many bands of men, or deuices to ouerthrow a man: for who-soeuer is not vpholden by the hand of God, shall by and by fall at euery small blast, or at the noyse of the falling of a leafe. Certainly Peter hadde as great courage as any of vs, and euen now hee had shewed a strange token of a stout minde (though in a preposterous boldnesse:) yet hee tarrieth not vntill hee shoulde bee drawne before the iudgement seate of the hie Priest, or vntill the enemies by force should threaten death: but scared with the voyce of a damsel, he forth with denieth his maister. And, but late he seemed to himselfe to bee a soldiour inuincible euen to death. Therefore let vs remember that our forces are so far from being able to beare, that they fall away at the onely shadow of a battell. But so the Lord doth pay a iust reward for our faithlesnes, when he vnarmeth vs, & weakeneth vs, so that we shal be afraid of nothing, after we haue cast away his feare. For if the perfect feare of God had flourished in the heart of Peter, he had been a fortres inuincible. but now being naked and vnarmed feareth when he is yet far frō danger. 70 *He denied before them all.* This circumstance maketh the fault the greater, that Peter was not afraid to deny his maister before so great a company of witnesses. And the holy Ghost would of purpose note this, that the very sight of me might encourage vs to hold the confession of faith. For if wee deny Christe before weakelings, because they being shaken by our example, do wax faint, we do as much as in vs lieth, delstroy so many soules: but if before the wicked cōtemners of God & enemies of the Gospell, wee defraude Christe of the testimony due vnto him, we doe make his holy name to be scorned of all men. To be short, as a bold and free confession doeth strengthen all the godly, and maketh all vnbeleeuers ashamed: so the falling away draweth with it a publike ruine to faith, and a reproach to sound doctrine in the Church, Therefore the higher place that anye manne is in, the more diligently hee

must take heede to himselfe: for he cannot fall from his estate, but that hee shall doe the more harme. Further, the manner of denyall, which is here set downe, doeth euidently declare that the miserable sophisters do auaille nothing by their ambiguous and shifing answers, if they bee at any time called to yeeld a reckoning of their faith. Peter doth not expressely abiure the whole doctrine of the gospell: he only denieth that he knew the man: but because that he doth indirectly bury the light of redemption offered vnder the person of Christe, hee is condemned of vile and filthy treachery. He had heard the Lord say but a little before, that confession of sayth was a sacrifice acceptable to God. Therefore the denyall cannot be excused, which defraudeth God of his lawfull worshippe, & Christ of his honour. Therefore let vs learne that the leauing of the simple & free confession of the sayth, is a defrauding him of his lawfull testimony.

71. *Another maide saw him* By Marks words it may rather be gathered, that it was the same maide: he doth not certainly expresse any other besides the former: yet there is noe repugnancy in it: for it is probable that that which one had spoken, flew abroad through all their mouthes, so that as the first should speake of it to many, & oft, so others withall came forth to confirme that iudgement and to spread it further. And Iohn reporteth that the question was not demanded the second time by a maide, but of a multitude of men. Whereby it appeareth that the speach which came from the damsel, was take vp by the men which stood by, & they assaulted Peter. There is an other difference betweene Marke and the other three: for hee maketh mention of the crowing of the cock twise, but the other do say that the cock then crew, when that Peter had denyed the Lord thrise. But this vnloosing of the knot is not heard, for Marke reporteth nothinge contrary to the hystory of the others: but that that which they doe passe ouer in silence, he deliuereth more plainely: I do thinke that Christ said to Peter, before the cock crow, that he ment such a crowing as contained many courses doubled in it. For the cockes do not only crow once, but they do often iterate their crowings: yet that is called but one cockes crowing, which is done at one watch. Therefore Mat. Luke & Iohn do say that Peter denyed the Lord thrise before the end of the cockes crowing: Marke doth more distinctly set downe one circumstance: namely that in so short space of time Peter was drawne to deny him thrise, and being warned by the first crowing, hee repented not. Further, we will not say, that there is contrariety betweene prophane wryters, if some one shoulde rehearse those matters, which are left vntouched by others. Therefore though that which is reported by Marke doth differ, yet it is not repugnant to the others. And this is worthy to be noted, that Peter after he could not escape with a simple deniall, hee doubleth that offence by putting an oath to it: also a little after, when he is more vehemently vrged, hee fallerh to cursing: whereby we doe gather that after a sinner doth once fall, he is then caried to worse & worse. So they which doe begin at small sinnes, doe after runne headlong into most filthy and heynous offences, which they doe at the first abhorre. And this is the iust vengeance of God, after wee are deprived of the helpe of the holy Ghost, to grant Sathan liberty to vse his tyranny ouer vs, so that we being wholly tyed & bound vnto him, he may cast vs hither and thither. And that doth especially fall out in the deniall of the sayth: for where any manne for feare of the

crosse



Crosse doth turne away from the pure profession of the Gospell, if he seemeth not yet to haue satisfied the enemies, hee runneth on further: and that which he durst not confesse sincerely, hee doth without any coverings altogether abjure. Then is this also to bee obserued, that Peter fell thrise almost in a moment: for heereby it appeareth how slippery and ready wee are to fall, as oft as Satan vtgeth vs: and truely there will bee no measure of falling, except the Lord by his outstretched hand shall holde vs backe. After that the force of the grace of the spirit was quenched in Peter, as any man that came by him hadde asked him of Christ, he was ready to make a hundred, yea, a thousand denials. Therefore though it was most filthy for him to fall thrise, yet the Lord spared him, by restraining the tongues of his enemies, least they shoulde moue moe troubles. So also it is necessary at this day, that hee shoulde bridle Sathan, least hee should ouerwhelme vs with innumerable tentations. For though hee ceaseth not to beate vs with many engines, yet if the Lorde, prouiding for our infirmitie, should not beate backe the force of his fury, wee should haue to striue with an vnmeasurable heape of tentations. Therefore wee haue great cause to prayse in this behalfe the mercy of the Lord, in that he suffereth not our enemy to haue scarce the hundred part of his pleasure of vs.

74. *Then he began to curse.* By this third denial the infidelity of Peter towards his maister breaketh vp into a great heape. For not satisfied with swearing he leapeth ouer to cursing, wherein he yeeldeth both his body and soule to destruction. For hee prayeth that the curse of God may light vpon him, if hee knewe Christe. And this is as much, as if hee should haue sayd, let me come to an euill end, if I haue any thing to doe with the saluation of God. Wherein the goodnes of Christ is so much the more to bee had in admiration, for curing his disciple raised from so deadly a ruine. But this place dooth teach that it is not blasphemy against the spirit, if any man through the infirmity of the flesh should fall, though hee should deny the knowne truth. Peter truely had hearde by the mouth of the Lord how detestable a treachery it is to deny him before me: and how horrible a vengeance doth remaine for them before God and his Angelles, who for a slouthfull feare of the crosse doe forsake the confession of the faith: for he had a little before preferred and not in vaine, death or any torment before the denial of Christ. Therefore now wittingly and beeing before admonished, he casteth himselfe headlong, yet after he obtaineth forgiuenes. Whereof it followeth that he sinned of infirmity and not of an incurable malice. For hee woulde willingly haue yeelded vnto Christe that duty of piety due vnto him, if the sparkes of right affection had not bene quenched by feare.

75. *And Peter remembred.* At the crowing of the cocke CHRIST also looked vpon him, as Luke witnesseth. For hee hadde first despised the crowing of the cocke, as wee haue hearde out of Marke. Therefore it was meete that Christe shoulde looke backe vpon him, that hee might come againe vnto himselfe. And euery one of vs doe prouue the same to bee true in our selues: For which of vs doth not carelesly passe by with deafe cares, I doe not say diuerse and manifold songes of birdes (which yet doe stirre vs to the glorifying of GOD: ) but the woorde of God, whiche dooth euidently and plainly resound vnto vs in the doctrine of the lawe and the Gospell: And

our mindes are possessed with such a brutish blockishnes not onely one day, but perpetually, vntill hee shall vouchsafe to looke vpon vs, who alone conuerteth the harts of men. Yet it is worth the labour to note that it was no common manner of looking: (for he had looked before vpon Iudas, who yet became nothing the better thereby) but in looking vpon Peter, hee ioyned the secret efficacy of the spirit with his eyes, and so with the beames of his grace he pearced into his heart. Wherefor let vs know as oft as any mā shal fal, he cānot begin to repent except the Lord looke vpon him. *He wept bitterly.* It is likely to be true that Peter went out for feare, for he durst not weepe before witnesses: wherein hee yet againe shewed his infirmity, Whereby we doe gather that he deserued not forgiuenes by satisfaction, but obtained the same of the fatherly fauour of God. And by this example wee are taught, though our repentance should halt, yet to hope well, because that God despiseth not a weake repentance so that it be sincere. In the meane while Peters secret teares doe witness his true repentance before God and the Angelles: for being withdrawne from the eyes of menne, hee doth set before him G O D and the Angels: and so these teares doe flow out of the innermost affection of the heart. The which is therefore to be noted, because that we doe see many which doe shedde teares very plentifully, so long as men doe looke vpon them, whose eyes in secret doe waxe dry. Further, it is not to be doubted but that ambition and hypocrisie doe cause many to shedde teares, which powre forth none, for feare of Gods iudgement. Yet it is demanded whether true repentaunce requireth teares. I doe answere, the faithfull doe oft with dry eyes mourne vnto the Lord, and confesse their fault, that they may obtaine forgiuenes: but in hainous offences they are too too blockish & slouthfull, whiche are not wounded with sorrow and heauines, and are not ashamed euen to powre forth teares. Therefore the scripture after it findeth men guilty of sinnes, exhorteth them to sackcloth and ashes.

## Matth. 27.

1. When the morning was come all the chiefe Priests, & the Elders of the people tooke counsell against Iesus, to put him to death.  
 2. And led him away bound, and deliuered him vnto Pontius Pylate, the gouernour.  
 3. Then, when Iudas, which betraied him sawe he he was condemned he repented himself & brought againe the thirty peeces of siluer to the chiefe Priestes and Elders.  
 4. Saying, I haue sinned, betraying innocent blood But they said, what is that to vs? looke thou to it.  
 5. And when he had cast downe the siluer peeces in the Temple, he departed & went out, & hang-ed himselfe  
 6. And the chiefe Priestes tooke he siluer peeces, and said, it is not lawfull for vs to put them into the treasure, because it is the price of blood.  
 7. And they tooke counsell and bought with them a potters field, for the buriall of straungers.

8. Where-

## Marke. 15.

1. And anō in the dawninge hee his Priests held a counsell with the Elders, and the Scribes, and he whole counsell & bound Iesus & led him away and deliuered him to Pylate

## Luke. 23.

1. Then the whole multitude of them arose, and led him vnto Pilate.

8. Wherefore that field is called the field of blood  
vntill this day.

9. (Then was fulfilled that which was spoken by Ie-  
remias the Prophet saying: and they tooke thirty siluer  
peece the price of him that was valued, whom they of  
the children of Israel valued.

10. And they gaue them for the potters field, as the  
Lord appointed me.)

1. When the morning was come. When as the chiefe priestes with his coun-  
sell had examined Christe before about midnight, at the length at the rising of  
the sunne they doe determine to bring him before the gouernour. And there-  
in they doe obserue the forme of iudgement, least their hast should be suspected,  
if they shoulde run to Pilate before the time, as in tumults they vse to doe. Yet  
it is probable, sith that Christ was brought from their counsel, that they hadde  
quickly consulted, and appoynted without any long delay what they would doe.  
For it was said before, that what time Christe came out from them, he should  
meete with Peter: namely, after the cockes crowing, and when it was nowe  
neere day. Wherefore the Euangelistes doe not meane that they were remoued  
out of their place but they do onely report that in the dawning of the day Christ  
was iudged by them to death, neither slackted they any time in their bold execu-  
ting of their wickednes, But that Luke sayd before, *that they were gathered in the  
morning*. must not be expounded of their beginning, but of the last action which  
is added afterwards: as if he should haue sayd, after the day appeared, because  
the Lord had confessed himselfe to be the son of God, they gaue their sentence  
of putting him to death. If they had had liberty to put to death, such was their  
fury, that they all woulde haue laid outragious handes vpon him: but because  
that Pilate had the authority of the iudgements of death, they are enforced to  
descend to his iudgement seat: they onely doe seeke to catch him in a snare in  
their former iudgement. For the stoning of Stephen fell out seditiously, as whē  
things are in an uproare. But it was meete that the sonne of God should in so-  
lemne maner bee condemned of an earthly iudge, that hee might blot out our  
guiltines in heauen. 3. Then Iudas seeing. Mat. doth not by this aduerbe note  
any certeine poynt of time: for shortly after hee addeth, that Iudas because hee  
saw the hie priests refuse the price of treason, did cast the same into the Temple.  
But they came the next way out of Caiaphas house into the iudgement hall, &  
there they staid vntill Christ was condemned. Therefore they were scarcely found  
that day in the Temple: but because that hee spake of the tragical fury of the  
counsell, he ioyned also withal the death of Iudas (wherein their blind obstina-  
cy or iron hardnes dooth the better appeare.) And hee saith that Iudas was tou-  
ched with repentance: not that he repented, but that he was displeas'd with the  
heinous offence, which hee had committed: as God doth oftentimes open the  
eyes of the reprobate, so that they beginne to feele their sinnes, and to abhorre  
them. For, they which do earnestly sorrow, so that they doe repent, are not sayd  
onely *Metamnein*, but also *Metanoein*, and thereof also *Metanoia*, which is a true  
conuerfion of man vnto God. Iudas therefore conceiued a loathsomnes and a  
horror, not that he might turne himselfe vnto God, but rather that he being o-  
uerwhelmed with dispaire, might bee an example of a man wholly forsaken of  
the grace of God.

And Paul doth for good cause call that a godly and profitable sorrow 1. Cor. 7. 10. which leadeth to repentance: but if any man shall stumble at the first entrance into the same, that confused & mishapen sorrow shall profit him nothing. But rather with this iust reuenge doth G O D at the length plague the wicked, which haue stubbornly despised his iudgement, in that he doth deliuer them to bee tormented of Sathan without hope of comfort. True repentance is a distinguishing of sinne, conceiued of a feare and reuerence of God, which withall bringeth forth of it a loue and desire of righteousness. The vngodly are farre from this affection: for they would desire neuer to make an end of sinning: yea, they strue as much as lyeth in them, to delude both themselues and God, but their conscience tormenteth them with a blind horror against their wils, & they struing against the same: so that though they hate not their sinne, yet they feele the same with sorrow & doubtfulnes grievous and troublesome vnto them. Hereof it commeth to passe that their sorrow is vnprofitable to them, because they doe not freely turne vnto God, neyther yet seeke to be better, but fast setled to their owne wicked desire, they pine away in that torment, which they cannot escape. By this meanes (as I sayd euen now) God reuengeth their obstinacy. For though God by chastising his elect hardly, doth when they strue against the same draw them vnto him, yet the wounds which he giueth, hee doth heale in time conuenient, so that they do willingly come to him, whose hand they know hath smitten the, & of whose wrath they are afraid. The former therefore do no lesse fly then feare the iudgment of God without the hatred of sinne: and so they being wounded with an incurable blow, do perishe in the midst of their sorrowes. If Iudas had giuen eare to the admonition of Christ, there had bene yet place to repentance: but because that he had despised so louing a calling to saluation, he is deliuered ouer to serue Sathan, who should cast him headlong into desperation. But if the Papists taught truely in their schooles of repentance, then is there nothing wanting in Iudas, for in him may be found their whole definition. For heere is to bee scene both contrition of heart, and confession of mouth, and satisfaction of worke as they speake. Whereby we do gather that they do onely snatch at the barke: because they do that, which was the cheefe conuersion of man to God, while the sinner broken with shame & feare renounceth himselfe, that he may yeelde himselfe to obey righteousness. 4. *What is that to vs?* Heere is described the sloth and blockishnes of the high priests, in that they being admonished by the fearefull example of Iudas, do not yet remember themselues. I grant that as hypocrites vse to flatter themselues, they had a colour for theselues in a readines, wherby they would distinguish between their cause & Iudas: For they thought theselues not partakers of the sin, though they had abused the treachery of the traitor. But Iudas doth not only confesse that he himselfe had sinned, but he aduoucheth the innocency of Christ: whereof it followeth that they sought the destructiō of a righteous mā, & therefore they wer guilty of a hainous murder. And it is not to be doubted but  $\text{\textcircled{g}}$  god would marke their consciences with a hot yron, which should discouer their hidden poyson. But let vs learne so oft as we see the wicked terrified, to whō we are any thing like,  $\text{\textcircled{g}}$  they are so many prouocatiōs of vs to repentāce, by the neglect wherof the obstinate do double their fault. It is also to be noted  $\text{\textcircled{g}}$  by the sin of mā they al were not absolved

who entangled themselves by euery way they could : and much lesse did the authors of that wickednes preuaile to keepe themselves from the same vengeance, by distinguishing themselves from their officers.

5. *He hanged himselfe.* Of this price doth Sathan sell his baites, wherewith he allureth the wicked for a time, that he turneth them into madnesse, that they willingly cutting themselves frō the hope of saluation, so that they shall not finde comfort any other where, but in death. The 30. pieces of siluer wherewith Iudas had betrayed as wel his own saluation, as Christe, he of himselfe casteth away, though he might haue enjoyed the same for any other man : & he doth not onely deprive himselfe, but with the sacrilegious hire & price of the death of christ, he also casteth away his life. So though that God should not stirre his hand, yet the wicked are deceiued by their owne desires, that hauing their desires, they doe not onely deprive themselves of those vaine goodes, but thereof they doe rather make halters for themselves . But though they become their owne slaughter men, by executing vengeance vpon themselves, they do mitigate and diminish nothing of the wrath of God towards them.

6. *It is not lawfull to put them.* Heereby it doth plainly appeare that the hypocrites only by seeking an outward shew do mocke with God. So that they prophane not their treasury, they doe imagine themselves in all other things to be pure: neither do they regard that wicked couenant, wherby they had no lesse bound themselves to Gods vengeance then Iudas. If that were an hainous offence to lay vp the price of blood in the holy treasury, why was it rather lawfull to take the same from thence? For they had no riches but of the offerings of the Temple, neither had they taken that from any other place, which now they do doubt of as a thing polluted, to lay vp there againe. But from whence came this pollution, but from themselves? Further, the more the wicked doe endeouour to couer their sinnes, so much the more doeth the Lorde apply the laying of them open . They hoped that the sinne should be buried with an honest cloake, if they should buy a barren fielde for the buriall of strangers. But the wonderfull prouidence of God made the successe of this cleane cōtrary, so that the field should be as it were an eternall memorial of that treason which before was hid. For they gaue not that place that name. but after that the matter was commonly knowne, by a common consent it was called the fielde of bloude: as if that God had cammaunded all menes tongues to speake of their reproach. And it was a plausible matter to prouide for the buriall of strangers, if it should fall out that any should die at Hierusalem, which came thither out of far countryes to offer sacrifice.

And because there was a portiō of the Gentiles, I do not disallow that which some olde men haue written, that by this token there was hope of saluation giuen to the Gentiles, because that they were included in the price of the blood of Christ. But because it is rather a subtile deuce then a sure, I leaue it as I finde it *Corbana* is a Chalde word, deduced from the Hebreweword *Corban*, wherof there is mention made other where.

19. *Then was fulfilled.* I doe graunte that I doe not knowe howe Hieremias name should creepe in, neither doe I much labour about it : the she matter it selfe doeth evidently declare that the name of Hieremiah was

through errour put in for Zachariah: For there is no such thing read in Hieremiah, or any thing that should come neare it. And that other place if it be not aptly applyed, it may seeme to be badly wrested into another sense.

But if we hold that rule which the Apostles followed in citing of the Scripture, it shall be easie to be knowne, that it doth aptly agree to Christ, which is there wrytten. After that the Lord complained how long he supplied the office of a pastour in gouerning the people, that he bestowed his labour in vaine, hee sayeth that hee is compelled by wearisomnesse and trauaile to leaue his labour: therefore hee breaking his shepherdes staffe, refuseth to bee any more a shepherde. Hee sayeth afterwarde when hee should require his wages, that there were giuen him thirtie peeces of siluer. In which wordes hee declareth that hee was no lesse contemptuously accounted of by them, then if he had bene some base and vile labourer. For hee compareth the ceremonies and vaine deuices wherewith the Iewes recompenced his benefits to thirtie peeces of siluer, as vnto an vnmeete and a vile hire of a hearde or a labourer: therefore hee commaundeth that they should be cast to the potter in the Temple: as if hee should haue sayd. This their goodly gift, which should be no lesse reproachfull for mee to take, then contumelious for them to offer, lette them rather bestowe to buy tiles or bricke wherewith they may repayre the chynckes and holes of the Temple.

Nowe, the more certainly Christe appeared to bee the **G O D** of hoastes, against whome the people was from the beginning malignant and vnthankfull: when he is reuealed in the fleshe, it was meete that that which before was spoken figuratiuely, should in deepe and in visible manner be fulfilled in his person. Therefore, when by their malice he was compelled to bid them farewell, and that he should withdraw his labour from them as vnworthy, they valued him at thirtie picies of siluer. And this contempt of the sonne of God was a great shew of their extreame wickednesse.

*The price of him that was valued.* Matthew reporteth not the wordes of Zachariah: because he doth only allude to the Metaphore, vnder the which the Lord there complaineth of the vnthankfulnes of the people. Yet the sum and meaning is all one, when as the Iewes wholly ought themselues and all that they hadde vnto the Lord, it was not without reproch, that they sent him away with a seruile hyre: as if that he should deserue no more in gouerning them so many ages, then any hearde man should by one yeares labour. Therefore hee complaineth that he is valued at so vile a price, when as hee should bee inestimable. And in the ende, where he sayeth: *Whom they of the children of Isræll valued,* is an indefinite manner of speech. Iudas had made a bargain with the preists, who did beare the name and person of all the people: so the Iewes setting him to sale, Christ was solde as it were by the voyce of a cryer. But it was a piece meete to be giuen to the potter.

**10.** *As the Lorde appointed mee.* Matthewe by this clause declareth that this was done, not without the prouidence of **G O D**: for while they doe bende another way, they doe vnwillingly fulfill that which was Prophefied of olde. For howe coulde it bee, that it should come in their mindes

to buy a field of a potter, if the Lorde had not bent their errour to execute his decrece.

Math. 27.

Markc. 15.

Luke 23.

11. And Iesus stood before the gouernour & the gouernour asked him, saying: Art thou the king of the Iewes? Iesus saide vnto him: Thou sayest it.  
 12. And when he was accused of the chiefe priestes & elders, he answered nothing.  
 13. Then said Pilate vnto him: hearest thou not how many things they lay against thee?  
 14. But he answered not to one worde, in so much that the gouernour merueiled greatly.

2. Then Pilate asked him: art thou the king of the Iewes? And hee answered and sayde vnto him: Thou sayest it.  
 3. And the hie priests accused him of many things.  
 4. Wherefore Pilate asked him againe, saying: Answerest thou nothing? Behold how many things they witnesse against thee.  
 5. But Iesus answered no more at all so that Pilate marueiled.

2. And they beganne to accuse him, saying: We haue found this manne peruertinge the people and forbidding to paye tribute to Caesar, sayinge: that he is Christ a king.  
 3. Pilate asked him saying: Art thou the king of the Iewes? And he answered him and sayde: Thou sayest it.  
 4. Then said Pilate to the hie preists, and to the people I find no fault in this man.  
 5. But they were the more fierce, saying: He mooueth the people, teaching throughout al Iudea, beginning at Galilie, euen to this place.  
 6. Nowe, when Pilate hearde of Galilie, he asked whether the manne were a Galilean.  
 7. And when he knew that he was of Herodes iurisdiction, he sent him to Herode, which was also at Hierusalem in those dayes.  
 8. And when Herode sawe Iesus, hee was exceedingly glad: for he was desirous to see him a longe season, because hee had heard many thinges of him and trusted to haue seene some signe done by him.  
 9. Then questioned hee with him of many things but he answered him nothing.  
 10. The hie priestes also and Scribes stood forth and accused him vehemently.  
 11. And Herode with his men of warre, despised him and mocked him and arrayed him in whyt, and sente him agayne so Pilate.  
 12. And the same daye Pilate and Herode were made friendes together, for before they were enemies.

11. And Iesus stood. Though this was an vncomely fighte, and farre differing from the dignitie of the Sonne of God, that hee shoulde be drawne to the iudgement seate of a prophane manne, and as an euill doer in bandes, pleade for his life yet it must be remembred, that in the doctrine of the crosse (which is to the Grecians foolishnesse, and to the Iewes a stumbling blocke) consisteth our saluation. For the Sonne of God would stande bounde before an earthly iudge, & there abide judgement of death, that we being freed from guiltinesse, shoulde not doubt to come willingly to the celestiall throne of God.

Therefore,

Therefore, if wee consider what it profiteth vs, that Christ was iudged by Pilate, presently the reproach of so vnworthy a subiection shalbe wiped away. And certainly, the condemnation of Christ offendeth none but either proud hypocrites, or blockish and grosse contemners of God, which are not ashamed of their owne wickednesse. The Sonne of God therefore stode guilty before a mortall man, and suffered to bee accused and condemned, that wee might stand without feare before God. The enemies endeouored to lay an eternall infamie vpon him: but we must rather looke to the ende, whereto the prouidence of God directeth vs. If wee could remember how fearefull the tribunall seat of God should be, and yet that we could not be freed from thence, if Christ had not beeõ guilty vpon earth, it should neuer yrke vs to glory in his bonds. Againe, as oft as wee doe heare that Christe stode before Pilate in heauy and sorrowfull estate, let vs thereby take occasion of comfort, that by vsing him as an intercessour, wee may come forth chearefully and boldly into the presence of God. To this also appertaineth, that whiche presently followeth of his silence: Christ held his peace when as the priestes vrged him on euery side, for that by his silence hee might open our mouthes. For hence commeth that notable power whiche Paule celebrateth, Rom. 8. 15. that wee may cry with full mouth *Abba father*: as I shall touch the same againe presently.

*Art thou the king of the Iewes?* Though they thought to ouerwhelme Christ with many and sundry faultes, yet it is probable that they tooke very malitiously the name of a king, that thereby they might procure him the more enuie with Pilate. Therefore by Luke it is set downe, that they found him *peruerting the people, and forbidding to giue tribute to Caesar, saying*. And there was no offence more odious then this before Pilate, who cared for nothing more, then to keepe the estate of the Empire quiet. It appeareth by Iohn, that the matter was diuersly handled: but by the whole course it dooth evidently appeare that this was the chiefe poynt of the accusation. Euen as sathan also at this day endeouereth vnder this pretence to bring the Gospell into hatred and suspition, as if that Christ by erecting his kingdome, should weaken all the Empires of the worlde, and should ouerturne the lawes of kings and magistrates. And kings for the mozt part are so blinded in their pride, that they thinke that Christ cannot raigne, but with the losse of their power. Therefore this alwayes is a very plausible action amongst them, wherewith Christ was once vniustly charged. Therefore Pilate neglecting all other accusations, doeth especially rest vpon the sedition: for if he had found Christe troubling any thing in the state of the common wealth, he had willingly condemned him without delay: this is the reason why hee asked him the question of the kingdome. And though according to our three Euangelistes, the answere of Christ is doubtful, yet by Iohn it may be gathered that Christ freely confessed, that which was obiected: but with all he cleared himselfe of the offence, when he denied himselfe to be an earthly king. But because that it was not his purpose to vse diligence to purge himselfe, as the guiltie doe vse, the Euangelistes doe set downe halfe his answere: as if they shoulde haue sayde hee denied not but that hee was a king, yet the ouerthwart enemies noted the quarrell, wherewith they charged him vnderferuedly.



12. *He answered nothing.* Why the Euangelistes should say that Christe held his peace, whose answere they reported euen now, this is the reason, because that when he was ready to make his defence, hee willingly refrained. Neither did he giue that answere before of the kingdome, because that he desired to be loosed, but onely that hee might shew himselfe to bee the redeemer promised in times past, before whome euery knee shoulde bowe. Pilate wondered at that patience, that christ would willingly betray his innocency by holding his peace, when as he might readily haue refelled those colde and vaine quarrelles. The integrity of Christ was such, that it was manifest to the iudge without any defence. But Pilate wished that Christe shoulde not haue left his cause so unanswered, that thereby with lesse enuy he might be set free. And thus farre was Pilate prayle woorthy for his equity, in that hee fauouring the innocency of Christe, vrged him to defend himselfe. But least that wee shoulde wonder at the silence of Christ as an absurd thing, as he did it, it behooueth vs to marke the counsell of God, who would that his sonne (whom he had ordained to be a sacrifice for the washing away of our sinnes) though he was pure of himselfe, yet should be condemned as guilty in our person. Therefore Christe then kept silence, that he might now become our patrone, and might free vs from guiltinesse by his intercession: he held his peace, that we might glory, that we by his grace are made righteous. And by this meanes was fulfilled that prophesie in Isa. 53. 7. that he should be ledde as a sheepe to the slaughter. Yet in the meane season hee witnessed that good confession, (whereof Paule maketh mention, 1. Tim. 6. 13.) not in woordes but in deede: not that hee might thereby procure any thing priuately to himselfe, but that he might thereby obtaine pardon for all mankinde.

LVKE 4. *Then Pilate sayd.* Sith Christ should beare the punishment for our sinnes, it was meete that he shuld first be cleared by the iudges own mouth, that then it might appeare that hee was rather condemned for others, then for his owne cause. But because that Pilate durst not dismisse him freely, because of the tumult of the people, he willingly tooke the occasiō that was offered him, that he might referre him ouer to Herodes iudgement. And this was that Herode, whose surname was Antipas, to whome the Tetrarchie of Galile was left, when Iudea should bee made a part of the prouince of Syria, Archelaus being sent againe to Vienna. And though that Luke wil a litle after shew that Herode was appeased by this present: yet his will was not so much to seeke to geite his fauour, as to haue an honest pretence to keepe himselfe out of enuy, and so to auoide the necessity of condemning of Christ.

8. *And when Herode saw Iesus, he was exceeding glad.* Hereby it appeareth how drunke, or rather altogether mad, the wicked are made by their owne pride. For though Herode would not acknowledge Christ for the sonne of God, yet he accounted him at the least for a prophet, wherefore he was most wicked to be delighted with his reproches & ignominie. But as if he had bene iniured all that time, that he had not the sight of Christe, now hee hauing him at his pleasure, triumpheth as a conquerour. We see also who the Prophets in whom the power of God doth shine, are loued of wicked and prophane men. Herode hadde longe wished to see Christ: Why did hee not also desire to heare him, that hee might.

might profit by his doctrine? Namely, because that he had rather be a bare beholder of the diuine power, then godly and humbly to reuerence it as they ought. And this is the wisdom of the flesh, so to seeke out God in his workes, that it may not become subiecte to his power: so to desire to see his seruantes, that it may auoide to heare him speaking by them. Yea, when Herode hoped for some myracle of Christ, he had yet rather to lie guilty at his secte, then to allow him to be a teacher. Wherefore it is no meruaile if God should withdraw his glory from the vngodly, who would gladly haue them to make them some sports as if he were some iester.

11. *And Herode despised him.* It could not otherwise be but that Christ should be despised by this proud man, who pleased himselfe in his delightes, kingly honour and riches, for that he had then no other but a contemptible estate. Yet Herodes pride is not to be excused, who shutte vp the way against the grace of God: and it is not to be doubted but that God, that hee might plague his former slouthfulnesse. purposefully hardned his minde with such a sight. For he was vnworthy to behold any spake of the heauenly glory which was in Christ: because that he had so long shut his eyes at the full light wherewith all his country had beene lightened.

And Luke declareth that Christ was not only despised of Herode alone, but of all his band of menne: that wee might know that it is rare for God to haue his right honour in princes courtes. For because that almost all countries are giuen to vaine pomps, their senses are ouerwhelmed with so much vanity, that they doe either carelesly despise the spirituall grace of God, or else they do passe by them with closed eyes. But by this contempt of Christe there is a newe dignity purchased for vs, so that now we are precious to GOD and to the Angelles.

12. *They were made friends.* In this, that Christe was a token or pledge of friendship made betweene the vngodly, let vs learne how contemptible the children of God and religion it selfe are in the world. It is probable that where they were both puffed vpe with ambition, that they grew into some cōtention for the gouernement: but whatsoeuer was the beginninge of their dissention, neither of thē both would yeeld the least iote of his right to the other in earthly affaires: yet because there was no account made of Christe, Pilate doth willingly send him ouer to Herode, and in like maner Herode sendeth him backe to Pilate. So at this day we see when Iudges doe contende & strue for theeues & other wicked men, the children of God are cōtemptuously reiecte as things of nought. And the hatred of godlinesse doth oft reconcile the vngodly together, that they which before could agree in nothing, should conspire together to extinguish the name of God. And when the vngodly doe on euery side deliuer the children of God to death, they doe not purchase mutuall friendship as with a great reward, but that which they thinke most vile, they doe not hardly sticke at, euen as if a man should cast a crust of bread to a dogge. But Christ by abolishing discords should conclude an other peace amongst vs: namely, that we being firste reconciled to God might with a godly and holy consent partly helpe each others to maintaine righteousnesse, partly that we might strue in brotherly dueties and mutuall humanitie.

Mathew 27.

Marke 15

Luke 23.

15. Nowe at the feast the governour was wont to deliuer vnto the people a prisoner, whom they would.  
 16. And they had then a notable prisoner called Barrabas. 17. When they were then gathered together Pilate said vnto them: Whether wil you that I let loose vnto you Barrabas or Iesus which is called Christ?  
 18. (For hee knewe well, that for ennie they had deliuered him.)  
 19. Also, when hee was sette downe vpon the iudgment seate, his wife sent to him, saying: Haue thou nothing to doe with that iuste manne: for I haue suffered many thinges this day in a dreame by reason of him.)  
 20. But the chiefe priestes and the Elders had perswaded the people that they should aske Barrabas, and should destroy Iesus. 21. Then the governour answered & sayd vnto them: whether of the twaine will ye that I let loose vnto you? And they sayd Barabbas.  
 22. Pilate said vnto them What shall I doe then with Iesus, which is called Christ? They all sayd to him: Lette hym bee crucified.  
 23. Then sayd the governour: But what euill hath he done? Then they cried the more, saying: Lette h. m. be crucified.

6. Now at the feast Pilate did deliuer a prisoner vnto them whom soeuer they would desire  
 7. Then there was one named Barrabas, which was bounde with his felowes, that had made in surrection who in the insurrection had committed murther.  
 8. And the people cryed aloud, & began to desire that he would do as he had ever done to thē.  
 9. Then Pilate answered them, and said: Will yee that I let loose vnto you the king of the Iewe?  
 10. For he knew that the hie priest had deliuered him of ennie.  
 11. But the hie priestes had mooued the people to desire that he would rather deliuer Barrabas vnto them.  
 12. And Pilate answered & said againe vnto them What will ye then that I doe with him who ye call the king of the Iewes.  
 13. And they cried againe, Crucifie him.  
 14. Then Pilate sayd vnto them: But what euill hath he done? And they cried the more feruently: Crucifie him.

13. Then Pilate called together the hie priestes, and the rulers and the people.  
 14. And saide vnto them Yee haue brought this manne vnto mee as one that peruered the people and behold I haue examined him before you, and haue founde no fault in this man, of those thinges whereof yee accuse him.  
 15. No, nor yet Herode: for I sent you to him & loc, nothing woorthy of death, is done to him.  
 16. I will therefore chastice him and let him loose.  
 17. (For of necessitie hee must haue lette one loose to them at the feast.)  
 18. Then all the multitude cried at once, sayinge away with him, and deliuer to vs Barrabas,  
 19. Which for a certaine insurrection made in the citie, and murther, was cast in prison.  
 20. Then Pilate spake againe to them, willing to let Iesus loose.  
 21. But they cried, saying crucifie, crucifie him  
 22. And hee sayde vnto them the thirde time. But what euill hath hee done? I finde no cause of death in him: I will therefore chastice him, and let him loose.  
 23. But they were instante with loud voyce, and required that hee might bee crucified and the voyces of them, and of the hie Priestes prevailed.

25. At the feast the governour was wont. Here is now described to vs partly the vnapp...

vnappealeable cruelty of the priests, partly also the furious obstinacy of the people. For it must needs be that they both were wonderfull madde, who were not satisfied with conspiring of the death of an innocent man except that also in despite of him they should set a thiefe at libertie. Sathan so casteth the vngodly headlong, that after they beegin once to fall, they doe abhorre no wickednesse be it neuer so detestable, but as men blinded and amased they heape sinnes vpon sinnes. It is not to be doubted, but Pilate that hee might make them yeelde for shame, chose this most wicked man, against whom Christe being opposed, might be set free. And the hainousnesse of the crime whereof Barrabas was guilty, shoulde haue caused the people iustly to haue hated him, that at the least by comparison, Christ might be set free. But neither the priestes nor the whole nation are afraid of any shame, but they desire that the seditious person and murderer should be giuen vnto them. In the meane while we must consider the counsell of God, whereby it came to passe, that Christ, as the worst of all men, should be adjudged to the crosse. The Iewes with a blind furie doe rage against him: but because that God had ordained him to be a sacrifice for the washing away of the sinnes of the world, he also suffered him to be made inferiour to a thiefe & a murtherer. But to see the Sonne of God brought to this poynt, no man can rightly consider it without great horroure, and loathing of himselfe, and detestation of his owne sinnes. But hence also there springeth no small matter of comfort: for Christ is therefore drowned in the depth of ignominie, that by his direction he might procure our ascension into the heauenly glory: therefore was hee accounted worse then the thiefe, that hee might gather vs into the societie of the Angels of God. This fruit if it be rightly esteemed, shall be enough and more then enough for the abolishing of the office of the crosse. Further, in that the gouernour was wont at the peoples choise to set some one of the prysoners loose on the feast day, it was an example foolishly and wickedly brought in, to the manifest corruption of the worship of God. For there is nothing more vnseemely, then to solemnise the holy dayes with freeing sinnes from punishment. For God hath therefore armed the magistrates with the sword, that they might seuerely reuenge those sinnes which cannot be tollerated without the common danger. Whereby it appeareth that he would not be worshipped with the violating of his lawes and punishmentes. But in this order doe men profite, when they doe rashly of themselues deuise wayes to serue GOD (when as nothing should be attempted but by the prescript rule of his worde) that vnder the pretence of honour they doe oft serue him with reproches. Wherefore wee must keepe this sobrietie, not to offer any thinge to God, except that hee require it. For he is so farre from being delighted with prophane giftes, that they do rather prouoke his wrath.

19. *Also, when hee was sette downe.* Though that the meditation by day might haue beene the cause of that dreame, yet without doubt Pilates wife suffered not these troubles naturally (as doeth dayly befall to vs) but by the speciall instincte of GOD. They haue commonly thought that the Deuill suborned the woman, to the ende that hee might hinder the redemption of mankinde. The which is not likely, when as by his drift the Priestes and Scribes were so earnest to destroy Christe. Therefore it must rather

rather bee taken thus, that God the father diuers wayes approoued the innocency of Christ, that it might appeare that he died for the cause of others, euen for ours. And therefore his will was, that hee should be so oft cleared by Pilates mouth before he was condemned, that a lawfull satisfaction for our sins might appeare by his vnderferued condemnation. But Matthew doth especially report this, least any man should wonder at this so carefull an endeouour of Pilate, while he striueth in the tumult of the people, for the life of a man despised. And certainly God by the troubles which his wife had in the night, stirred vp him to defend the innocency of his Sonne: not that he would deliuer him from death, but onely that he might testify, that hee was humbled to beare the punishment due to others which he had not deserued. But of dreames which are as visions I haue spoken other where.

20. *But the chiefe priestes.* The Euangelist noteth the chiefe authours of the mischief: not that the people (which was piicked on forward by others) should be excused by lightnes of credit: but that we might know that they were not of themselves bent against Christe, but while they sought to pleasure the Priestes, they as well forgot all equity and modestie as their owne saluation. And hereby we are taught how hurtfull it is to haue the vngodly in authority, who can easily turne the common people, (then whom nothing is more vnconstant) hither & thither to any offence. The purpose yet of the Euangelist must be noted, that the people so earnestly desired to haue Christe put to death, not that hee was so odious amongst them, but because that the greater part ambitiously desiring to yeeld to their Prelates, without respect of equity, set their tongue as it were on sale to the vngodly conspiracie of a few.

22. *What shall I doe then with Iesus?* Because that Pilate saw them so blind & madde, that with their great shame they doubted not to deliuer so notable an offender from death: he endeoureth by an other meane to touch them, that so hee might bring them backe to the right way: for that the death of Christe should bring shame vpon them, because that it was commonly reported of Iesu that he was a king, and the Christ: as if he should haue sayde: If you haue no pity of the manne, at the least haue regard of your owne honour: for strangers will commonly thinke that by the punishment of him all you are corrected. But the hate of their cruelty was not by this meane appeased, but that they would goe forwards rather to be enemies publikely to themselves, then priuately to Christ. Therefore after Marke, that Pilate might vrge them the more hardly, he sayeth that they also called Iesus a king, declared this title to be so common, as if it had been his vsuall surname. But all shame being cast aside, they do boldly vrge the death, which drew with it the ignominie of the whole nation. Iohn doth report their answer which our three doe conceale: namely, that they haue no king but Cæsar. So they had rather be deprived of the hope of redemption promised them, and to be brought into perpetuall slavery, then to take the redeemer offered them from God.

L V. 16. *I will therefore chastice him, and let him loose.* If that a light offence was committed not worthy of death, the Romane gouernours were wont to beate him which hadde so offended, with rods: and this kind of punishment was called a chastisement. Therefore Pilate doeth vnrighteously, who

freeing Christe from all offence, would yet punish him as if hee were conuict of some small crime. For he doth not only testifie that he found no fault in him worthy of death, but he saith that his innocency is without exceptiō. Therefore why doth he whip him? But this is the vse of earthly men, whome the spirite of God hath not confirmed in the constant way of righteousness, although they desire to mainteine equity, they are enforced to yeeld to small iniuries. And they do not only accōit this as a iust excuse for them, that they fell into a most grieuous sin, but they doe challenge theselues to be prayseworthy for that their calamity, because they somewhat spared the innocent. But they do not consider that righteousness which is more pretious then the life of men, is violated as well with rods as with the axe. As concerning the sonne of God, if he had beene in this maner dismissed, he had borne the reproach of the rods without the worke of our saluation: but on the crosse, euen as in a most royall chariot, he hath triumphed ouer his enemies and ours. But I doe wish that the world were not at this day filled with many Pilates: for we doe see the same fulfilled in the members which was begun in the head. With the same cruelty which the Iewish priests cryed out that Christ shuld be put to death, doth the Popish cleargy preserue his seruants. And many iudges doe willingly yeelde to their rage to make theselues their butchers: but they which doe abhorre to shed blood, that they may deliuer the innocent from death, they doe whip Christ himselfe the onely righteousness of God. For what is it else, to compell the seruants of God for the redemption of life to deny the gospel, but to make the name of Christ subiect to rods? In the meane season they pretend the violence of his enemies: as if that by this colour their faithlesse fearefulness were well couered: which if it could not be excusable in Pilate, it deserueth great detestation in them. But though our three Euangeliefts doe omit this, yet it appeareth by Iohn, that Christe was beaten with rods, when as yet Pilate sought to preserue his life, that the wofull sight might appease the rage of the people. Yet Iohn addeth with all that it could not be appeased, vntill the authour of life was put to death.

Matth. 27.

24. When Pilate sawe that hee auailed nothing: but that more tumult was made, he took water, and washed his handes before the multitude, saying: I am innocēt of the blood of this iust man: looke you to it.

25. Then answered al the people, and sayde: his blood be on vs and on our children.

26. Then let hee Barrabas loose vnto them, & scourged Iesus, & deliuered him to be crucified.

27. Then the souldiours of the gouernour tooke Iesus into the common hall, and gathered about him the whole band.

28. And they stripped him, and

Marke 15.

15. So Pilate willing to content the people, loosed them Barrabas, and deliuered Iesus: when he had scourged him, that hee might be crucified.

16. Then the souldiours ledde him away into the hall, which is the common hall, and called togesher the whole band.

17. And clad him with purple, & platted a crown of thornes, & put it about his head.

18. And beganne to salute him, saying: Haile king of the Iewes.

Luke. 23

24. So Pilate gave sentence, that it shoulde bee as they required.

25. And hee let loose vnto them, him that for insurrection & murder was cast into prison, whome they desired, and deliuered Iesus to do with him what they would.

26. And as they led him away, they caught one Symon of Cyrene, comming out of the field, & on him they laid the crosse, to beare it after Iesus.

27. And there followed him a great multitude of people, and of women, which wo-

19. And

putt vpon him a scarlet roabe  
 29. And platted a crowne of  
 thornes, and putte it vpon his  
 head, and a reed in his right  
 hand & bowed their knees  
 before him and mocked him  
 saying, God saue the king of  
 the Iewes. 30. And spatte  
 vpon him, & tooke a reed &  
 smot him on the head.  
 31. Thus when they had moc-  
 ked him: they tooke the roabe  
 from him & put on his owne  
 raiment on him and led him  
 away to crucifie him.  
 32. And as they came out,  
 they found a man of Cyrene,  
 named Simon: him they com-  
 pelled to beare his crosse.

19. And they smot him  
 on the head with a reede  
 and spat vpon him, and  
 bowed the knees, and did  
 him reuerence.  
 20. And when they had  
 mocked him, they tooke  
 v purple off him, and put  
 his owne clothes on hym,  
 and led him out to cruci-  
 fie him.  
 21. And they compelled  
 one that passed by, called  
 Symon of Cyrene (which  
 came out of the countrey  
 and was father of Alex-  
 ander & Rufus) to beare  
 his crosse.

menne bewailed and lamented  
 him. 28. But Iesus turned  
 backe vnto them, and saide:  
 Daughters of Ierusalem, weepe  
 not for mee, but weepe for your  
 selues: & for your children.  
 29. For behold, the daies will  
 come when men shall say: bles-  
 sed are the barren, & the wöbes  
 that neuer bare, and the pappes  
 which neuer gaue sucke.  
 30. Then shall they beginn to say  
 to the mountaines: Fal on vs: &  
 to the hills, couer vs. 31. For if  
 they do these things to a greene  
 tree, what shalbe done to dñe  
 32. And there were 2 others  
 which were euill doers, led with  
 him to be slaine

24. When Pilate saw. Euen as the mariners after they haue tasted the great force  
 of the tempest, do at the last yeeld and suffer themselues to be driuen into a con-  
 trary course: so Pilate seeing himselte vnable to appease the stire of the people  
 laying by the authority of a iudge, he followeth their mad outcries. And though  
 he had striuen long to resist them, yet necessitie doeth not excuse him: for hee  
 should rather haue suffred any thing then to haue neglected his office. And his  
 sin is not made the lesse by the childish ceremony which he vsed, for how should  
 hee wipe away the blot of the offence with a few drops of water, which no sa-  
 crifices could wash away? And it may be that he had but smal regard to be clear-  
 ed of his faults before God: but he shewed the people this token of detestation,  
 if it might fall out, that he might draw them to repent for their fury, as if he had  
 said thus: Behold you compell me to an vnrighteous murder, to the which I  
 am brought with feare and horror: Therefore what shall become of you, and  
 what great vengeance of God doth remaine for you, who are the cheite authors  
 of it? But what purpose so euer Pilate had, yet God would by this meanes de-  
 clare the innocency of his sonne, whereby it might the better appeare that our  
 sins are condemned in him. The cheife and onely iudge of the world is set be-  
 fore the tribunall seate of an earthly iudge: he is condemned to the crosse as a  
 wicked man: and also he is set in the midst betweene two theeues, as if he were  
 the captaine of them. The lothsomnes of such a spectacle might at the first sight  
 much trouble the senses of men, if this reason were not considered, that the pu-  
 nishment which was due to vs, was layd vpon Christ, that the guiltines beeing  
 now taken away, we should not doubt to come soorth into the presence of the  
 heauenly iudge. Therefore the water which nothing preuailed Pilate for the  
 washing away of his faults, should auaille at this day to an other vse, that it may  
 purge our eyes from all impediments, that therby they may in the midst of dam-  
 nation clearly behold the rightousnesse of Christ.

25. His blood be on vs. It is not to bee doubted but that the Iewes care-  
 lessly cursed themselues, as if their cause were good before God: but an  
 vnadvised zeale caried them headlong so farre, that they committing a  
 sinne

sin vnardonable, should also by a solemne curse, cut themselues from all hope of forgiueneffe. Hereby we do gather how carefully all vnaduised rashnes must be taken heed of in all iudgements. For where men dare without regard of examination do this or that as they please, at the length from a blind headinesse, it is necessary that they should fall into madnes. And this is the iust vengeance of God, whereby he plagueth their pride, which vouchsafe not to make choise of right or wrong. The Iewes thought that by killing Christ they doe GOD good seruice: but whence commeth this wicked error, but of their vngodly stubboines and contempt of God himselve? Wherefore they are worthily throwen into this madnesse, that they might purchase themselues their vtter destruction. But where the question is of the worship of God, and of his holy mysteries, let vs learne to open our eyes, and reuerently and soberly seeke to knowe the cause, least hypocrisie and audaciousnes should make vs to be as amased menne without wit. And as God neuer suffereth this cursed speech to come out of the mouth of the people, except their impiety had first bin desperate: so he doth after iustly reuenge the same by fearefull and vnwonted meanes, and yet by an incredible myracle he reserued some remnantes to himselve, least that his couenant should be extinguished by the destruction of the whole nation. He had adopted to himselve the seed of Abraham, that it might be a chosen nation, a priestly kingdome, a holy portion and inheritance. Now that the Iewes as it were with one voyce, doe conspire the refusall of so great grace, who would not say that the whole nation shuld be pulled vp by the rootes out of the kingdom of god? But god in their infidelity doth make manifest the stedfastnes of this faith: & that he might declare that he made not his couenant in vain with Abraham, he exempted them whom he had freely chosen, from the generall destruction: so his truth doth alwaies goe far beyond all lets and stoppes of the vnbelief of man, 16. *Then let hee Barabas loose vnto the.* Our three Euangelists do not set down that which IOHN recordeth, that Pilate went vppe into his iudgement seat, that hee might thence giue his sentence: for they doe onely declare that he was won by the desire and the confused tumult of the people, to deliuer Christ without cause to death. Yet both is to be noted, that his assent should bee wrested out of him against his will, & yet that hee should become the iudge to condemne him, who he pronounceth to bee innocent. For except the sonne of God had bene pure from all sinne, by his death wee should not haue bene cleansed. Againe, if he had not bene pledge for the punishment which we had deserued, we had been still entangled in the guiltinesse of our sinnes. Therefore God would haue his son condemned in solemne maner, & hee might by his grace set vs free. But the cruelty of the punishment doth no lesse auaille to the strengthening of our faith, then with the feare of Gods wrath to terrifie vs, & with the feeling of our sins to humble vs. For if we desire to profit rightly in meditating of the death of Christ it is meet to begin there, that for the greatnes of the punishment which he sustained, we should be afraid of our sins. So it shall come to passe that we shall not onely loath and be ashamed of our selues, but as men wounded with great sorrow, with that earnestnes which is meete we should seeke for helpe, & withall we should feare as men amased. For our hearts should be harder then stones, if we should not be throughly wounded with the woundes of the Sonne of GOD.



if we should not hate and detest our finnes, for the washing away of the which, the Sonne of God suffered so great paine . But as the horrible vengeance of God doeth heere manifest it selfe, so on the other part wee haue most plentifull matter for our comfort sette before vs. For it is not to bee feared that our finnes should come any more before God, to bee iudged, from the whiche the Sonne of God hath freed vs with so pretious a reward. For he did not onely die a common maner of death, that he might purchase life for vs, but together with the crosse, he tooke our curse vpon himselfe, least any vncleannesse should any more remaine in vs.

27. Then the souldiours of the gouernour, tooke Iesus into the common hall, and gathered about him the whole bande. This heaping vppe of reproofes is not sette downe in vaine. That God shoulde set forth his onely begotten sonne to beare all kinde of reproches, wee knowe that it was not any matter of sport or game. Therefore first it is meete to consider what we haue deserued, then the recompence which Christ offered, shoulde stirre vs vppe to hope well. Our filthinesse deserueth that God should abhorre it, and that all the Angels should spit vpon vs. But Christ, that he might bring vs into the presence of his father, pure, and without spotte, would himselfe bee spitte vppon and defiled with all reproches. Wherefore that ill fauoured kinde of dealing which hee once suffered vppon the earth, doth now purchase vs fauour in heauen, and also restoreth the image of God, which was not onely defiled, but almost blotted out with the pollutions of sinne. Heere also doeth the inestimable mercy of God clearly shew it selfe, that for our cause he would thus farre cast downe his onely begotten Sonne. By this example Christ procured his marueilous loue towards vs, in that he would refuse no kinde of ignominie for our saluation. But these thinges neede rather secret meditation, then to bee adorned forth with wordes. In the meane while wee are taught not to measure the kingdome of God by fleshly senses, but by the iudgement of faith and of the spirit. For so long as our mindes shall be settled in the worlde, it shall not onely seeme contemptible to vs, but also full of shamefull reproches : but as soone as they shall be lift vp into heauen by faith, they shall not onely beholde the spirituall maiestie of Christ, the whiche shall blotte out all the shame of the crosse, but the spittings, whippings, buffetings and other reproches shall lead them to beholde his glory, as Paule teacheth the Phil. 2. 10. 8. that there was giuen vnto him a name and great power, that before him euery knee should bow, because that he willingly humbled himselfe to the death of the crosse. Wherefore if the worlde doeth also at this day scorne at Christe, let vs learne by the height of faith to ouercome these offences: neither let vs regarde what the vngodly shall wickedly ascribe vnto Christ, but with what ornamentes the heauenly father shall clothe him, with what scepter and with what crowne he shall adorne him, that hee may bee placed not onely farre aboute men, but also farre aboute all the Angelles. There is no great account to be made of this matter, where Marke putteth purple in steade of scarlet. It is not probable that Christe was apparelled with any cosily garment. Whereby we doe gather that it was not purple, but such as was somewhat like it: euen as the Painter in his pictures doeth imitate the truth.

32. They found a man of Cyrene, By this circumstance there is set forth the

extreeme cruelty as well of the Iewish nation as of the soldiers. It is not to be doubted, but that the euill doers were wont to beare their owne crosses, euen to the place of execution: but when as none but strong theeuers were wont to be crucified, they were able to beare such a burden: the estate of Christ was farre otherwise, that the very weaknes of the body might plainly shew that he was a lambe to be sacrificed. Also it may be, that he being maimed with whips, and hardly oppressed with many iniuries, fell downe vnder the burden of the crosse. The Euangelistes doe report that a husbandman, and one of no account, was constrained by the soldiers to beare the crosse: because that maner of punishment was so detestable, that they thought they all shoulde bee defiled if they should but onely touch it. But he, who of the basest sort of the people was enforced to so vile and infamous an office, doth God nobilitate by his preachers: for it is not in vaine that the Euangelists doe not onely set downe his name, but also his country and children. Neither is it to be doubted but that God would by this beginning admonish vs, when wee are of our selues of no account nor estimation, we shall get dignity and fame by the crosse of his sonne.

*L. P. 27. And there followed him.* Though that all the people had openly condemned Christ with one voyce, yet we see that some forgate not his doctrine and his miracles: so in that miserable dissipation God reserued some smal remnants vnto himselfe. And though the faith of these women was weake, yet it is to be supposed that the seede of piety was hidden in them, whiche afterwarde in time conuenient sprang forth. In the meane while their weeping auailed to the condemnation of the wicked and vnspcakable cruelty of those men, which with the Scribes and Priestes had conspired to putte Christe to death. But Luke had an other purpose: namely, that we might knowe, while the people in their wickednes doe confusedly triumph, as if they hadde shaken off the bridle, that God is not as an idle beholdeer of that which is done, but he sitteth in heauen as a reuenger, who will presently take vengeance of their vniust cruelty: neither is his vengeance therefore to be despised, because it is deferred vnto a time conuenient, but before it appeareth, it must be feared.

*28. Weepe not.* Some thought that the women were reprov'd, because that foolishly and of an vnadvised affection they powred forth their teares in vaine. But Christ doeth not simply reprove the, as if their weeping were ill & without reason: but hee forewarneeth them, that they haue farre greater cause to weepe for the horrible iudgement of God, whiche hangeth ouer them: as if he should haue sayd that his death was not the end, but the beginning of sorrowes to Hierusalem and to all that nation: and thus he declareth that he is not so cast out to the pleasure of the vngodly but that God hath a care of him. For by the punishment whiche afterward followed, it doth plainly appeare that the life of Christ was deare to God the father, euen then when all men thought that hee was vtterly forsaken & cast off. And these words do declare how strong & couragious Christ was, for he could not haue spokē this, but that he wēt constantly & without feare to death: but it especially tēdeth to this, that God yet regarded him euen in that deformed and base estate: but the wicked which now doe proudly triumph as conquerours, shall not so long enjoy their mad ioy, for shortly after there shall come a wonderfull change. This doctrine is also profitable for vs at this  
day

day, while we acknowledge that Christ was nolesse beloued to the father, because  $\text{\textcircled{y}}$  he was without his helpe for a time. but he set so much by our saluation that he spared not his onely begotten sonne. And by this he hath giuen a notable example, when as he vterly ouerthrew the holy citie, and where he hadde onely made choise of a sanctuary for himselfe, and destroyed it together with the inhabitants of the same. Hereof let vs learne to take occasion to meditate of the death of Christ. For when as God so seuerely reuenged the same, he would neuer haue suffered his son to haue suffered it, but to the end he might be a sacrifice for the sinnes of the world.

29. *For behold the dayes will come.* Hee denounceth that there is at hande no common plague, but so terrible as hath not before been heard of, in the which  $\text{\textcircled{y}}$  vengeance of god should openly be seene, as if he should haue sayd, that that nation should not bee consumed by one onely kinde of destruction, but that it should be ouerthrowne by a manifolde heape of great euils, so that it should bee much better to bee ouerwhelmed with the ruines of the mountaines, or to bee swallowed vp in an earthquake, then to wast away amongst the seuerer torments of a long destruction. And these threates fell not away in vaine: but the cruelty it selfe which fel out far exceeded this lightning of words, as it appeareth by Iosephus. Further, where these were speeches of extreeme desperation, to wish to be couered with the mountaines and to curse the fruite of the wombe, Christ doth by these wordes teach that the Iewes shall feele at the length, that they doe not make warre with a mortall man, but with God. So the enemies of God doe receiue a iust reward of their sacrilegious fury, so that they shoulde in vaine desire to oppose the earth as a buckler against the vengeance of GOD, who before durst be so bold as to strike at heauen it selfe.

31. *If they doe these things to a greene tree.* Christ by this sentence doth declare that neither his death shall be vnreunged, neither that the Iewes whose wickednesse was full ripe, yea halfe rotten should stand long, and by a common similitude he proueth that it cannot be, but that the fire of the wrath of GOD should presently deuoure and burne them vp. Wee know that the vse is first to cast dry wood into the fire. if  $\text{\textcircled{y}}$  the moist and the greene be burnt, much lesse shall the dry be spared at the length. Further, the word *They doe*, may be expounded indefinitely in this sence. If the greene wood bee cast into the fire before the time, what thinke you shall become of the dry and of the old? Except that any man had rather to compare men with God: as if Christ should haue sayde, the wicked which are like vnto dry woode, when they haue vniustly destroyed the righteous, haue their turnes prepared for them by God. for howe shoulde they which were before appointed to destruction, escape the hand of the heauely iudg who for a time giueth them so great liberty against the good and innocent? But which of the two wayes soeuer it be taken, the sum is, that the lamentation of  $\text{\textcircled{y}}$  women was preposterous, except that withall they did waite for, & feare the horrible iudgement of God, which hangeth over the vngodly. And as oft as the bitterness of the crosse is troublesome to vs beyond measure, it may bee mitigated by this comfort, that God who nowe suffereth his children to bee afflicted vniustly, will not at the length suffer that the wicked shall goe away vnpunished.

And if this hope shoulde not vpholde vs, wee should of necessitie fall downe vnder the afflictions. For though it is naturall and more vsuall to make a fire of drie woode then of moist, yet God followeth an other order: for while he granteth the reprobate to be at quiet rest, he exerciseth his with diuers troubles: and therefore their estate is the more miserable, if it should be esteemed of, as it doth presently appeare. But this is a ready remedy, if they will patiently waite for the whole course of Gods iudgement. For so it shall comfort them to see the wicked gayne nothing by their small delay: for where GOD shall humble his faithfull ones with his fatherly rods, he will rise with a drawne sword against the, whose sinnes he seemeth for a time not to obserue.

Math. 27.

33. And when they came to the place called Golgotha, (that is to say the place of dead mens sculles.)

34. They gaue him wine mingled with gall, and when he had tasted thereof, he would not drinke.

35. And when they had crucified him, they parted his garments, and did cast lottes, that it might be fullfilled, which was spoken by the Prophet: They deuided my garmentes amonge them, and vpon my vesture did cast lottes.

36. And they sat and watched him there.

37. They sette vp also ouer his head his cause wrytten, THIS IS IESVS, THE KINGE OF THE IEWES.

38. And there were two theeues crucified with him one on the right hand & an other on the left

Mark. 15.

22. And they brought him to a place named Golgotha which is by interpretation the place of dead mens sculles.

23. And they gaue him to drink wine mingled with Myrrhe: but he receiued it not

24. And when they had crucified him, they parted his garments, casting lottes for them what euery man should haue.

25. And it was the third hour, when they crucified him.

26. And the stile of his cause was wrytten aboue, THE KINGE OF THE IEWES.

27. They crucified also with him two theeues, the one of the right hand the other of his left.

28. Thus the scripture was fulfilled which sayeth: And hee was counted amonge the wicked.

Lukc. 23.

33. And when they were come to the place whiche is called Caluarie, there they crucified him, and the euill doers: one at the right hand and the other at the left.

34. Then sayd Iesus Father forgiue them for they know not what they doe. And they parted his raimente and cast lottes.

A little after.

38. And a superscription was also wrytten ouer him in Greeke letters, and in Latin, and in Hebrewe:

THIS IS THE KING OF THE IEWES.

33. And they came to the place. Iesus was led to that place, where as the euill doers were wont to be put to death, that thereby his death might bee made the more reprochfull. And though that was done according to the custome, yet it is meete more deeply to consider the purpose of God. For his will was that his sonne should be cast out of the Citie, as one vnwoorthy of the company of men, that he might receiue vs into his heauenly kingdome with the Angels. Therefore the Apostle in the Epistle to the Hebr. 13. 12. applieth this to the olde figure of the law. For as God commanded that the bodies of the beasts should be burne without the hoast, whose blood was brought into the sanctuary for a sacrifice:

so he sayth, that Christ went out of the gate of the citty, that by taking vppe the curse which pressed vs, hee might be as one cast away, and by this meanes hee might wash away our sinnes . And the more ignominie and reproach hee bare before the world, the more acceptable & notable a spectacle hee shewed in his death both to God & Angels. For the filthines of the place was no hinderance, but that he might there erect a glorious ensigne of his victory: neither the stinck of the carcasses which lay there, could stop the sweete sinell of his sacrifice from fauouring throughout the whole worlde, and piercing vp euen into heauen.

34. *They gaue him vineger.* Though the Euangelistes doe not so curiously set downe all particulers in their order, so as the very moments of the times might certainly be noted: yet I doe by probable reason coniecture, that before the Lord should be lift vp vpon the crosse, according to the custome, there was giuen vnto him out of a cup wine mixed with mirrhe, or what mixture soeuer it was, which was made, as it appeareth of gall also and vineger. It is throughly agreed vpon almost amongst all the interpreters, that this was not that drinke, whereof Iohn maketh mention, and whereof I shall speake a little after. This I doe onely adde, that I do thinke that there was a cup offered to the Lord, when he should be crucified: and after that the crosse was lifted vp o high, then it was giuen vnto him in a sponge. But when hee should beginne to aske for drinke, I am not so curious to search, yet if we doe compare all things together, it seemeth by reason that after he hadde refused that bitter confection, it was againe thrust vpon him in mockery. For afterward Matthew addeth, that the souldiours giuing him drinke, vpbayed him, because that he could not deliuer himselfe from death. Whereby wee doe gather that this medicine being offered him, they scorned at the weakenesse of Christe, because that he had complained that he was forsaken of God. As concerning the hystorie sette downe by Iohn, it is sufficient to note this one thing, that Christe for the cooling of his thirst asked, that some common drinke might be giuen him, & there was thrust vpon him vineger mixed with mirrhe and gall to hasten his death. But he bore those torments patiently, so that for wearinesse of the sorrow, he sought not to haue his death hastened. For this also was a portion of his sacrifice and obedience, to beare the delay of the paine euen to the vtmost. Further, they are deceiued in my iudgement, which doe reckon the vineger amongst the other tormentes inflicted vpon the Sonne of God. Their coniecture is more probable to mee, which doe thinke that this kinde of drink was good for to void bloud, and therefore it was woont to be giuen to euill doers, that their death might be the more speedy: therefore Marke calleth it wine mixed with mirrhe. But Christ (as I touched euen now) not so much for the offence of the bitternesse refuseth the wine or vineger, as that he might shew himselfe quietly to goe forward to death, according to the commaundement of the father, and that the impacieney of the sorrow driue him not headlong. Neither is that any hinderance, which Iohn saith, that the scripture was fulfilled. Psalme. 69. 22. *In my thirst they gaue me vineger to drinke.* For they both doe very well agree: that it was giuen then as a remedie to end the tormentes of slow death: and yet that Christ was hardly afflicted by all meanes: so that the very easing of it also might be a portion or encrease of the sorrow.

35. *They parted his garments*. It is certaine that the souldiours did this also of custome, that they parted amongst them the spoyles of a man condemned. It may bee that this one thing was extraordinary, that they cast lots for his coate without seame. But though nothing befell to Christe in this matter, but that which all condemned men did suffer, yet this hystorie is woorthy to bee much marked. For the Euangelistes doe sette before vs the sonne of God naked without his garments, that we might know that great riches are gotten for vs by this nakednes, which shall adorne vs before God. Therefore God woulde that his Sonne should be stripped naked, that we being cloathed with his righteousnes, and with plenty of all good things with out feare might appeare with the Angelles, whome before a vile filthines in a torne habite kept from entrance into heauen. Christ himselfe suffered his garments to be taken from him, as a pray, that he might enrich vs with the riches of his victory. Further, where Matthev sayeth, that so the prophesie of Dauid was fulfilled, Psal. 22. 19. *They deuided my garments amongst them, &c.* must so bee vnderstoode, as that was performed literally (as they say) and indeede in Christ, which Dauid metaphorically & vnder a figure complayneth of, as done to him. For Dauid by the word garments meaneth his goodes and his honours: as if he should haue sayde, that while hee liued and had his sight, hee was made a pray to his enemies, who ran into his house, and were so far from sparing those goods which were left, that they also spoiled his wife. This cruelty hee amplifieth by a metaphor, writing that his garmets were deuided by lot. And wher he was a shadow & an image of christ, that which Christ should suffer he foretolde by the spirit of prophesie. Wherefore in his person this also is notable, that the souldiours spoiled his apparrell: for by this spoiling we do know those signes & notes, wherewith he was sometime adorned. And also the offence is taken away, which otherwise might in the wisdom of the flesh haue bene conceiued of his nakednes: for he suffered nothing which did not truely and properly belong to the person of the Redeemer, as the holy Ghost before declared.

MAR. 25. *And it was the third hoare.* This seemeth not to agree with the testimony of Iohn: for he saith, that Christ was condemned about the sixth hoare. But if we consider that which is manifest by other places, the day was deuided into foure parts, and that euery of the partes were called by the name of the first hoare of the beginning of the same, it will not be hard to bee answered. The whole meane time from the rising of the Sunne euen to the second parte, they did call the first hoare. The second parte vnto the midst of the day, was with them the third hoare. The sixth hoare beginning at the mid day, continued to three or foure of the clocke in the after noone. Therefore when the Iewes saw that Pilate deferred the time, & that now the mid day was at hand, Iohn saith, that they cryed out the more earnestly, least the wholly day should escape away. But that letteth not but  $\text{y}$  the lord was crucified about the end of the third hoare. For it is euident enough after his tumultuous condemnation, that hee was suddenly carried away, the Iewes had so earnest a desire to put him to death. Therefore Marke meaneth not the beginning of the third hoare, but the end. And this is the more likely to be true, that Christe hunge not aboue three houres vpon the crosse.

*L V. 34. Then Iesus said.* By this speach Christ proued himselfe to be that meeke and gentle Lambe, which should be led to bee slaine, as I saiah the Prophet had witnessed, 53, 7. For he doth not onely leaue off reuenge, but he commendeth to God the father the saluation of them, of whom he is most cruelly vexed. This had beene a great thing, to thinke nothing of reuengement: as Peter when by his example exhorteth vs to patience, saith, that he gaue not rebuke for rebuke, neither reuenged his own iniuries, but was content with this alone, that hee had God for a reuenger, 1. Pet. 2. 23. But this was a farre greater and more excellent vertue, to pray to God that hee would forgiue his enemies, If any man doth thinke that this dooth not sufficiently agree with that saying of Peter, which I cited euen nowe, there is an answer ready for it. For where Christ was led by a merciful affection, to entreat God to pardon his persecutors: it is no let, but that hee might commit himselfe to the iust iudgement of God. which hee knewe to be appoynted for the reprobate and the obstinate. When Christ therefore saw that partly the Iewish people, partly the soldours were madde against him in a blinde heate, though their ignorance was not to be excused, yet he taketh pittie vpon them, so that he himselfe prayeth for them. Yet sith hee knew that God would be a reuenger, he leaueth the iudgement to him against the reprobate. And in this maner shoulde the faithfull temper their affections in bearing of afflictions, that they shoulde desire that their persecutors might bee saued: and yet that they should not doubt but that their life is vnder the defence of God: and resting vpon this comfort, that at the length the wicked shall not goe forward in their lust vnpunished, they shall not faint vnder the burden of the crosse.

Luke dooth now sette before vs an example of this moderation in our guide and maister: for when as hee could haue cursed his persecutors to destruction, hee dooth not onely abstaine from cursing: but also he prayeth for their good. And it is to be noted, if at any time the whole world shoulde rise vp against vs, and endeour by violence to ouerwhelme vs all, this is the best remedy to ouercome this temptation, if at any time we doe thinke of their blindnes, which doe oppose themselues against God in vs. For so it shall come to passe, that the conspiracy of many against vs left alone and forsaken, shall not trouble vs aboue measure. As againe daily vse doth shew how strong an engine it is to shake the weake with, when they see themselues assaulted of a great multitude. Therefore if wee will learne to arise vp to God, it shall be an easie matter for vs, as it were from an high to despise the ignorance of the vnfaithfull: for howsoeuer they doe excell in forces and great bandes, yet they knowe not what they doe.

But it is likely that Christe prayed not generally for menne, but onely for the simple people, who were carried by an vnadvised zeale, & not by deliberate wickednes. For as there was no hope left of the Scribes and priests, so he should haue prayed for them in vaine. And without doubt, beecause the heauenly Father heard his prayer, heereof it came to passe that many of the people, whiche had shed blood, did afterwarde beleue.

37. *They set vp ouer his head.* That whiche Mattheue and Marke doe touch briefly, Luke doth sette forth more expressly, that the title was written in three languages. Also Iohn doth declare it more at large. Wherefore let the readers see there, that which here I doe omitte for breuity sake, I will onely say, that this was not done without the providence of God, that the death of Christ shoulde be celebrated in three languages: for though Pylate had no other purpose, then reproachfully to touch the Iewish nation, yet God had a further regard. For in this, as it were by prophesie he declared that the death of his sonne shoulde bee renoumed euery where, that all people in all places might know the king promised to the Iewes. But this was no lawful preaching of the Gospel. for Pilar, who ne God appoynted to giue testimony to his sonne was a man vnworthy: but that which was to be done by the true ministers was shadowed out in Pilat. To be short, he may be accounted such a preacher of Christ, as Caiaphas was a Prophet.

38. *Then they crucified.* This is added to the heape of extreame shame, that Christe is hanged in the middelt betweene two theeues. for they gaue him the chiefe Place, no otherwise then to the Prince of theeues. If he had bene crucified alone, his cause might seeme to haue bene separate from other euill doers. but now he is not onely thrust in amongst them, but he is lifted vp on high, as if he were the most detestable of all. Wherefore Marke to this purpose apply eth the prophesie of Iesiah, 53. 12. Hee is accounted with the wicked. For in this the Prophet doth especially make mention of Christ, not that he should by a royall pompe deliuer his from death, but because that he should beare the punishment due to their sinnes. Therefore that hee might deliuer vs from guiltines, this maner of sacrifice was necessary, that hee might submit himselfe into our place. And here is to be seene how horrible the weight of the wrath of god is against sinnes, for the appeasing whereof it behooued Christe the eternall righteousnesse to be throwne into the order of theeues. Here is also set fourth the incomparable loue of Christ, who that he might gather vs to the company of the holy angels, did abide to be accounted one of the euill doers.

Matt. 27.

39. *And they that passed by reuiled him wagging their heades,*

40. *And saying Thou that destroyest the temple & buildest it in three daies, saue thy selfe if thou be the son of God come down from y<sup>e</sup> crosse*

41. *Likewise also the hie Priests mocking hi with the Scribes & Elders, and Pharises said,*

42. *Hee*

Mark. 15.

29. *And they that went by, rayled on him, wagging their heads & saying, Hey, thou that destroyest the temple, and buildest it in three daies*  
30. *Saue the selfe, and come downe from the crosse.*

31. *Likewise also euen the hie priests mockinge said among themselues with the Scribes, He iudged other men, himselfe hee*

Luke. 23.

35. *And the people stood & beheld: and the rulers mocked him with them sayinge hee saued others let him saue himselfe if he be the Christ, the chosen of God.*

36. *The sold'ours also mocked him & offered him vineger,*

37. *And said, if thou be the king of the Iewes, saue thy selfe.*

A little after.

39. *And one of the euill doers which were hanged, rayled on him sayinge, if thou be the Christe, saue thy selfe and vs.*

40. But



42. He saued others, but he cannot saue himself: if hee bee the kinge of Israel let him now come downe from the crosse, and wee will beleewe him.

43. He trusteth in God let him deliuer him now if hee will haue him: for hee sayd, I am the sonne of God.

hee cannot saue.

32. Let Christe the kinge of Israel now come downe from the crosse, that we may see and beleewe. They also that were crucified with him reuiled him

40. But the other answered, and rebuked him, saying fearest thou not God seeing thou art in the same condemnation.

41. Wee are in deede here righteously for wee receiue things worthy of that wee haue done: but this man hath done nothing amisse.

42. And hee saide vnto Iesus, Lorde remember me, when thou comest into thy kingdome.

43. Then Iesus said vnto him, verely I say vnto thee, to day thou shalt be with mee in paradise.

39. And they that passed by. These circumstances doe containe great matter. for heere is set before our eyes the humbling of the Sonne of God into the lowest degree, whereby it may the better appeare how much our saluation cost him: and with all considering that by right all those paines were due to vs, which hee bore, we shoulde bee more and more stirred vp to repentance. For in this spectacle God doth openly reueale to vs, how miserable our estate should haue beene, if wee had not had a redeemer. But whatsoeuer things Christ bore vpon him, must bee applied to the comfort of vs. And certainly this contention was harder then all the torments, that all men vexed him with checkes and tauntes, as if he were reiected and forsaken of God. And therefore Dauid, Psal. 22. 7. 8. 9. bearing the person of Christ, in all his troubles he doth especially bewaile this. And truely there is nothing that doth more sharply wound the mindes of the godly, then that the wicked for the weakning of their faith do vbraide them as left destitute of the helpe and grace of God. This is that sharpe persecution, wherewith Paul, Gal. 4. 29. sayth, that Isaac was vexed by Ismael not that he raged against him with the sword and force of armes. but because that he deriding the grace of God, attempted to ouerthrow his faith. Dauid also first, and then Christ, suffred these temptations, least they should terrifie vs at this day by their noueltie. For the wicked shall neuer be wanting, who will triumph ouer our miseries. And this is a common deuise of Sathan (so ofte as God doth not comfort vs according to our desire, but hideth his helpe a little) to obiect, that our hope is in vaine, as if that his promise were of no effect.

40. Thou that destroyest the Temple. They doe charge Christes doctrine with vanitie, because that now when it is necessary, he doth not shewe in deede that power, which he challenged to himselfe. But if that a desire to speake euill, had not deprived them both of wit and iudgement, shortly after they might haue easily seene the truth of that saying. Christ had sayd, destroy you this Temple, & in three dayes I will raise it vp. Now they doe make a proud triumph at the beginnings of the ruine, and they looke not for the end of the third day. Such insolency do the wicked vse against al the children of god, while vnder y pretence of the Crosse, they doe endeouour to cut them off from the hope of the life to come

come. Where is (say they) that immortall glory which credulous men doe so foolishly boast of: when as the most of them doe lye without glory and despised others doe liue poorely, others doe hardly drawe their breath vnder continuall troubles, others are tossed with flyings and banishments: others doe pine away in prisons, others are burnt and brought to ashes: So the present corruption of the outward man doth blinde the, & they do imagine the hope of the renewing of the life to come to be vaine and ridiculous. But we must waite for the time appointed of the promised building, neither must wee beare it greiuously, if we bee now crucified with Christ, that we may be afterwards partakers of his resurrection.

*If thou be the Sonne of God.* The vngodly doe require of Christ such a testimonie of his power, that by prouing himselfe to be the sonne of God, hee shoulde cease to be the sonne of God. Vpon this condition he became man, and came into the world, that by the sacrifice of his death he might reconcile men to God the father. Therefore that he might be shewed to be the sonne of God, it was necessary for him to hang vpon the crosse. Now these reprobates doe deny the redeemer to bee in the place of the Son of God, except he descending from the crosse should renounce the commandement of the father, & reiecting the washing away of sins, should cast off the office layd vpon by God. But let vs hereby learne to strengthen our faith: because that the sonne of God for the worke of our saluation would remain fastened to the crosse, vntill that partly with most cruel torments of the flesh, partly with horrible anguishes of the spirit he should suffer death it selfe. And least it should befall to vs, to tempt God in like maner as wee see these men did, let vs suffer God so oft as it shall so seeme good vnto him, to hide his power, that againe to his owne pleasure hee may execute the same conueniently. There appeareth the same wickednes in the other obiection, which presently followeth. *If he bee the king of Israell, let him nowe come downe from the crosse, and we will beleue him.* For it was not meete for them to accept of any other king, but such a one as was described by the Prophets. But Esay expressly 53. and Zachariah, 9.9. doe describe Christ to be without forme, afflicted condemned and accursed, broken, poore and contemned, before that he should enter into his royall throne. Therefore the Iewes doe preposterously desire one they haue no regard of that king, whom God had promised to giue them. But on the contrary side (that our faith may wholly be reposed in Christ) let vs seeke for helpe in his crosse. For hee cannot otherwise bee accounted for the lawfull king of Israel, but by performing all the partes of a Redeemer. And hereby wee do gather how dangerous a thing it is by wandring after our own deuises to depart from the word of God. For because that the Iewes imagined to haue such a king as their wit had deuised the, they refused Christ crucified, because they thought it an absurd thing to beleue in him: but to vs it is the best & cheife reason of our beleefe, because that for our cause he willingly submitted himselfe to the ignominie of the crosse. 42. *He saued others.* This vnthankfulnes is not to be excused, that they being offended with the present abasing of Christe, doe make no account of all those myracles, which he before had wrought in their sight. They do confesse that he had saued others: by what power? or by what meanes?  
Why

Why doe they not at the least in this behalfe reuerence the manifest woorkes of God? But because they doe maliciously choake, yea, as much as lieth in them, they doe endeavour to quench the light of God, which shone in the myracles, they are vnworthy to iudge aright of the infirmitie of the crosse. Because Christ doth not presently deliuer himselfe from death, they doe vpbraid him of weaknes. And this is too vsuall amongst al the wicked, to measure the power of God by that which is presently seene, that whatsoeuer he doeth not, they thinke hee cannot doe: and therefore they doe charge him of weaknes, so oft as he doth not obey their peruerse desire. But let vs note, that Christ when he easily could, did not presently deliuer himselfe from death, but because he would not. And why doth he for a time neglect his owne safegarde, but because he had more regard of the saluation of vs all? Why would he not deliuer himselfe, but that he might deliuer vs all? Therefore we see that those things, which doe make well to the edification of our fayth, the Iewes through their owne malice dreweto the maintenance of their vnbeleife. 43. *Herrusteth in God.* Satan hath, as I said before, this most sharpe dart of temptation, while he feigneth that God forgetteth vs, because that hee doeth not helpe vs speedily and in the very poyn of time. For when God waiteth vpon the saluation of his children, and doth not onely helpe them in time conuenient, but also preuenteth their necessitie (as the scripture doth euery where declare) he seemeth not to loue them, whom he helpeth not: And so by this logicke hee leadeth vs into despaire, that wee doe trust in the loue of God in vaine, where his helpe doth not appeare openly. And as he prompteth our mindes with this kind of fallacie, so he suborneth his ministers, which shall argue that God hath no regard of our safegarde, but reiecteth vs, because he deferreth his helpe. Therefore it behooueth vs to refuse this argument as faulty. that they are not beloved of God, whom he seemeth to forsake for a time. Nay, there were nothing more absurd, then to tie his loue to euery point of time. God promiseth that he will be our deliuerer: but if sometime he should seeme to winke in our aduersities, the delay must bee borne with patience. Wherefore it is contrary to the nature of fayth, for them to vrge that aduerbe. *no 7*, whom God by the crosse and troubles frameth to patience, and stirreth vp to prayers, and to call vpon his name: when as these are rather testimonies of his fatherly loue, as the Apostle in the Epistle to the Hebrewes, 12. 6. declareth. And this was especially to be seene in Christ, though he was the beloved sonne, yet was he not deliuered from death, vntill he had borne the punishment due to vs, for by that price were we redeemed to saluation.

Wherefore the priestes againe do deale peruerfly, when they do conclude that he is not the Sonne: because that he supplyeth that rounge appointed him of his father.

44. *That same also the theeues cast in his teeth.* Matthew & Marke by Synecdochie do attribute that to the theeues, which was proper only to one of them, as it appeareth by Luke. Neither may this speech seeme strange. for the two Euangelists had no other purpose then to declare that Christ was rayled vpon on euery side, so that euen the theeues spared him not. nowe when hee was halfe dead. Euen as Dauid in the Psalme, 22. 7. 8. beewayling his calamities, doth therof take occasion to amplifie the grieuousnes of them, for that he was made

the shame of all men, and the contempt of the people. And though they doe omitt a history woorthy to bee remembered, which Luke reporteth of the other theefe: yet there is no absurdity in that, which they do say, that Christ was derided of all, yea euen of the very theeues. For it is not spoken of euery petticular person but of that kind of men. Now therefore let vs come to Luke.

L V. 39. *And one of the euil doers.* But this reproach, which the Sonne of God suffered of the theefe, great honour is gotten for vs amongst the Angelles, that they should acknowledge vs for their brethren. But in the meane while heere is sette before vs an example of furious obstinacy in this wretched man, seeing that he ceaseth not to vomit out blasphemyes with cruelty in the midst of his afflictions. So desperate men, which cannot escape the tormentes, doe vse by frowardnes to seeke reuenge. And though he vpbraideth Christ, that he could neither saue himselfe nor others, yet this obiection striketh at God himselfe. As the wicked, so oft as they obtaine not what they desire, they would willingly pull God out of heauen. It was meete that they being tamed with afflictions, shuld become gentle: but hereby it appeareth, how the hardnes of the euil heart was hardned, which could bee bowed by no punishments.

40. *But the osher answered.* There is in this miserable man set before vs a rare example of the vn hoped for and incredible grace of God, partly because that sodenly at his death he is changed into a new man, and is drawne backe euen from the very helles to heauen: Then because that he obtained in a moment forgiuenes of all his sinnes, wherein he had beene drowned all his life, and so hee is receiued into heauen before the Apostles and the first frutes of the newe Church. Firste therefore in the conuersion of this manne, there doeth clearly appeare a notable token of the grace of God. For it came not of the proper instinct of the flesh, that he cast off the great cruelty and proud cōtempt of god, that he should presently repent, but he is brought vnder the hand of God: as all the scripture teacheth that repentance is his worke. And this grace is so much the more excellent, because that it befell beyond all mens hope. For who would euer haue thought that the theefe at his last breath should not only become a godly worshipper of God, but a singular maister of fayth and piety to the whole worlde: so that wee also from his mouth may learne a rule of true and lawfull confession? And this hee vttered as the firste frutes of his repentance, that with a sharpe reprehension he reprooued the vngodly frowardnesse of his owne fellowe: then he addeth this as the second, humbling himselfe wth a free confession of his owne sinnes, and attributing to Christe the prayse due to his righteousnes. Afterwardes hee testifieth a wonderfull fayth, casting himselfe wholly and his saluation into the defence of Christ, whom yet hee saw hanging vpon the crosse and ready to die.

*Fearst thou not God?* Though interpreters doe wrest these woordes diuersly, yet the simple meaning of them seemeth to mee to bee thus, what meaneth this, that this condemnation compelleth thee not to feare GOD? For the theefe doeth thereof take occasion to exaggerate the hardnesse of his fellowe, because that hee being brought to extreame necessitie, dooth not so beginne to feare GOD. But that all ambiguity may bee taken away, the readers are to bee admonished, that this arrogant and wicked rayler, who

who thought to haue passed with his scoffing without punishment, is called back to the iudgement seate of God: for though he had been all his life without feeling, it behooued him then to tremble, when hee felt the hand of God armed against him, and shortly after hee was to yeelde a reckoning of all his offences. Therefore it was a signe of a desperate & a deuillish obstinacy, when God held him tyed vp to the last iudgement, not then to come to a right mind: for if there hadde beene any droppe of pittie in the heart of the man, he should at the least bee enforced to gather himselfe to the feare of God. Nowe wee vnderstand the meaning of the woordes, that they are desperate and without all feare of God, which are not amended by punishments. *En to auto crimati*, I doe interpret not for the same, but to be in the present execution of condemnation: as if the theefe had sayde: Sith thou art nowe as it were in the midst of death, it behoued thee now to be wakened, that thou mightest acknowledg god thy iudg. Further, wee doe hereof gather a profitable doctrine, that they doe wholly sette themselues against God, who are not taught humility by corrections: for shame doth of necessitie driue them to holde their peace, whosocuer are endued with any feare of God.

41. *Wee are indeed here righteously.* Because the reproofe gathered of the condemnation, might seeme to light vpon Christ, the theefe doth here make a distinction betweene Christ and the cause of him and his fellowe, for the punishment which was common, was, as he confesseth, iustly layd vpon him and his fellowe, but not vppon CHRIST, who was not put to death for any fault of his owne, but for the cruelty of the enemies. But that must be remembered which I sayde euen now, that the theefe made a notable shew of repertaunce, such as God requireth of euery one of vs, in that hee confesseth that hee receiueth a rewarde worthy of that which he hath done. And this especially must be noted, that the cruelty of the punishment was no hinderance, but that he submitted himselfe patiently to the fierce torments. Wherefore, if wee doe truly repent for sinnes, lette vs learne to confesse them willingly and without dissimulation when neede shall bee, and not to flee that ignominie which we haue deserued. For this is the only meanes wherby wee may bury our sinnes before God and Angelles, if wee striue not to couer them before men with vaine colours. Further, whereas amongst diuers cloaks which hypocrisie vscth, this is most common, that euery manne draweth others in with him, that by their example hee might excuse himselfe: the theefe on the contrary side doeth no lesse carefully defend the innocency of Christ, then simply and freely condemne himselfe and his fellowe.

42. *Lord remember me.* I doe not know whether there euer was from the beginning of the world an example of faith more rare & worthy to be remembered: so much the more is the grace of the holy Ghost worthy to be had in admiration, which herein shewed it selfe so evidently. The theefe, who not onely had neuer been a scholler in Christes schoole, but by thrusting himselfe into bloody murthers, hadde endeouored to quench all sense of righteousness, doeth of a sodaine pierce deeper, then all the Apostles, and the rest of the disciples, in teaching of whome the Lorde himselfe had bestowed so much labour: and not that onely, but Christe beeing vppon the tree of execution, hee worship-

peth as a king: he celebrateth his hingdom in that horrible and more then deformed balenefse: he calleth him, who is about to die, the author of life. Truly, if he hadde beene instructed in the true faith, had hearde many thinges before of the office of Christe, and had also beene confirmed in the same by myracles: yet that knowledge being couered with the cloud of a reprochful death, might vanish away. Nowe it was more then wonderfull, that hee being rude and a yonglinge, yea, his minde altogether corrupted, should presently at the first instructions vpon the cursed crosse apprehend saluation and the celestiall glory. For with what markes or ensignes did he see Christe adorned, that hee might lift vp his minde to that kingdome? And certainly this was, as if hee should clime out of the deepest helles about the heauens. But to the flethe this was but as a fable, and to bee laughed at, to attribute to a man cast away and condemned (whome the worlde could not abide) a kingdome farre more notable then all earthly Empires. Hereby we do gather how quicke the eyes of his minde were, wherewith hee behelde life in death, height in ruine, glory in reproach, victory in destruction, & a kingdome in slavery. If that the theefe extolled by his fayth Christ now hanging vpon the crosse, and as it were ouerwhelmed with cursing, into a heavenly throne, woe be to our slouthfulnesse if we doe not reuerence him now sitting at the right hand of God, if we doe not fasten the hope of life in his resurrection, if we goe not into heauen whether hee is entred. Now, if on the other part, we do consider what state he was in, when he besought christ of his mercy, his fayth shall grow to further admiration with a torne body now almost without life, he waiteth for the last blow of the slaughter men, & yet he reposeth himselfe in the onely grace of Christ. First, whence hath he this hope of forgiveness, but because that in the death of Christ, (which seemeth detestable to all other) he conceiueth the sacrifice of a good sauour, to bee effectually to washe away the sinnes of the world? And where he with courage regardeth not his torments: nay, as it were forgetting himselfe, is caried to a hope & desire of a better life, it doth far passe the vnderstanding of man. Wherefore let vs not be ashamed to learne both mortification of the fleth, & patience, and excellency of fayth, & constancy of hope, and zeale of godlines of this maister, whom the Lord set ouer vs, to humble the pride of the fleth. For the readier that any man followeth him, the nearer he shall come to Christ.

43. *Verily I say vnto thee.* Though Christ had not yet triumphed openly ouer death, yet he sheweth the effect and fruit of the same, when he was most abased. And by this meanes he declareth that he was neuer thrust out of the power of his kingdom. For nothing doth more notably, nor more royally beseme a diuine king, then to restore life to thē which are dead. Christ therefore, thogh he being stricken with the hand of God, appeared in shew to bee a man halfe desperate: yet, because he ceased not to be the sauour of the world, hee was alwayes endued with a heavenly power for the peroumance of his office. And first here isto be noted his incredible readines, that without delay he accepteth the theefe so louingly, and promiseth him that hee shall be a partaker of the blessed life. Wherefore it is not to bee doubted, but that hee isto admitte without exception into his kingdome, all which doe come vnto him. Whereof ic

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may bee assuredly gathered, that wee shall be sau'd, if hee be mindefull of vs. Further, it cannot be that he should forget them, who doe commend their saluation to him. If the theefe hadde so easie a passage into heauen, because that when all things were in greatest extremitie, he rested vpon the grace of Christ: much more shall Christe the conquerour of death, at this day reach foorth his hand out of his throne to vs, that hee may gather vs into the fellowship of life. For it were absurde, since the time that he nailed to the crosse the hand writing which was against vs, and hath put death and Sathan to flight, and in his resurrection hath triumphed ouer the prince of the world, that there should not bee as easy & as ready a passage from death to life for vs, as for the theefe. Therefore, who soeuer being readie to die, shall with a true faith commit the custody of his soule to Christ, hee shall not bee driuen off any long time to languish in suspence: but Christ will accept his desire with the same kindnesse that hee vsed towards the theefe. Therefore away with that stincking denice of the Sophisters, of the retayning of the paine when the fault is remitted: for we see that Christ doth presently deliuer from punishment, him, whom hee freeth from guiltinesse. Neyther is that any let, that the theefe neuerthelesse, beareth cuen to the vttermost, the punishment whereto hee was appoynted. For wee must heere imagine no recompence, which was in steede of a satisfaction for the appeasing of the iudgment of God (as the Sophistes doe dreame) but the Lord by corporall punishmentes doeth simply teach his elect to detest and to hate sin. Therefore Christ doth as it were set vpon his lappe, the theefe brought by fatherly correction to denie himselfe, and sendeth him not to the fire of Purgatory. It is further to bee noted, with what keyes the gate of the kingdome of heauen was opened to the theefe. For Popish confession or satisfactions, were not heere accounted of: but Christ was entreated with repentance and sayth to receiue him that came willingly to him. And heereby that is againe the better confirmed, which I touched euen now, if any man should disdain to walke in the steppes of the theefe, and to follow as hee went before, he driueth himselfe from entering into heauen. And truely, as in the person of the theefe, Christ hath giuen vnto vs all a common pledge or assurance of obtayning forgiveness, so againe he vouchsafed that wretch so great honour, that all men casting off their owne glory, wee should not glory but in the mercy of God alone. If that euery one of vs would truely and earnestly search himselfe, the great heape of our sinnes would worthily make vs ashamed of our selues, and it would irke vs to take this poore man, who of meere grace obtained saluation, as our guide and standerd bearer. Further, as the death of Christ brought forth the fruite of the same then presently, so wee doe heereof gather, that the soules when they doe departe from the bodies doe remaine and liue: otherwise the promise of Christ should bee but a iest, which hee also confirmed with an oath. Yet of the place of Paradise, let vs not curiously and subtilly dispute: Let it suffice vs, that who soeuer are by sayth grafted into the body of Christ, are partakers of his life, and so after death shall enjoy a blessed and a ioyfull rest, vntill the perfect glory of the heauenly life, shall fully be reuealed at the coming of Christ.

One thing yet remaineth, that he promiseth the theeſe, not to take away his preſent miſeries, nor to diminith any thing of his corporall puniſhment. Where by we are admoniſhed that the grace of God muſt not be eſteemed by the iudgment of the fleiſh: for it doth oft fall out that God doth ſuffer them to be miſerably afflicted, whom yet he loueth. Therefore if we be miſerably vexed in body, let vs take heede leaſt the bitterneſe of greiſe, take away the taſt of the goodneſſe of God, but rather let this one comfort temper and mollifie all our euils, alſoone as God taketh vs into his fauour, what troubles ſoeuer wee doe ſuffer, they doe further vs towards ſaluation. So it ſhall come to paſſe, that our fayth ſhall not onely eſcape from all miſeries with the victory, but it ſhall iuſtly be at reſt euen in the midſt of the bearing of afflictions.

## Mathew 27.

## Marke 15

## Luke 23.

45. Now from the ſixt houre was there darkeneſſe ouer all the land vnto the ninth houre,

46. And about the ninth houre Ieſus cried with a loude voyce ſaying: Eli, Eli, lamaſabaſchanie? that is My God, my God why haſt thou forſaken mee,

47. And ſome of them that ſtood there, when they heard it, ſaide: This man calleth Elias

48. And ſtraight way one of them ran, and tooke a ſponge, & filled it with vineger, and put it on a reede & gaue hym to drinke

49. Other ſayd let be let vs ſee, if Elias will com and ſaue him.

50. Then Ieſus cried again with a loude voyce and yeelded vp the ghoſt,

51. And behold the vaile of the Temple was rent in twaine, from the toppe to the bottome, and the earth did quake, and the ſtones were clouen.

52. And the graues did open themſelues, & many bodies of the Sainctes, which ſlepte aroſe.

53. And came out of the graues after his reſurrektion, and went into the holy Citie, and appeared vnto many.

33. Now when the ſixt houre was come darkeneſſe aroſe ouer all the land vntill the ninth houre.

34. And at the ninth houre Ieſus cried with a loude voyce ſaying: Eloi, Eloi, lamaſabaſchani? which is by interpretation: my God, my God why haſt thou forſaken me?

35. And ſome of them that ſtood by, when they heard it, ſayd: Behold, he calleth Elias

36. And one ranne & filled a ſponge full of vineger & put it on a reede, & gaue hym to drinke ſaying, let him alone let vs ſee if Elias will come and take him downe.

37. And Ieſus cried wyth a loud voyce and gaue vpp the ghoſt.

38. And the vaile of the Temple was rent in twaine from the top to the bottome.

39. Now when the Centurion, which ſtood ouer againſt hym ſawe that he thus crying gaue vpp the ghoſt, he ſayd Truly this man was the Son of God.

44. And it was about the ſixt houre, & there was a darkeneſſe ouer all the land, vntill the ninth houre

45. And the Sunne was darkened and the vaile of the Temple rent through the mids.

46. And Ieſus cried with a loude voyce, & ſaid: Father, into thine handes I commend my ſpirite. And when hee thus had ſaid, he gaue vp the ghoſt.

47. Nowe when the Centurion ſawe what was done, hee glorified God ſaying: of a ſurety this man was iuſt.

48. And all the people that came together to that ſight beholding the thinges which were done ſmote their breſts and returned.



§ 4. When the Centurion, and they that were with him watching Iesus, sawe & earth quake and the things that were done they feared greatly saying, Truly this was the son of God

§ 5. And many women were there beholding him a farre off which had followed Iesus from Galile, ministring vnto him.

§ 6 Among whome was Mary Magdalen and Mary the mother of Iames and Ioses, and the mother of Zebedeus sonnes.

40. There were also women which beheld a far off among whome was Mary Magdalen & Mary & mother of Iames the lesse: and of Ioses and Salome,

41. Which also when hee was in Galile, followed him, and ministrered vnto him, and many other womenne, which came vp with him vnto Ierusalem.

49. And all his acquaintaunce stood a far off and the woman that followed him from Galile beholding these things.

45. Now from the sixt houre. Though in the death of Christ the infirmity of the flesh for a while, couered the glory of the Godhead: yea the Sonne of God himselve lay without forme vnder reproch and contempt, and (as Paul sayth) he was made of no reputation: yet the heauenly father ceased not to adorne him with some marks, and when he was at the lowest cast, hee erected some tokens of the glory to come, which might strengthen the mindes of the godly against the offence of the crosse. So the maicstie of Christ was royally set forth by the darkning of the sunne, earthquake, cleaving of rockes, and renting of the vaile: euen as if heauen and earth should yeelde the worshippe due to their maker and framer. But first it is demanded for what purpose the sunne was eclipsed. For where the old Poets in their tragedies do faigne that the light of the sun is withdrawne from the earth, where any notable offence is committed, tendeth to note the greatnes of the wrath of God, and this fantasie was gathered of the common sense of nature. Therefore some interpreters do think that God sent darknes in signe of detestation: as if god by darkning the sun, should hide his face from the most filthie wickednes of all. Others doe say, that by the darknes of the visible sunne was the death of the sunne of righteousness declared. Others hadde rather to apply it to the making of that nation blind, which followed shortly after. For the Iewes reiecting Christ, after he was taken from amongst the, were deprivied of the light of the heauenly doctrine, neither was there any thing left them besides the darknes of desperation. But I do rather thinke that this people because they would not see the light, they were so blockish, were stirred vp by darknes, to consider the wonderfull counsell of God in the death of Christ. For the vnwonted alteration of the order of nature, if they had not bene altogether hardned, should haue earnestly moued their senses, to attend to that renewing of the world to come. In the meane while a sight full of terrour was shewed them, that they might feare before the iudgment of God. And truly this was an incomparable testimony of the wrath of God, that spared not his onely begotten Sonne, neyther could hee otherwise bee appeased, then by the price of that sacrifice. But where the Scribes and Priesles, and a great part of the people

carelessly neglected, and as it were with closed eyes passed by the darkening of the Sunne, their wonderfull madnesse should make vs afraide. For they must of necessitie bee more blockithe then the brute beastes, who being warned by such a woonder, of the rigour of the heauenly iudgement, ceased not their scoffing. But this is the spirit of amasednesse and giddinesse, wherewith God maketh the reprobate drunken, after that he hath long striven with their malice. In the meane while let vs learne, that after they are bewitched with the sleights of Sathan, the glory of G. O D, bee it neuer so manifest, is hidden from them, at the least their mindes are darkened, that seeing they should not see. But sith that was a general admonition, it should profite vs at this day, to lette vs knowe that the sacrifice wherewith wee are redeemed, was of no lesse moment, then if the Sunne hadde fallen from heauen, or that the whole frame of the worlde hadde bene ouerthrowne: for so wee may bee brought the more to abhorre our sinnes. Further, where some doe thinke that this darkening of the Sunne was ouer all the quarters of the worlde, I doe not thinke it to bee likely. For though some one writter or another, haue so reported, yet the hystorie of those times was more renoumed, then that so notable a myracle could be concealed of many others, who diligently searched and sette downe things which werenot so worthy of remembrance. Further, if that the darkenesse had bene generally ouer the whole, men might the more easily haue forgotten it, because it might haue bene supposed to bee naturall. But the woonder was the more straunge, that the sunne shining other where, Iudea should bee ouerwhelmed with darknesse.

46. *About the ninthe houre Iesus cried.* Though there appeared more the force of a man in the crying of Christ, yet it is certaine that the vehemencie of grieffe wrested it out of him. And certainly this was the chiefe conflict, and sharper then all other torments, because that in his sorrowes, he was not so comforted with the ayde and fauour of his father, that hee thought himselfe in some sort forsaken. For he not onely offered his body for the price of our reconciliation with God, but in soule hee also bore the punishments due to vs: and so hee rightly became a man full of sorrows, as Isai. 53. 3. speaketh. And truely they are too foolish, which passing by this part of the redemption, do onely rest vpon the outward punishment of the flesh. For to the end that Christe might make satisfaction for vs, it was behouefull for him to stand as guilty before the iudgement seat of God. And there is nothing more horrible the to seele God a iudge, whose wrath exceedeth all deatnes. Therefore, when this kinde of temptation is layd vpon Christ, as if God being his enemy, he should now bee giuen ouer to destruction, he is taken with horror, wherein all mortall men had bene swallowed vp a hundred times, but he by the maruellous power of the spirit escaped with the victory. And hee maketh not his complaint dissemblingly or after the maner of a plaier, that he was forsaken of his father. And where many doe pretend that he spake thus according to the opinion of the common people, it is but a fond cauill: for the inward sorrowe of the minde compelled him forceably & earnestly to breake out into this cry. And it was not onely a redemption to serue the eye which hee wrought (as I sayde euen now): but as hee hadde offered himselfe a pledge for vs, his will was to beare in dedde the iudgement of God in

our place. But it seemeth to be absurd, that this desperate speech shoulde passe from Christ. The answer is easie, though the sence of the flesh beheld destruction, yet his faith was fast settled in his heart, wherein hee beheld God present, of whose absence he complaineth. We sayd other where that the Godhead gaue place to the infirmity of the flesh, so farre forth as was meete for our saluation, to the end Christ might fulfill all the partes of a redeemer, We haue also noted the difference betweene the sence of nature, and the knowledg of faith, wherefore there is no cause to hinder it, but that Christ might in minde conceiue an alienation from God, so farre as sence did see, and withall by faith he held GOD mercifull vnto him. The which doeth euidently enough appeare by the two partes of his complaint, for before he would vtter the temptation, he first protesteth that he fleeth to God as to his God: and so with the shield of faith, hee valiantly repelled that assault of forsaking, which assaulted him on the other side. To bee short, in this sharpe torment his faith remained safe: so he complaining that hee was forsaken, yet trusted in the helpe of God at hand. Further that this speech was worthy especially to be noted, it doth appeare by this, that the holy Ghost, to the end it might be imprinted in mans memory, would haue it reported in the Syrian tongue: for this is as much as if he shuld bring in Christ, rehearsing the same words, which he then vttered with his owne mouth, So much the more is their slouth thereby to bee condemned as vile, who make no more account of Christs so great sorrow & dreadful feare, then as if they passed lightly by a place. But who so euer considerth that Christ tooke vpon him & person of a mediatur, of this condition, that he might beare our guiltines as well in soule as in body, will not maruaile that he had to striue with the sorrowes of death, as if he should be cast off from God in his wrath, into a laborinth of euils.

47. *This man calleth Elias.* They which doe referre this to the soldiours, who were rude and ignorant of the Syrian tongue, and not accustomed to the Iewish religion, are in my iudgement deceiued, for they thinke that the likenes of the speeches deceiued them. But I doe not thinke it any way probable, that they slipped of ignorance, but rather that it was determined of set purpose to scorne at Christe, and quarrellingly to peruert his speech. For sathan hath no apter deuice for the hindrance of the saluation of the godly, then when he driueth them from calling vpon God. Therefore so much as lyceth in him, he driueth his ministers to this, to quench our affection to prayer. So he driue the vngodly enemies of Christ, wickedly to turne his prayer into laughter: seeking by that shift to spoyle him of his cheife weapons. And certainly this is a very great temptatiō when wee seeme to be so farre from preuayling, that God rather should lay his name open to reproches, then shew himselfe fauourable to our prayers. Therefore this ironical or doggish barking was asmuch, as if they had denied christ to haue anything to doe with God, that calling vpon Elias, he should repose himselfe in another refuge. So we see him vexed on euery side, that he being overwhelmed with desperation might cease from calling vpon GOD, which was to renounce saluation. But if at this day as wel the hired slaues of Antichrist as also the varlets which are at home with vs, doe wickedly with their quarrels depraue those things which wee haue spoken well, let vs not maruaile that the same befall to vs, which fell to our head.

Yet though they should transfigure God into Eliah, when they haue scorned vs at their pleasure, at the length God will heare our sighes, and will shew himself partly a defender of his owne glory, partly one that will plague their filthy falsehood.

48. *And straight way one of them ran.* Heere of a probable coniecture may be gathered, that when Christe had once refused drinke, it was offred to him againe to trouble him. Though withal it is likely, that at the first he had vineger reached vnto him in a cup beefore that hee was lifted vp on high, afterward when he now hung vpon the Crosse, it was put to his mouth in a sponge.

*M A R.* 36. *Saying, let him alone* That which Marke here deliuereth that a soldour reaching him vineger, said, *Let him alone: let vs see, &c.* and Mattheue attributeth this speech to others, there is no epugnancy in it. For it is likely that one began the scorning, whiche beeing greedily accepted by others, raised this cry amongst them all. So the word *Let him alone.* is not a word of forbidding, but of scorning. Therefore hee which scorned Christe, speaking ironically to his fellowes, *Let vs see,* saith he, whether Elias will come, presently others followed, and euery one sang the same song to his neighbour: as it commonly commeth to passe in such mutual agreement. And it is no matter to stand either vpon the plural number or the singular: for *let him alone* signifieth as much in the singular number, as in the plural: for the verbe is put in steede of an interiection, as if they had said, *st, st.*

50. *Then Iesus cryed againe.* Luke, who maketh no mention of the first crying, doth report the wordes of the second cry, which Mattheue and Marke doe passe ouer. And hee saith that hee cryed, *Father, into thy handes I commend my spirit:* wherein hee declareth, that though hee hadde beene hardly shaken with violent temptations, yet his faith was not shaken, but alwayes kept his place inuincible. For there could not haue beene a more notable triumph shewed, then when Christe boldly bragged that **G O D** was a faithfull keeper of his soule, whiche all menne thought to bee lost. Further, beecause hee hadde spoken to the deafe, hee went straight to God, and layde downe the testimony of his faith in his lappe. His will was that men shoulde heare that which hee spake. but though he preuailed nothing with men, he was content that God alone did witnesse with him. And truly faith cannot bee more certainly and firmly approued, then where a godly man when hee seeth himselfe beaten on euery side, that he findeth no comfort in men, despising the madnes of all the worlde, doth vnlade his sorrowes and cares in the bosome of God, and resteth in the hope of his promises.

And though it seemeth that he tooke this maner of prayer, which he vsed out of the Psal, 31.6: yet I doubt not, but that according to the circumstance of the time, he applied the sãe to his present vse, as if he had said, *I see O father my selfe by al mens mouthes appointed to destruction, & my soule drawne after a sort hither & thither: and in the meane while according to the flesh I do feele no helpe in thee. Yet that shal not stop me, but that I wil lay vp my spirit in thy handes, & will quietly lie downe in the secret custody of thy goodnes. Yet it is to be noted that Dauid in that place which I cited euẽ now, praid not onely for this, that his soule beeing receiued into the hand of God, might remaine aliue and safe after death, but*

but he commended his life to the Lord, that being protected by his defence, he might be in happy estate either liuing or dying. Hee saw himselfe continually assaulted with many deaths: therefore nothing remained, but that he should commit himselfe to the inuincible defence of God. Further, where hee appointeth God to be the keeper of his soule, he gloryeth that it is safe from all danger and withall he quietly prepareth himselfe to meete with death, whē it should so seeme good to God, because that euen in death, the Lord himselfe doeth keepe the soules of his children. Now, because that was first taken away from Christ, that he should comit to his father his soule to be preserued in the transitory estate of the earthly life, he going chearefully to die, desireth to be saued out of the world. For therefore doth God chiefly receiue our soules into his custodie, that our hope shoulde clime vp about this shadow with life. Now, let vs remember that Christe commended his soule to his father not in his owne priuare respect but comprehended al the soules of his faithfull ones as it were in one bundle, that they might be saued together with his. Yea in this prayer he begate vnto himselfe this right of preseruing all soules, so that the heaucauly Father not onely for fauour of him vouchsafeth to take them into his custodie, but resigning those things which belonged to himselfe to him, he comitted them to him to be preserued. And therefore Stephen at his death deliuered his soule into his hand Act. 7. 56. Lord Iesu sayth hee, receiue my spirit. By whose example whosoener will beleue in Christe, shall not at his death breath out his soule into the ayre, but it shall goe to a faithfull keeper, who keepeth safely whatsoeuer is comitted vnto him of the father. The cry doeth shew againe the vehemency of the affection: for it is not to be doubted but that Christ brake not out of the straites of temptations wherein he was holdē bound, without earnest & ardent trauaile. Though withall, by his hie & loud crying, his wil was to declare to vs, that his soule shuld be preserued and safe from death, to the end that we being furnished with the same hope, might chearefully depart out of this transitory cottage of our flesh.

51. *And beholde the vaile of the temple.* Where Luke mixeth the renting of the vaile, with the darkening of the Sunne, as if it befell before the death of Christ, is an inuerting of the order. For the Euangelistes doe not exactly obserue the moments of times as it is often scene. And it was not likely that the vaile shoulde bee rent, before the sacrifice of expiation was finished: because Christe the true and eternall Priest abolishing the figures of the law, then opened to vs by his bloud the way to the heauenly sanctuary, that wee shoulde not stand nowe a farre off in the Courte, but come freely soorth into the sight of GOD. For so long as the worshipping of God in shadowes endured, there was a vaile sette vppe in the earthly sanctuary, which kept thence not only the peoples feete, but also their eyes. But Christe wiping out the hand writing which was contrary to vs, Col. 2 14. took away all hinderance, that we enjoynge him for a mediatur, shoulde be all made a royall Priesthoode. Therefore the renting of the vaile, was not onely the abrogation of the ceremonies, which were offorce vnder the lawe, but also an opening of the heauens, so that now God doth familiarly call the members of his Sonne vnto him. In the meane while the Iewes were admonished, that the outwarde sacrifices

were ended, & that afterward there should be no vse of the old priesthood: although the building of  $\text{H}$  temple shuld stand, God was no more to be worshipped after the accustomed order: but because the substance and truth of the shadowes were now fulfilled, the figures of the law are turned into the spirit. For though Christ offered a visible sacrifice, yet it must bee spiritually esteemed, (as the Apostle teacheth in the Epistle to the Heb 9. 14.) that the price & fruit of the same may appeare. But the outward sanctuary profited nothing to miserable me, when the vaile being broken, it was left naked: for the inward vaile of their infirmitie tooke from them the sight of the light of their saluation. That which Matthew addeth of the quaking of the earth, and of the cleauing of the rockes was done in the very same moment, as I by some probability doe gather. Also the earth by this meanes not onely gaue testimony to the creatour of it: but is also cited as a witness against the hardnes of a cursed nation. For hereby it appeared what wonderfull obstinacy this was, which neither the shaking of the earth, nor the cleauing of the stones could moue.

52. *And the graues opened.* This was also a speciall wonder, whereby God declared that his sonne entred into the prison of death, not that hee should remaine prisoner there, but that he might bring out all, which were holden captiues. For at what time as the contemptible infirmity of the flesh was to be seene in the person of Christ, the royall and diuine power of his death pierced euen to the places below. This is the reason why he being presently to bee layde in the graue, should open all other graues. Yet it is doubted whether the graues were opened before the resurrection. For the resurrection of the Saints, which is added a little after, in my iudgement followed after the resurrection of Christ. For it is absurd, which some interpreters doe imagine that they should lye aliue & breathing for the space of three dayes in the graue. To me it seemeth probable that at Christes death, the graues presently opened: and when hee rose, some of the godly receiued breath, went forth, and were seene in the cittie. For Christ is therefore called the first borne of the dead, and the first fruits of them that rose againe, 1. Cor. 15. 20 Col. 1. 18. For by his death he began a new life, and by his resurrection hee performed the same: not that the dead at his death should presently be reuiued, but because his death was the fountaine & beginning of life. This reason therefore doth notably agree, when the breaking open of the graues should be a prophesie of a new life, the fruit it selfe, or the effecte whereof, appeared three dayes after: for Christ rising he brought out with him other companions out of the graues. Further, by this token it was declared, that he neither died nor rose againe priuately for him selfe, but that he might breath forth a sauour of life vpon all the faithfull. Yet here groweth a questiō, why god would, that some only should rise againe, when as the society of the resurrection of Christ equally appertained to all the faithfull. I doe answer, because that the time was not yet full come, when the whole body of the Church should be gathered to their heade, there was a shewe of the newe life sette forth in a fewe, which all are to hope for. For wee doe know that Christe was on this condition receiued vppe into the heauens, that the life of his members shoulde as yet be hidden, vntill that it should be manifested at his coming, Col. 3. 3. 4.

But

But that the godly mindes might the more comfortably stirre vp themselves in hope, it was profitable that the resurrection which should be common to all, should be tasted of in some few. The other question is more difficult, what afterward became of these Sainctes: for it seemeth absurd, after they were once admitted by Christe to be partakers of the newe life, that they should againe retourne into the dust. But as the answer is neither easie nor ready, so it is no purpose to labour much in a matter not necessary to be knowne. It is not likely that they continued long in the company of menne: for it was behoueful that they should be scene onely for a short time, that the power of Christ might be made manifest in that glasse or image: But sith the will of God was in the person of them, to confirme amongst them which liue, the hope of the heavenly life, it shall not be absurde, if we say that when they had done this ductie, they againe rested in their graues. Yet it is more likely that the life which was giuen them, was not after taken from them. For if it had bene a mortall life, it could not haue bene a testimony of a perfect resurrection. Further, though the whole world should arise, and Christ should no lesse raise the wicked to iudgement, then the faithfull to saluation. yet because that he properly rose for his Churches cause, of right he bestowed so great honour onely vpon his Sainctes, that they should arise together with him.

Where Mathewe doeth honourably call Hierusalem a holy Citie, he doeth not giue it this title, in respect of the merites of the Citizens: (for we know that it was then filled with all blthinesse of sinnes, so that it rather was a denne of theues) but because it had bene chosen of God, that holinesse which was established by Gods adoption, could be blotted out by no corruption of men, vntill the reprobation of the same should be made manifest. Or if any manne woulde haue a shorter answer, on the behalfe of men it was prophane, on the behalfe of G O D it was holy, vntill the ouerthrow or pollution of the Temple, which befell not long after Christ was crucified.

54. *When the Centurion.* Sith Luke made mention of the lamentation of the people, not onely the Centurion with his souldiers acknowledged Christe to be the Sonne of G O D: but the Euangelistes doe expressly report this of him, for the amplifying of the matter: because it should be a wonder, that a prophane man, not brought vp in the law, but void of true godlynes, should get that iudgement of those signes which he saw. Which comparison auailed not a litle to condemne the blockishnes of the city. For it was a signe of horrible madnes, that none of the Iewes, be sides the simple common people were moued by the shaking & trembling of the frame of the world. Though god in so grosse blindnes suffered not the testimonies which he gaue of his sonne to be hidden. So not onely true religion made the pure worshippers of God to see, that they might see the glory of Christe set forth frō heauen, but the very sense of nature compelled straggers, yea, and soldiers, to cōfesse that which they learned neither out of the law, nor of masters. Because Mar. saieth *¶* the Centurion said so, for that Christ hauing cryed loud, had giuen vp the ghost, some interpreters doe thinke that he noted some vnwonted force, which remained strōg euen vnto death, & truely, sith the body of Christ was almost without blood, this could not be after the maner of menne, that the strength of his sides and arteries should abide so loud a cry. Yet I doe rather thinke that the Centurion prayesed his constant

perseuerance

perseuerance in calling vpon the name of God. Though not onely Christes crying induced him, to thinke honourably of him, but beecause hee saw his great power to agree with the heauenly myracle, he vttered this confession. But where it is sayd that hee feared God, it must not be expounded so, as if he should repēt throughly: it was onely a sodaine vanishing motion: as it doeth oft befall that vaine men, and such as are giuen to the worlde, are moued with the feare of God, when he sheweth forth his fearefull power, but beecause there is not a roote vnder, which hath life, securitie presently groweth ouer, which quenchem that feeling. The Centurion therefore was not so changed, as that he would yeeld himselfe to serue God the rest of his life, but he was onely a publisher of the god head of Christ for a short time. And where Luke reporteth that he onely sayde *Of a suretie this man was iust.* is as muche as if he should haue openly declared him to be the Sonne of God, as the two other Euangelistes doe report. For fame had spredde it euery where, that Christe was punished, beecause hee bore himselfe for the sonne of God: Now, when the Centurion prayfeth him to be iust, and freeth him from fault, hee withall confesseth him to be the Sonne of God: not that he distinctly vnderstood how Christ was beegotten of God the father, but beecause he doubted not but that some diuine power was in him, and as one conuict by the former testimonies, he accounted him to be no common person, but raised vppe by God. As concerning the multitude striking their breastes, they pray earnestly for the auoidance of the guiltinesse of that hainous offence, beecause they perceiued that there was a hainous offence committed publicly in that vniust and cruell slaughter. But beecause they proceeded no further, their mourning auailed them nothing: except that to some it was a beginning or a preparation of a better repentaunce. But beecause here is onely described to vs the lamentation, which God wrested out of them for the glory of his Sonne, let vs learne by this example that it is little or nothing, if any man be affraide at the present power of God, vntill the astonishment being appeased the feare of God may rest in a quiet heart.

55. *And many women were there.* This was added as I doe interpret it, to let vs vnderstand that when the disciples were slipt away by fleeing hither and thither, yet the Lord kept some of their company there to be as witnesses. And though Iohn the Apostle departed not from the crosse, yet heere is no mention made of him: but onely the women are prayfed, whiche followed Christe euen vnto death: for the men fleeing fearefully away, their singular pietie towards their maister, appeared the more euidently. For it cannot be but that they had a rare and great affection, who though they could doe him no seruice, yet when he was in his extreamest reproches, they ceased not to haue him in reuerent estimation: yet all menne fledde not as wee doe gather by Luke, for hee sayeth that all his acquaintance stood a farr off. But the Euangelistes doe especially prayse the women, and that not without cause, for they were woorthy to be preferred beefore the menne. And in my iudgement this secret comparison doeth greatly reprocue the Apostles. I speake of the body of them: for beecause there was one onely of them remaining who tarryed, of whom (as I sayde euen nowe) three Euangelistes doe say nothing. But this was very reproachfull to the chosen witnesses, to withdrawe them-



themselves from beholding that, whereof the saluation of the world depended. Therefore, when afterwarde they should publish the Gospell, the chiefe part of the hystorie was borrowed of the women. The which if the prouidence of God had not met with in so wicked a nation, they had deprived vs of the knowledge of the redemption. But though there seemeth not to be so great authority in women, yet if we do consider with what power of the spirit they were strenghtened against that temptation, there shall be no cause why our faith should wauer which resteth vpon God, the true authour of the testimonie. In the meane while let vs note that it came to passe by the wonderfull goodnesse of God, that the Gospell of the sacrifice of satisfaction wherby God was reconciled to vs, came vnto vs. For in that common falling away of them, who should haue gone before others, God encouraged some of the meanest of the flock, who calling off feare, should become witnesses to vs of that hystorie, without the beleife where of we could not be saued. But of those women, somewhat shall presently be spoken againe. For this present let it suffice to note this one thing by the way, they were brought from their country with a desire to learne, that they might daily heare Christ teach: they neyther spared labour nor richesse, so that they might enioy the doctrine of saluation.

Math. 27.

57. And when the euen was come there came a rich man of Arimathea, named Ioseph, who had also him selfe been Iesus disciple 58. He went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered 59. So Ioseph tooke the body, & wrapped it in a cleane linnen cloth, 60. And put it in his new tombe which he had hewen out in a rock, and rolled a great stone to the doore of the sepulchre, & departed. 61. And there was Mary Magdalen, & the other Mary sitting ouer against the doore of the sepulchre.

Marke. 15.

42. And now when night was come, because it was the day of the perparation, that is before the Sabboath, 43. Ioseph of Arimathea, an honourable counsellour, which also looked for the kingdom of god came and went in boldly vnto Pilate, & asked the body of Iesus. 44. And Pilate marueled if he were already dead and called vnto his Centurion & asked of him whether he had been any while dead. 45. And when he knew the truth of the Centurion, hee gaue the body to Ioseph, 46. Who bought a linnen cloth, & tooke him down, & wrapped him in the linnen cloth & laied him in a tombe that was hewen out of a rocke and rolled a stone to the doore of the sepulchre: 47. And Mary Magdalene, & Mary Ioses mother beheld where he should be laid.

Luke 23.

50. And beholde, there was a manne named Ioseph, which was a counsellour, a good man and a iust. 51. Hee did not consent to the counsell and deede of them, which was of Arimathea a citee of the Iewes: who also him selfe wayted for the kingdom of God. 52. He went vnto Pilate & asked the body of Iesus. 53. And tooke it downe & wrapped it in a linnen cloth, & layed it in a tombe hewen out of a rock wherein was neuer man yet layed 54. And that day was the perparation, & the sabboath drew on. 55. And the women also that followed after, which came with him from Galilee, beheld the sepulchre, and howe his bodie was layed. 56. And they returned and prepared odours and oynments, and rested the sabboath day according to the commandement.

Now

Now followeth the buriall of Christ, as a mid way betweene the ignominy of the crosse, and the glory of the resurrection, God would also that his son should be buried for another cause that so it might be the better declared that he suffered death for vs in deede. But heere in the meane while must the end be especially considered, because that by this meanes the curse began to be abolished, which he had borne for a while. Neither was his dead body cast into a pit after the common maner, but it was honourably layd in a hewen tombe. And though the infirmitie of the flesh was then yet before the eyes, & that the diuine power of the spirit, is not evidently seene before the resurrection: yet God woulde as it were shadow forth by this beginning, that which a little after hee was about to doe, that he might royally lift vp his Sonne the conquerour of death about the heauens.

57. *And when the euen was come.* Vnderstand that Ioseph came not at the day light going downe, but before the sunne was set, that hee might performe this dutie of charity to the maister without the breach of the sabboth. Therefore it was necessary that Christ should be layd in the graue before it was darke night. Also, from the death of Christ vnto the time of the obseruation of the sabboth, there remained 3. houres free. And though Iohn doth not onely make mention of Ioseph, but ioyneth also Nichodemus with him as a companion: yet because hee alone tooke the matter in hand at the first, and Nichodemus only followed him as the guide and authour, it was sufficient for the 3. Euangelistes in a short hystorie to report what was done of one of them. Nowe, though the affection of Ioseph was worthy of wonderfull praise, yet first we must consider the wonderfull prouidence of God, in that he chose a noble man & one of great dignitie amongst his people, who shoulde begiane to couer the reproch of the crosse with the honor of buriall. And truely, when as he threw himselfe into the enuie and hatred of the whole nation, yea, and into great dangers, it is not to be doubted but that he was greatly strengthened by the secret instinct of the spirit. For though hee had bene before one of Christes disciples, yet hee durst neuer professe his faith freely & openly. Now, when in the death of Christ there was to bee seene a sight full of desperation, the which might also breake very manly hearts, whence then of a sodain had he so stout a courage, that amongst so great terrours he fearing nothing, durst go further, then when matters were at quiet? Let vs therefore vnderstand that it came of God, that the sonne of God was buried by the hande of Ioseph. Hether also must bee referred the circumstances which are noted here, the godlinesse and integritie of the life of Ioseph: that we might learne to acknowledge the worke of God in the seruant of God. The Euangelists do report that he was rich, that wee might know that he ouercame that let of the wonderfull loftines of the minde, which otherwise had compelled him to goe backwardes. For as rich men are proud, so nothing is more difficult to the, then willingly to abide the contempt of the common people. And wee know how foule and infamous a worke it should be, to take the dead body of a man crucified at the hand of the slaughter man. Furthe: the greater estate he was of, the more wary and also fearefull he had bene (as men giuen to their riches, doe vse to flee all danger) except he had bene emboldned from heauen. The dignitie of his calling is also sette downe, that he should bee a Counsellour or  
 Senator,

Senator, that in this behalfe also the power of God might shine forth : because hee is not one of the base sort of men hired or set a worke, by stealth or secretly to bury the body of Christ, but he was of hie degree of honour that was stirred vp to performe this duety. For the more incredible it was that he should be ready to serue christ thus religiously, the more euidently it appeared that the whole action was gouerned by the counsell and hand of God . But by this example we are taught that rich menne are so farr from excuse, if they should defraud christ of the honour due to him, that they should be rather guilty of a double offence, while they make hinderance of those spurres wherewith they should be pricked forwards. I doe grant that this is too much vsuall and cōmon, that they should withdraw themselues out of the yoke, which seeme to excell others, that they may become too dainty and choise, or too wise and fearefull: but we must take a farr other course : except riches and honours be helps vnto vs in the seruice of God, we doe wickedly abuse him. The circumstance of the time doeth declare how easie a matter it is for God to take away corrupt and fearefull affections, which do hinder vs from our duty. Before, whē matters were in doubt, Ioseph durst not freely professe himselfe to be Christes disciple: now, when the fury of the enemies is hottest, and cruelty appeareth, he taketh courage, so that he doubteth not to cast himselfe into open danger. Therefore we see how the Lord in a moment turneth the hearts into new affections, and by the spirite of fortitude stirreth vp them which before had falne. But if Ioseph was so bolde in a godly endenour to honour Christe, when hee hung dead vpon the crosse, if at this day, after he is risen frō the dead, wee haue not the same zeale in our hearts at the least to glorifie him, woe be to our sluggishnes.

MAR. 43. LV. 51. *Who also himselfe waited for the kingdom of God .* This was the chiefe prayse which Ioseph had, that he waited for the kingdom of god. He is also prayed for his righteoufnes, but this waiting for the kingdō of God, was the roote & beginning of righteoufnes. By the *kingdom of God*, vnderstand the restitution promised in Christ. For the excellency of the estate, which the Prophets had euery where promised to be at the comming of Christ, could not stand, if God gathered not vnder his gouernement, men which were dispersed abroad. So the godlines of Ioseph in this point is commended, because that in so miserable a state, he nourished the hope of redemption which God had promised. Hence also groweth the feare of God, and a desire to liue holy and righteously. For it could not be, that any man shuld giue himselfe to serue God, but he which hopeth to be deliuered by him. But let vs note, that where saluation in Christ was generally appointed for all the Iewes, and the promise of the same was common to them all, the holy Ghost doeth giue this testimony but of very few, which in this place we do heare of Ioseph. Whereby it appeareth that the incomparable grace of God was then buried through the malicious forgetfulness almost of all the people. This brag ran euery where in all mens tongues, that Christ should come : but the couenant of God was fixed but in the mindes of few, which beleued in that spirituall renouation. Truly, their blockishnesse was horrible : & therefore it was no meruaile if pure religion waxed out of vs, and the hope of saluation extinguished.

But woulde to G O D the corruption of this vnhappy age were not like to it . Christe once appeared as a redeemer to the Iewes, and to the whole world.

world, as it was testified by the prophesying of the Prophets: hee erected the kingdome of God, by bringing things out of confusion into a right and lawfull order, he hath appointed vs a time of warfare, wherein he exerciseth our patience, vntill that he shall come againe from heauen, to performe that his kingdome which he hath begun. What one man doth aspire, yea but a litle to that hope? Are not all men almost so bent to the worlde, as if there were no resurrection promised? But how soeuer the greater part forgetfull of their end, doe flite hither and thither, let vs remember that this vertue is proper to the faithfull, to seeke for those things which are aboue, Col. 3. 1. and especially sith the grace of God hath appeared by the Gospell, teaching vs to deny vngodlinesse and worldly lusts, and that wee should liue soberly and righteously in this present world, looking for the blessed hope, & appearing of the glory of the mighty God, Tit. 2. 11. 12. 13.

59. *And when hee had received the body.* The three Euangelists doe briefly set downe the buriall: and therefore they doe make no mention of the sweete oynments, which only Iohn doth speake of: they do onely report that Ioseph bought fine cleane linnē. Wherby we do gather that he was honourably buried. And it is not to be doubted sith that a rich man allowed his own tounge to the Lord, but that in all other things hee also performed what was conuenient for the furnishing & adorning of the same. And this also befell rather by the secret prouidence of God, then by the premeditate counsell of menne, that the Lord gate a new tombe in which none had yet beene layed, who is the first begotten of the dead, and the first fruiers of them that rise againe, Col. 1. 18. 1. Cor. 15. 20. So the Lord by this token distinguished his Sonne frō all the company of mankinde, and he set forth newnes of life in the sepulchre it selfe.

61. *And there was Mary Magdalen.* Marke and Matthew do only report that the woman beheld what should bee done, and noted the place where the body should be layed. But Luke also doth withall declare their purpose: namely, that they returning into the city, might prepare odours and oynments, that the second day after they might solemnise the fūerall according to their order. Wherby we doe know that their minds were perfumed with a better odor, which the Lord breathed forth at his death, that hee might lift them higher which were brought to his sepulchre.

## Matthew 27.

62. *Nowe, the next day that followed the preparation of the Sabbath, the hie Priestes and Pharisies assembled to Pilat.*

63. *And said: Sir, we remember that that deceiuer sayd, while he was yet aliuē: within three dayes I will rise.*

64. *Command therefore that the sepulchre bee made sure vntill the third daye, least his disciples come by night, and steale him away, & say vnto the people, he is risen from the dead: so the last error shall be worse then*

Marke.

Luke.

when the first.

65. Then Pilate said vnto them: ye haue a watch, goe  
and make it sure, as yee know.

66. And they went and made the sepulchre sure with  
the watch, and sealed the stone.

63. Now the next day. In this hystory, the purpose of Mathew was not so much to shew, with what obstinate fury the Scribes & Priestes persecuted Christ as to represent vnto vs, as it were in a glasse, the wonderfull prouidence of God approued in the resurrection of his sonne. Subtle men exercised in fraudes and treachery, doe conspire amongst themselues, and deuise a meanes wherby they may extinguish the memory of the dead man. For they see that they haue preuayled nothing, except they shoulde ouerwhelme the faith of the resurrection. But truely, while they endeouour to bring that to passe, they do bring the knowledge of the same to light, as if it were of set purpose. Certainly, the resurrection of Christ had not bin so manifest, or at least they might haue had more libertie to denie the same, if they had not prouided to place witnesses at the graue. Therefore we see that the Lord doeth not onely deceiue subtle menne, but also catching them in their owne counsels as in snares, he draweth and compelleth them to obey him. The enemies of Christ were vnworthy that his resurrection should be made manifest to them: but it was meet that their impudency should be reprobud, and the pretence of speaking euill taken from them, yea, and their consciences conuincid, that they should not be excused by ignorance. In the meane while let vs note this that God, as if he had hired them for wages, vsed theyr labour to the setting foorth of the glory of Christe: because that when the sepulchre should be found empty, they should haue no colour of lying left them to deny the same. Not that they should stay from their mad vngodlinesse, but this was a full testimonie to all men of a right & sound iudgement, that Christ was risen againe, whose body being laide in the sepulchre was not founde there though the souldiours were set on euery side to watch it.

63. We remember that that deceiuer sayd. This thought was put into them by inspiration from God, not onely that the Lorde might execute a iust reuenge vp on them for their sinne (as he doth oft vex with blinde torments, the mindes which are guilty within them selues) but especially, that he might bridle their filthy tongues. In the meane while we do againe behold how blockish the vngodly are, when sathan hath bewitched them. They doe yet call him a deceiuer, whose diuine power and glory was of late shewed forth by so many myracles. Truly this was not to striue against the cloud, but in deriding the darkenesse of the sunne to spit (if I may so say) against the face of God. By such examples we are taught that we must in season with a godly & modest attentiuenesse consider the glory of God, when it reuealeth it selfe, least that a brutish & horrible blindness should ensue our hardnesse. And though at the first sight this seemeth to bee hard and absurd, that the vngodly should so vily triumph ouer Christe beinge dead: least this liberty should trouble vs, it is meete alwaies to marke with wisdom, to what purpose, the Lorde, woulde applye that same. The wicked doe seeme to themselues, to ouerwhelme the whole doctrine of

of Christe with his myracles, by this one blasphemie which they doe proudly vomit forth. But God doth vse no other meanes, then by themselves to deliuer his sonne from that sinister note of deceit. Therefore, so oft as the wicked shall with their quarrels prepare themselves to peruert all things, and shall giue themselves to speake euill at their pleasure, let vs waite with quiet and patient minds, vntill God shall lay open the light out of darkenesse.

65. *You haue a watch.* Pilate doth declare in these wordes that hee doth referre it to their owne pleasure, that they may appoynt the souldiours to watch. By the which graunt they were the more tied from deuising of any cauls, for though they durst not without shame wrangle against christ after his resurrection, yet with Pilates signet they rather shut vp their owne mouth then the sepulchre.

Math. 28.

Marke. 16.

Luke 24

1. Nowe, in the end of the sabboth when the first day of the weeke beganne to dawne, Mary Magdalen & other Mary came to see the sepulchre. 2. And behold there was a great earthquake, for the angel of the Lord descended from heauen, & came & rowled back the stone from the dore & sat vpon it. 3. And his countenance was like light ning & his raiment white as snowe. 4. And for feare of him, the keepers were astonied & became as dead men. 5. But the Angel answered & said to the wōen Feare yee not for I knowe ye seeke Iesus which was crucified. 6. He is not here, for he is risen, as he saide come see the place where the lord was laid. 7. And goe quickly, and tell his disciples he is risen from the dead & behold he goeth before you into galilee: there ye shall see him, loe: I told you.

1. And when the sabboth day was past, Mary Magdalen & Mary the mother of Iames & Salome, bought sweete oynments that they might come & embalme him. 2. Therefore early in the morning the first day of the weeke they came to the sepulchre when the sunne was yet rising. 3. And they sayde one to an other: who shall roll vs away the stone from the dore of the sepulchre? 4. And when they looked, they sawe that the stone was rolled away (for it was a very great one) 5. So they went into the sepulchre and sawe a yong man sitting at the right side clothed in a long white robe and they were afraid. 6. But hee saide vnto them Be not afraid yee seeke Iesus of Nazaret, which hath bene crucified: he is not heere behold the piace where they put him: 7. But goe your way and tell his disciples & Peter that he will goe before you into Galilee, there shall you see him as he saide vnto you.

1. Nowe the first day of the weeke, early in the morning they came vnto the sepulchre and brought the odors which they had prepared, & certaine women with the. 2. And they found the stone rolled away from the sepulchre. 3. And went in but found not the body of the Lord Iesus. 4. And it came to passe that as they were amased thereat: behold two men sodainly stood by them in shining robes. 5. And as they were afraid and bowed downe their face to the earth they saide to them why seeke yee after him that lieth among the dead. 6. Hee is not heere, but is risen remember howe he spake vnto you when he was yet in Galilee. 7. Saying, that the son of man must be deliuered into the hand of sinfull men and be crucified, and the third day rise againe. 8. And they remembered his wordes.

Nowe wee are come to the poynt of our redemption. For from hence springeth the liuely hope of our reconciliation with GOD, because that Christe came from out of the lower partes of the earth as a conquerour

of death, that he might shew that he hadde the power of the new life in his hand. Wherefore Paule, 1. Cor. 15. 14. doth rightly say, that there is no Gospell, and the hope of saluation is frustrate and vaine, except we belceue that Christ is risen from the dead. For finally, so was righteoufnesse purchased for vs, and an entrance made into heauen: to bee short, our adoption was so confirmed, when Christ shewing the power of his spirite by his resurrection, prooued himselfe to bee the Sonne of God. And though he manifested his resurrection in other order, then our fleshly wisdome would desire: yet this meanes which pleased him, must also seeme best to vs. Hee came out of the graue no man seeing it, that the emptie place might be the first token: next, his will was that the Angels should tell the women that he was aliue: shortly after hee appeared vnto them, and at the length to the Apostles, and that oft times. So by little and little he led his according to their capacity to further knowledge. But that hee first beganne with the women, and not onely shewed himselfe to be seene of them: but also enioyned them to preach the Gospell to his Apostles, that they might be as it were their schoolemistresses. In this was the slouthfulnesse of the Apostles first chastised, who through feare lay almost without life, when as the women hasted busily to the sepulchre, who also were throughly rewarded for the same. For though their purpose to annoynt Christ, was not without fault, as if he should haue still remained dead, yet hee pardoning their infirmity, bestowed vpon them this singular honour, by resigning to them the office of the Apostleshippe for a while, which was taken from men. And in this maner hee made a shew of that which Paul teacheth, 1. Cor. 1. 27. namely: that he would chuse those things which are foolish and weake in the worlde, that hee might pull downe the pride of flesh. And we shall not bee rightly prepared to learne this article of our fayth, except that wee laying by all pride, doe submit our selues to bee taught of the testimony of women. Not that our faith should bee tied vp in so narrow straites: but because the Lorde, that hee might prooue our obedience, would haue vs become fooles, before he would fully admit vs to the knowledge of his mysteries. As concerning the hystorie, Matthew onely saith that the 2. Maries came to see the sepulchre: Marke adioyning Salome the third, saith that they bought sweete oyntments, that they might annoynt the body, but by Luke it is gathered that there came not onely two or three, but very many. But wee know that this is vsuall amongst holy wryters, of a great number onely to sette downe a few. It is also a probable coniecture, that *Mary Magdalen* with her other companion (whether shee was sent before, or ran before of her owne accord) came to the sepulchre before the rest. And the wordes of Matthew doe seeme to note this, that they two came to see: For if they should not haue seene, there appeared no meanes how to annoynt Christ.

In the meane while hee concealeth that office which they purposed in their minde to performe: for this one thing was his principall purpose, to speake of the resurrection. Yet it is demaunded howe this labour of the woman, which was mixed with superstition, should please God. But I doubt not, but that their will was to apply this manner of anoynting of the deade receiued of the fathers, that they might in the sorrow of death, seeke for comfort in the hope of the life to come.

I grant that they offended, because they presently applyed not their minds to that which they had heard spoken before by the mouth of the maister: but because they doe hold the generall principle of the last resurrection, their defecte is pardoned, which had iustly defiled the whole action (as they doe say.) So God oft times of his fatherly goodnes accepteth the doings of his Saints, which should not onely without forgiuenes please him, but of right should be reiectd with ignominie and punishment. In this therefore appeared the wonderfull goodnesse of Christ, that he being aliue, kindly and louingly mette the womā, who wrongfully sought him amongst the dead. If he suffered not them to come to his sepulchre in vaine, it may be certainly determined, that if any manne by faith should now approach vnto him, he should not be deceiued, for the distāce of the places shall bee no let, but that the faithfull shall enjoy him, who by the power of his spirite filleth both heauen and earth.

**M A R. 1** *When the Sabbath day was past.* It is the same in effect which Matthew sayeth. *In the ende of the Sabbath, when the first day of the Sabbath beganne to dawne.* Likewise in Luke. *The first day of the Sabbaths.* For sith wee know that the Jewes beganne their day, as soone as the night beganne to waxe darke: the meaning of them is this, that the Sabbath being ended, the women beganne to consult amongst themselves, of going to see the sepulchre, that they might come thither before day in the morning. Two of the Euangelistes doe call that the first day of the Sabbaths, which was the firste in order betweene two Sabbaths. Where as others translated it *One*, the ignorance of the Hebrew tongue caused many to erre. For where *abd* signifieth sometimes one, sometimes the first, the Euangelists (as in many other places) following the Hebrew phrase, sayd *mian*. But least the ambiguitie should deceiue any, I haue more plainly expounded their meaning. But in the beginning of the sweete odours, the hystory of Luke differeth not a little from Markes woordes: for that they returning into the Cittie should prepare sweete oyntments: then that according to the cōmaundement of the law, they should rest one day before they tooke their iourney. But Marke reporting two diuers things in one, and the same text, had lesse regard to note the distinctiō of the times then Luke. For that which was done before, he mixeth together with the iourney. But in the matter it selfe they doe very wel agree, that they hauing kept the holy rest, they departed out of the house while it was yet darke night, that they might come to the sepulchre, when the day shuld first begin to dawne. But that must be againe remembred which I touched before, that though the rite of annoynting of the dead was common no many prophane nations, yet it was lawfully vsed onely by the Iewes: to whom it hadde beene deliuered by the fathers, that they might exercise themselves in the hope of the resurrection: for without this respect it hadde beene a cold and a vaine comfort to embalme a dead corpes without sense: as wee do knowe that the Egyptians very carefully applied themselves this way without any profite. But God by this holy signe represented to the Iewes an image of life euen in death, that they might hope that they should receiue newe strength out of corruption and dust. Further, as the resurrection of Christe, through his liuely odour pierced through all sepulchres, to breath life into the dead: so he abolished those  
outward



outward ceremonies. Wherefore he needed no such meanes: but it came of the rudenes and ignorance of the women, who as yet did not well vnderstand that he was free from corruption.

3. *And they sayd amongest themselues.* Onely Marke setteth downe this doubt: but sith the others doe report, that the stone was rolled away by the Angell, it is easily gathered that they remained perplexed and doubtfull in counsel, vntill a way was opened by the hād of God. But hereby we do learne, that they were so caried away in their zeale, that they came thither without consulting of it before. They had seene a stone layd vpon the sepulchre, to keepe men from entring into the same: why thought they not of it at leisure in the house, but because they were so astonied with feare and admiration, that reason and memory failed them? But because that they were blinded with a holy zeale, God doeth not impute this fault vnto them.

*MATH. 2. And behold there was a great earthquake.* The Lord reuealed the presence of his glory by many signes: that hee might the better frame the heartes of the holy women to reuerence. For sith it was a matter of no small moment, to know that the sonne of God had gotten victory ouer death (where in the summe of our saluation consisted) it was meete for the taking away of all doubts, that the maiestie of God should openly and plainly offer it selfe to bee seene of them: Mathewe therefore sayeth that *there was an earthquake.* Wherein the sense might discern the celestiall power which I spake of. And it was meete that the womenne should bee wakened by this wonder, that they might nowe thinke vpon no humane or earthly thing, but lift vp their mindes to a worke of God, newe and vnlooked for. The brightnesse of the Godhead shewed it selfe also in the apparell and forme of the Angell, as it were by beames: that they might perceiue that he was no mortall man, who stood by in the shape of a man. For though the brightnes of the light, or the whitnesse of snow, are no thing to the great glory of God, for no colour must be imagined if we desire to know him rightly: yet by outward notes he declaring that hee is neare, doeth according to the capacitie of our infirmitie, call vs to himselfe: this must bee knowne, that hee onely offereth vnto vs the visible signes of his presence, that our mindes might apprehend him inuisible: vnder corporall shapes there is giuen a tast to vs of his spirituall essence, that wee might spiritually seeke the same. Yet no doubt, but with the outward signes there was ioyned some inward efficacy, which might graue in the heartes of the womenne, a feeling of the Godhead. For though they were amazed at the first, yet it appeareth by the next, that by degrees they came to themselues, so as they were taught to feele the hand of God present. But while our three Euangelistes doe eudetuour to be short they doe passe ouer that whiche Iohn doeth set forth more at large in the 20. chapter, vnto the 12. verse, which we know to be no vnusuall matter amongst them. There is also this diuersitie, that where Mathewe and Marke doe make mention onely of one Angel, Iohn and Luke doe put two. But this shew also of repugnancie is easily answered: for we doe knowe that the figure Synecdoche, is often vsed in the scriptures. There were therefore two Angles seene first to Mary, and after to her other fellowes.

But because the one, who had the office to speake, especially tourned their mindes to him, it was sufficient for Mathewe and Marke to report his message. Further, where Mathewe sayeth that the *Angel sate vpon the stone*, he doeth in wordes sette that before, which should bee after: or at the least neglecteth the course of the hystorie: for the Angell appeared not presently, but when as the nouelty and strangenes of the matter had held the women in suspence & doubt.

4. *And for feare of him the keepers were astonied.* The Lord terrified the keepers, as if hee should set a hot iron in their consciences, whiche might compell them to feele his diuine power against their will: at the least the terrour auailed thus farre, that they should not carelesly scorne at those things which shoulde presently be dispeared abroade of his resurrection. For though they were not ashamed to set their tongues to sale, yet they are compelled, will they, nill they, inwardly to acknowledge that which before menne they did wickedly denie. And it is not to bee doubted, but where they had free liberty to speake, they familiarly confessed amongst their acquaintance, that they durst not speake openly because they were hired with money. And here is to be noted the difference betweene the two kindes of feare, which Mathewe doeth compare together. The soldiours accustomed to tumultes, were terrified, and so swallowed vp of feare, that they fell downe as if they were halfe dead, but no power raised them, so fallen prostrate. The women were likewise afraide, but they presently receiued comfort, which restored their mindes almost failing them, that at the least they began to haue a better hope. And certainly it is meete that the maiestie of God should strike such a horrour and feare as well in the godly as in the reprobate, that all flesh might bee silent in his presence. But when the Lorde hath humbled and brought his elect into obedience, hee presently mitigateth their feare, lest they shoulde so lie ouerwhelmed: and not so onely, but with the sweetnesse of his grace, he healeth the wound they haue receiued: but hee leaueth the reprobate as without life with a feare which doth distract them, or hee suffereth them to pine away with many slowe tormentes. For concerning these soldiours, they were like to deade menne, but they lay afraide as menne distracted of their mindes without any earnest affection, yet withall they forgate that they were afraide: not that the remembrance of the feare shoulde bee altogether blotted out: but because the liuely and effectuell feeling power of God, fled from them, whereunto they were compelled to giue place. But this must especially bee noted, sith they feared like as the women, they had no comfort giuen them, which might take away their feare. For the Angelles sayd onely to the women, *feare yee not*: he proposed vnto them the resurrection of Christ, as the matter of their ioy and comfort. In Luke there is added a reproofe, because *they sought the liuing with the dead*. as the Angel should stirre them vp, lest they should fall further into desperation.

7. *And goe quickly, and tell his disciples.* God doth heere adorne the women with an extraordinarie honour, in that hee commaunded them to instruct his Apostles in the principall poynt of our saluation. In Marke they are commaunded by name to beare this message to Peter, not because he excelled them in dignity, but because his fall was so vile, that hee hadde neede of speciall comfort, that hee might knowe that Christe hadde not cast him off, though

though he had filthily and wickedly fallen. Now, he had beene in the sepulchre, and had seene the tokens of the resurrection of Christ: but GOD denied him that honour which he shortly after bestowed vpon the women, as to heare the Angell say that Christ was risen. And certesse hereby it appeareth how blockish he as yet remained, in that he doth fearfully run againe into his lurking corners, as if hee had seene nothing: when as *Mary* sate weeping by the sepulchre. Wherefore it is not to be doubted: but that shee and her fellowes in beholding the Angell, receiued the reward of their patient waiting. That the Angell sendeth the disciples into Galilee, I thinke was done for this cause, that Christe might shew himselfe to many. For we know that he had beene long conuersant in Galilee, and his will was to giue his disciples a larger space, that they might in that iourney gather their mindes somewhat to them. Then the knowledge which they had of the places, holpe them, that they might the more certainly know the master. For it behoued that they should be by al meanes confirmed, least any thing should be wanting for the assurance of faith. *Loe, I haue told you.* By this phrase of speach the Angell confirmeth that to be true, which he spake. And he would not speake this of himselfe, as if he had bin the first authour, but he subscribeth to Christs promise: and there in Marke he onely bringeth them in mind of the wordes of Christ. Luke doth prosecute the speach further, as that the disciples should be admonished by Christ, that it behoued him to be crucified, &c. yet the sense is the same, because he had foretold his death together with his resurrection. It is also added y they then remembered the words of the Lord: whereby we are taught, that though they had profited badly in the doctrine of Christ yet it perished not, but was couered, vntill that in due season it should bud forth and spring.

Matth. 28.

Marke. 16.

Luke. 24.

8. So they departed quickly from the sepulchre with feare and great ioye, and did run to bring his disciples woorde.

9. And as they went to tell his disciples behold: Iesus also mettethem saying God saue you and they came and tooke him by the feete, and worshipped him.

10. Then sayde Iesus vnto them bee not afraid Goe and tell my brethren that they go into Galilee and there they shall see mee.

8. And they went out quickly, and fled from the sepulchre for they trembled and were amased, neither saide they any thinge to any man for they were afraid.

9. And when Iesus was risen againe in the morrow (which was the first day of weeke) hee appeared first to *Mary Magdalene*, out of whom he had cast seuen deuils,

10. And shee went & tolde them that had bin with him which mourned and weept.

11. And when they heard y she was aliue, & had appeared to her, they beleueed it not.

9. And returned from the sepulchre, and sold all these things vnto the eleuen, and to all the remnant.

10. Nowe it was *Mary Magdalene* and *Ioanna*, and *Mary the mother of Iames*, and other women with them, whiche tolde these thinges vnto the apostles.

11. But their words semed vnto them as a fained thing, neither beleueed they them.

12. Then arose *Peter* and ran vnto the sepulchre, & looked in, & saw the linnen cloathes laide by them selues, and departed wonderinge in himselfe at that which was come to passe

8. So they departed quickly. The 3. Euangelists do omit that which *Iohn* doth report of *Mary Magdalene*: namely, that shee hauing not yet seene the Angels returned into the city, and weeping, she complained that the body of Christ was

taken away Heere is not onely mention made of the second retourne into the citie, when shee and her other fellowes, caried newes to the disciples that christ was risen: which they had learned as well by the voyce and testimonie of the Angell, as by seeing of Christ himselfe. Also, beefore Christe shewed himselfe, they nowe ranne towardes the disciples, as they were commaunded by the Angell. In the iourney befell the second confirmation, that they might the more boldly affirme that the Lorde was risen. *Mathewe sayeth. that they went with feare and great ioy.* By which wordes he meaneth that they were comforted by the voyce of the Angell, yet withall, that they were stricken with feare, so that they were tosed in perplexitie betweene ioy and doubtfullnes. For so the hartes of the godly are sometime possessed with contrary affections which are conuersant in the same by courtes, vntill at the length the peace of the spirit doth bring the same into a quiet estate. For if their faith had beene perfecte, it had thoroughly quicted them by putting feare to flight: nowe, the feare beeing mixed with ioy, doth declare that they as yet trusted not thoroughly to the testimonie of the Angell. And heere Christe gaue a notable testimony of his mercy, in that hee meeteth them which are so doubtfull and fearefull, that he might take away that doubtfullnes which remained. Yet Marke wordes doe not a little differ, in that *they fledde for feare and amazement.* so that for feare they should be astonied. But it is not so hard to answer, for when their mindes was to obey the Angell, yet their abilitie serued not, if the Lord had not loosed their silence. But there is a greater shewe of repugnancie in that whiche followeth. For Marke doeth not say that they meete Christe by the way, but onely that he appeared early in the morning to Magdalene: Luke maketh no mention of this vision at all. But sith this pretermision is not a thing vnusuall to the Euangelists, it must not seeme absurde to vs. As concerning the difference betweene the wordes of Mathewe and Marke, it may be that Magdalene was partaker of so great good before the rest: or else by Synecdocke Mathewe doeth extend that to all, which was proper to one. Yet it is more probable that Marke nameth her onely, beecause that shee before others enjoyed the sight of Christe first, and that in a peculiar manner. But her fellowes also sawe Christe in their order: and therefore Mathewe doeth attribute this generally to them all. And this was a woonderfull token of goodnesse, that Christe reuealed his heauenly glory to a miserable woman, which had beene possessed of seuen deuilles: and when hee would sette forth the light of the newe and eternall life, he began there where there was nothing in the iudgemēt of man but contempt and shāe. But by this lesō Christe declareth, when hee once sheweth his fauour towardes vs, howe liberally hee vsersh to prosecute the course of the same: and with all he casteth downe all pride of the flesh.

9. *They took him by the feete.* This seemeth not to agree with the wordes of I O H N, where hee declareth that Mary was forbidden to touche Christe. But it may be easily reconciled, beecause the Lorde seeing Mary too much bent to the embracing and kissing of his feete, shoulde commaund her to departe, beecause the superstition was to be reprocueled, and hee was to shewe the ende of the resurrection, from the whiche Marye was drawne partely by an earthly and grosse affection, partely by a fonde zeale. But the

Lorde.

Lord suffered her to touch his secte at the first meeting, that there might be nothing wanting for the assurance of them. Therefore presently after doeth Matthew adde, that they worshipped the Lord: the which was a signe of no doubtfull knowledge.

10. *Then Iesus said vnto them* We do gather that this was a corrupt feare, from the which Christ doth againe deliuer them. For though it arose of their wondering at the matter, yet it was contrary to a settled assurance. Therefore to the end they might lift vp themselves to Christe the conquerour of death, they are commaunded to be of good comfort. But wee are taught by the same wordes, that we do then know rightly the resurrection of the Lord, if by the faith which we haue conceiued, we dare glory, that we are made partakers of the same life. And thus fame must our faith profite, least feare preuaile Further, Christe commaunding that this should be tolde to his disciples, doeth by this message gather his Church disperfed together againe, & erect the same now falne. For as the fault of the resurrection doth especially giue vs life at this day, so it behoued that the disciples should haue that life restored to them, from the which they had falne. Here also is to be noted the incredible kindnes of Christ, in that he vouchsafeth to call those runagates, who had most cowardly forsaken him by the name of brethren. And it is not to be doubted, but that by calling them so louingly, his will was freely to appease that sorrow, wherewith he knew that they were grievously tormented. But because that hee accounteth not the Apostles only as his brethren, let vs know that Christe commaunded that this message should so be done, that it might then remaine for vs. Wherefore we must not coldly harken to the hystory of the resurrection, sith that Christe by the band of brotherly kindred, doth with his owne mouth louingly call vs to receiue the fruit of the same. Whiche some interpreters vnder the name of brethren, doe vnderstand Christes kinsmen, the text doth very sufficiently confute their errour: for Iohn doth expressly declare that *Mary came to the disciples*: & presently it followeth in Luke, *the women came to the Apostles*. Marke also agreeth with the, wryting that *Mary came and told these things to the disciples, which wept*.

MAR. 11. *And when they heard*. Marke onely maketh mention of the testimony of Mary alone. Yet I am perswaded that the commaundementes of Christe were done generally by them all: and this place doth the better confirme that which I sayde euen nowe, that there is no repugnancie betwene the Euangelistes, while one doeth particularly assigne that to Mary Magdalen, which according to others, was common to all, though not in like degree. But the disciples were growne to be meruailous sluggish, that they remembered not that that was fulfilled, which they hadde ofte times heard of the maister. If the women had tolde any thing, which before had not beene heard of, there hadde beene good cause why in a matter incredible, there had beene no credite giuen to their reporte: but nowe they must needs be exceeding blockish, who doe account for a fable or a dreame, a matter so oft promised and witnessed by the sonne of God, when it is reported to be fulfilled by them which had seene the same. Further, sith that they were deprived of a right vnderstanding through their owne vnbeleife, they doe not onely refuse the light of the truth, but they doe reiect it as a fantasie, as Luke declareth. Hereby it appeareth.

reth that they so yelded to the temptation, that almost all the taste of Christes wordes was cleane forgotten.

L V. 12. *Then arose Peter.* I doe not thinke but that Luke hath here inuerred the order of the hystoric, as it is easie to gather by the wordes of Iohn : and in my iudgement it is not amisse, that the woorde *Running*, be resolued into the preterpluperfect tence. And they which are but meanely exercised in the scripture, doe know that this is vsuall amongst the Hebrewes, to report afterwarde those things, which were omitted in their place. But Luke by this circumstance doth the more exaggerate the hardnesse of the Apostles, in that they despised the womens wordes: when yet Peter had now scene the sepulchre empty, & by a manifest signe of the resurrection was driuen into admiration.

Matthew 28.

11. *Now, when they were gone: beholde, some of the watch came into the chittie, and shewed vnto the hie Priests, all things that were done.*

12. *And they gathered them together with the Elders, and tooke counsel, and gaue large money vnto the souldiour.*

13. *Saying, say his disciples came by night, and stole him away while we slept.*

14. *And if the gouernour heare of this, wee will perswade him, and saue you harmelesse.*

15. *So they tooke the money and did as they were taught: and this sayinge is noised among the Iewes vnto this day.*

Marke.

Luke.

11. *Now when they were gone.* It is not only to be supposed, but the matter it selfe declareth, that the souldiours to whome the keeping of the sepulchre was committed, were so corrupted by rewardes, that they were ready to lie at the Priestes appointment. They knew very well, that the Priestes feared nothing more, then that it should bee reported that Christ rose againe the third day after his death: they knewe that they were sent thether for that purpose, that by keeping the corpes, they might put away that report. The men therefore being giuen to gaine, yea, & seeking gaine euery way, after they had lost their labour this way, they do deuise a new meanes to get money. But where Mathew saith that *some of the watch came*, it is vncertaine whether a few subtille fellowes of them went alone to counsel frō the rest, or whether they were sent in the general name of them all. The second part by coniecture seemeth rather to bee true: for Mathew doeth afterwarde say that the reward of periurie was giuen not to one or two, but generally to the souldiours. It is certaine that where all of them, or but a parte of the conspired, yet they sought to gaine by the cruell & vnappeafeable hatred of the priestes against Christ. Further, sith they had the guilty of the offence, they abused their euill conscience, for to wrest mony frō them. For (as almost all wicked men doe) the priestes knowing their owne lewdnesse, to the ende they might couer their shame, are compelled to corrupt the souldiours with a large reward

rewarde. Also it doth heereby appeare, that after the reprobate haue once cast themselves headlong into sinne, they are then caught in newe sinnes, & while they would defend their name before men, they doe carelesly neglect their sins against God. These wretches doe not onely hire the soldiours, with rewarding them: but also, if the offence should bee brought into iudgement, they doe cast their name and life in daunger. And what compelleth them besides the losse of the money to come into great perill, but because their obstinate fury suffereth them not to goe backe, vntill they should heape sinnes vpon sinnes?

15. *And this saying is noysed.* This was the greatest worke of Gods vengeance for the blinding of the Iewes, that the resurrection of Christe was buried in the periurie of the soldiours, and that so vaine a lie should be received. And heereby it appeareth that they which did not thinke that Christ was risen, were deceiued in a voluntary error, as the worlde doeth willingly offer it selfe to be deceiued with the sleights of sathan. For there had beene no neede of any long search, if any man should but haue opened his eyes. The armed soldiours doe say that the body of Christ was stolen from them by a weake, fearefull, small, and ynamed company of men. What shewe of colour? They doe adde that this was done while they were asleepe. Howe then doe they imagine that it was stolne? If there had beene any suspition of the disciples, why followed they not after them? Why made they no stirre? This therefore was but a childith thift, which they had not escaped with, without punishment, if the matter had come before a righteous and a stout gouernour. But through Pilates winking it came to passe, that so great wickednesse escaped. As we doe see it doeth sal out daily, that prophane iudges haue but small regarde, where truth is ouerwhelmed by deceit and malice: but rather, if they doe feare no incommodity, they do seeme to ioyne in lewdnesse togilier with the treacherous varlets. And though this may seeme to be hard, that God should suffer this false rumour to bee spred for the extinguishing of the glory of his sonne, yet to his iust vengeance that honour must be giuen which is due. For that nation was worthy that the cloudes shoulde take the light from them, as wee doe perceiue by this, that a vaine and friuolous lie, should be so greedily snatched vpe: Further, sith that almost all had stumbled at the stone of offence, it was meete that their eyes should be darkened, least they should see that the cup of giddines was giuen them to drinke of: To be short, they were cast into all kinde of madnesse, as it was spoken of before in the prophesie of Isay, the ninthe chapter, and the tenthe verse. GOD would neuer haue suffered them to be deceiued by so sonde credulitic, but that he might deprive them of the hope of saluation, who had contemned the redeemer, euen as with the same kinde of punishment hee doeth nowe chastice the worlde, loosing the raynes to the reprobate, that they may growe worse. But though this lie shoulde preuaile amongst the Iewes, yet it was no let, but that the truth of the Gospell shoulde haue free passage, euen to the endes of the earth, as it alwayes went, as conquerour over all the lettes of the worlde.

Mathew.

Marke 16.

Luke 24.

12. After that he appeared vnto two of them in another fourme as they walked and went into the country.

13. And behold, two of them went that same day to a towne which was from Hierusalem about three score furlongs, called Emaus.

14. And they talked together of all these things that were done.

15. And it came to passe, as they communed together and reasoned, that Iesus himself drew neare, and went with them. 16. But their eyes were holden, that they could not knowe him. 17. Hee sayd vnto them: What maner of communications are these that yee haue one to another as ye walke and are sad. 18. And the one (named Cleopas) answered and sayd vnto him: Art thou onely a stranger in Ierusalem, and haste not knowne the thinges which are come to passe there in these dayes?

19. And he saide vnto them what thinges? And they saide vnto him, Of Iesus of Nazaret, which was a Prophet, mighty in deede and in worde before GOD and all the people, 20. And howe the hie Priestes and our rulers deliuered him to bee condemned to death and haue crucified him. 21. But wee trusted that it had been hee that should haue deliuered Israel, and as touching all these thinges, to day is the thirde day that they were donne. 22. Yea, and certaine women amonge vs made vs astonied, whiche came early vnto the sepulchre, 23. And when they founde not his bodie, they came, sayinge: that they had also seene a vision of angels whiche sayde that hee was alieue.

24. Therefore certaine of them which were with vs, went to the sepulchre, and founde it euen so, as the women had saide, but him they sawe not. 25. Then he sayde vnto them, O fooles and slowe of hearte, to beleuee all that the Prophetes haue spoken. 26. Ought not Christe to haue suffred these thinges, and to enter into his glorie? 27. And hee begane at Moses, and at all the Prophetes, and interpreted vnto them in all the scriptures, the thinges whiche were wrtten of him.

28. And they drew neare vnto the towne which they went to, but hee made as though hee would haue gone further. 29. But they constrained him, sayinge: Abide with vs, for it is towards nighte, and the day is farre spent. So hee went into tarye with them.

30. And it came to passe, as hee sate at the table with them, hee tooke the bread, and gaue thanks, and brake it and gaue it to them.

31. And



13. *And behold two of of them.* Though Marke doth onely touch this hystorie briefly, and Matthew and Iohn doe say neuer a word of it: yet because it is profitable to be knowne and worthy to be remembred, it is not in vaine that Luke doth so dilligently describe the same. But I haue already oft times declared, that the spirit of God hath so aply directed the workes of euery of the Euangelistes, that what could not be found in one or two, might be had in the others. For diuers visions, whereof Iohn doth make mention, are not spoken of by our three. Further, before I will come to the seuerall circumstances, this shall bee woorth the labour summarly to bee noted, that these two witnessies were chosen, not that the Lords purpose was by them to shew the Apostles that he was risen, but to reprove their slacknes. Yet though they preuailed nothing at the first, afterward their testimony being furthered by other helps, it was had in due regard amongst them. But it is doubted who they were: but that by the name of one of them (whome Luke a little after calleth Cleophas) it may be gathered that they were not of the eleauen. Emaus was an auncient towne and of no smal account, which the Romans afterwarde called Nicopolis: Neither was it faire distant from Ierusalem, when as three score furlongs do only make seuen thousand foure hundred paces. But Luke hath not so much regarded to note the place in respect of the renoune of it, as for the certainty of the hystorie.

14. *And they talked together.* This was a signe of godlinesse, that they endeoured to nourish by what meane they might, their sayth in Christe, though it was but weake and small. For their talke tended not to any other purpose, then that they might oppose the reuerence of their maister as a shield or buckler against the offence of the crosse. And though by inquiring and disputing they bewrayed their ignorance worthy to be reprehended, when as they being before admonished that Christ shoulde rise againe, that they should bee amazed at the hearing of the same: yet their aptnes to be taught yeilded a way to christ to take away their errour. For many of sette purpose doe moue questions, because they are determined frowardly to refuse the truth, but they which haue a desire, quietly to imbrace the truth, though they sticke at small obiections, & stay at light scruples, yet their godly endeouour to obey, procureth them fauour before God, so that as it were with stretched out hand, beeing ledde into a perfecte assurance, shoulde cease to wauer. And this is to be noted, where we doe enquire for Christe, if it bee done with a modest desire to learne, there is a way opened for the furtherance of vs: yea, wee doe then procure him to be as a teacher, euen as prophane men with their filthy speaches doe driue him far away.

16. *Their eyes were holden.* The Euangelistes do expressly set this downe, least any man should thinke that the shiape of Christes body were altered. Therefore though christ remained like as he was, yet he was vnknowne, because their eyes were holden: whereby the suspition of a Ghost, or of a false imagination is taken away. And hereby we are taught, how weake we are in all our senses, so that neither the eyes nor the eares doe their office, further then that they haue power ministered vnto them daily from heauen. Our members are naturally furnished with their gifts: but that it might the better appeare that they are graunted to vs freely, God keepeth the vse of them in his owne hande: that this  
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same with the eares to heare, and the eyes doe see, should be layd vp amongst his daily benefits: for if that hee should not continually strengthen our senses, their whole force would presently fade away. I doe graunt that our senses are not oft holden, as it then befell, that they should be so grossly deceiued in a forme objected before them: yet God by one example, sheweth that it is in his power to direct whatsoeuer powers he bestoweth vpon man, that we may know that nature is subiecte to his pleasure. Now, if the corporall eyes, whose chiefe property it is to see, are so oft as it pleaseth the Lorde, so holden, that they cannot discern those things which are set before them, our mindes should be no better, though they remained in their integrity. But now in this miserable corruption, since their light is taken from them, they are subiect to be deceiued many wayes, and so oppressed with a grosse dulnesse, that they can doe nothinge but erre, as also it doth befall very oft. Therefore it commeth not of the sharpnesse of our witte for vs to discern betweene truth and falshood, but of the spirite of wisdom but their chiefe dulnesse appeareth in the beholding of heauenly thinges: for we doe not onely conceiue false shapes for those thinges which are true, but we doe turne the cleare light into darkenesse.

17. *What manner of communication are these yee haue one to another?* That which we doe see, was done then openly by Christe, we doe daily finde to be performed in vs in a secret maner, that of his owne accord he insinuateth himselfe to reach vs. But that which I sayde euen now, doeth more euidently appeare by the answer of Cleophas. that is, though they were doubtfull and in perplexity about the resurrection of Christe, yet they esteemed reuerently of his doctrine, so as they were not bent to fall away. For they do nottary vtill that Christ by manifesting himselfe, should preuent them, or that the trauailer who soeuer hee was, should speake honourably of him, but rather out of a small and darkish light, Cleophas doeth cast such sparkes into the straunger, as might somewhat lighten his minde if he had beene rude and ignorant. The name of Christ was at that time so odious and infamous in euery place, that it was not safe to speake honourably of Christ: but without regard of enuy, he nameth him the Prophet of God, and professeth himselfe to be one of his disciples.

And though this title of prophet is far inferiour to the diuine maiesty of christ, yet this small commendation deserueth prayse, sith Cleophas had no other purpose, then to procure disciples to Christ, which should submit themselues to his Gospell. But it is vncertaine whether Cleophas according to his rudenesse spake more basely of Christ then was meete: Or whether his purpose was to beginne at the rudiments which were best knowne, that he might by degrees goe further. And certainly a little after, he doth not simply account Christ in the common order of Prophets, but he sayeth that he and others supposed that he should haue beene the redeemer.

16. *Mighty in deede and in woorde.* The same forme of woordes almost doeth Luke, Actes 7. 22. vse in the person of Stephen, where speaking in the prayse of Moses, hee sayeth that hee was mighty in woordes and deedes. But in this place it is doubted whether Christe should be called *Mighty in deede*, in respect of his myracles as if it hadde beene sayde that hee was  
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endued with diuine vertues, which should proue that he was sent from heauen) or whether that it would reach further, that the meaninge should be, that he excelled as well in the facultie of teaching, as in holinesse of life, and excellent giftes. And I doe like this latter sense. Neither is that addition in vaine, *Before God and the people*, which signifieth that the excellencie of Christ was so declared to men, & knowen by euident trialles that it was without all fained ostentation. And heereby may be gathered a brieue definition of a true Prophet: namely, hee who to his woorde adioyneth also the power of workes, and shall not onely endeour to excell amongst men, but to behaue himself sincerely, as in the sight of God.

21. *But wee trusted.* It shall appeare by the text, that the hope which they had conceiued of Christ, was taken away though by the woordes it should so seeme at the first sighte. But because the historie which is sette downe of the condemning of Christe might with draw a man, who had no tast of the gospel because that he was condemned by the Prelates of the Church: Cleopas opposeth the hope of the redemption against this offence. And though he doth after wardes declare that hee himselfe doth fearefully and as a staggering man remaine in this hope, yet he doth diligently gather what helps soeuer he can, for the vpholding of the same. For it is probable that he spake of the thirde daye for no other end, but because the Lord had promised that he would rise againe the third day. Furthermore, that whiche hee reporteth that the woman founde not the body, and that a vision of Angels appeared to them, and because that which the women had spoken of the empty graue was also approued by the testimony of men, is referred to this summe, that Christe was risen. So the godly manne doubtfull betweene faith and feare, nourisheth his faith, and according to his strength, striueth against feare.

25. *And he sayd vnto them.* This reproofe seemeth to bee sharper and harder then was meete in respect of the weake man: but who so shall consider of all the circumstances, shall easily perceiue that it was not without cause that the Lord gaue so sharpe a reproofe to them, amongst whom hee had bestowed his long labour, so ill and almost without any fruite. For it is to be noted that this heere spoken is not onely to be restrayned to these two: but objected as a common faulte, which their other fellows might presently heare of their mouthes. Christ had so oft forwarned them of his death, he had also so oft taught of the new and spirituall life, and had confirmed his doctrine by the oracles of Prophets: as if he had spoken to deafe men, or to blocks or stones, they being once stricken with the horror of death, doe turne themselues hether and thether. Therefore he doth iustly attribute this stacking to foolishnesse, and hee maketh slouth the cause of the same, because they were no readier to belecue. And he doth not onely vpbraide them, that when he was a most excellent master to them, they were but slacke and slow to learne: but because they were not attentiu to the sayings of the Prophets: as if he should haue sayd that their slouthfulnesse coule not bee excused, because there was no fault, but onely in themselues, sith the doctrine of the Prophets was so euident and plaine of it selfe, and so well expounded to them.

As the most part of men doe beare the same blame for their owne folly, because they are vnapt to be taught, and obstinat. But let vs note that when Christ saw his disciples to be too slouthfull, to the ende that he might waken them, he beginneth at reprouing them. For so must they be dealt with, whom wee haue tried to be either dull or slouthfull.

26. *Ought not Christ to haue suffered these things.* It is not to be doubted but that Christ spake of the office of the Messias, as it was described by the prophets least the death of the crosse should be offensive: and in iourning three or foure houres, hee had space sufficient fully to set forth the matters. Therefore Christ doth not say in three wordes that he ought to suffer: but hee declareth at large that he was sent to that end, that by the sacrifice of death hee might wash away the sinnes of the world, that hee might by the purging sacrifice offered for the taking away of the curse, that hee might washe the sinnes of others from their guiltines. Luke therefore for the more vehemencie setteth downe this sentence interrogatiuely, whereby it is gathered that hee shewed by reasons the necessitie of his death. The summe is, that the disciples did euill to be troubled at the death of their maister, (without the which he could not performe the partes of Christ: for the cheife point of our redemption, was his offering vp) for by this meanes they shut vp the gate against him, least he shuld come into his kingdome. The which must be noted diligently: for sith Christ should want his honour, if he should not be accounted a sacrifice for sinnes, his onely way into his glory, is that his humbling to be: of no reputation, Phil. 2. 7. out of the which he arose a redeemer. But we doe see at this day, how amongst vs they do sinne nothing sooner then in a preposterous order. For amongst the multitude of them which doe royally declare Christ to be a king, and doe extoll him with diuine praises, scarce euery tenth of them doth thinke that wee haue gotten grace by his death.

27. *And hee began at Moses.* This place doth teach how Christ is made manifest vnto vs by the Gospell: namely, while the knowledge of him is prooued plainly out of the lawe and the Prophets. For no man euer was a more readie and apt teacher of the Gospell, then the Lord himselfe, who as wee see fetched the prooffe of this doctrine out of the lawe and the Prophetes. If any man will except, that he began at the rudimentes, that the disciples by a litle at once, bidding the Prophets farewell, might passe ouer to the perfect Gospell, this deuise is easily confuted. for afterward it shall be sayd, that all the Apostles had their minde opened, not that they should be wise without the helpe of the lawe, but that they might vnderstand the Scriptures. Wherefore to the end v̄ Christ may at this day be reuealed vnto vs by the Gospell, it is necessary that Moses and the Prophets shuld come forth before as forerunners. Whereof the readers are therefore to be admonished, least they should giue eare to fanaticall men, which by suppressing the lawe and the Prophetes, doe wickedly maime the Gospell. As if that God would haue to be vnprofitable, whatsoeuer he at any time spake of his owne Sonne. But in what maner they are to be applyed to Christ, which are euery where read of him in the lawe and the Prophetes, it is not my present purpose to deciare.

It is sufficient, briefly to note, that Christe is not in vaine called the ende  
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of the law. For though that Moses rather shadowed him forth darkely, and a farre off, then expresse him plainly: yet this is without controuersie, that if in the stocke of Abraham, there should not be one head aboue all, vnder whom the people should grow into one body, the couenant which GOD made with the holy fathers, should be broken and but in vaine. Further, when as God had commaunded that the Tabernacle and the ceremonies, should be framed after the heauenly paterne, it followeth that the sacrifices and all the rites of the temple, if they had not their truth else where, shoulde bee as a vaine and fruitelesse play. And this argument doth the Apostle handle in many words, in the Epistle to the Hebrewes. For holding that principle, that the visible ceremonies of the law were shadowes of spirituall things, he teacheth that Christ is to bee sought in the whole priesthood of the law, in the sacrifices and in the forme of the Sanctuary. *Euer* also other where doth wisely diuine, that in that obscuritie there was a certaine kinde of interpreting the Scripture in vse amongst the Iewes, which the fathers deliuered vnto them by hand. But I, least that I should follow vncertainties, am contented with that naturall and simple maner, which is euery where to be found amongst the Prophets, who were the most apt interpreters of the law.

Christ therefore is rightly collected out of the law, if wee consider that the couenant which Christ made with the fathers, was made by the helpe of a Mediator: The Sanctuary wherein GOD testified the presence of his grace, was consecrated with bloud: The lawe it selfe with their promises, was confirmed with the sprinkeling of bloud: One priest was chosen out of all the people, who should present himselfe in the name of them all, in the sight of God, not as any mortall man, but in a holy habit: men had there no hope of their reconciliation with God, but by offering vp of a sacrifice. Furthermore, very notable is that prophesie of the perpetuities of the kingdome in the tribe of Iuda. But the Prophets themselues (as wee haue declared) haue more plainly described the Mediator, yet they themselues had their first knowledge from Moses: for they had no other office inioyned them, but that they should renew the memorie of the couenant, more plainly shew the spirituall worship of God, establish the hope of saluation in the Mediatour: and also, that they might the more evidently declare, the meane of the reconciliation. But because it pleased God to deferre the full reuelation vnto the comming of his Sonne, it was not a superfluous interpretation

28. *And they drew neare vnto the towne.* There is no reason why some interpreters should imagine any other place then Emaus. For the journey was not so long, that they should rest in a nearer lodging. We know that seuen miles (though a man for the recreation of his mind should walke but softly) are gone at the most in foure houres. Therefore I doubt not but that Christe went forward euen to Emaus. Now, where it is demaunded whether hee could dissemble, who is the eternall truth of God: I doe answere that the Sonne of God was not bound by this law, that hee should make all his counsels knowne. Yet because that simulation is a kinde of lying, the knotte is not yet vnlooted: especially, sith that very many doe drawe this example to a libertie for lying. But I doe answere, Christe without lying fained as it is heere sayd in like ma-

ner as hee shewed himselfe to be a trauailer: for the reason of them both is like. *Augustines* answer is somewhat more subtile, *lib. 2. ad Consentium, cap. 13*; Also in his booke of questions vpon the Gospels, chap. 51. For hee would haue this faining accounted amongst the Tropes and Figures, then, amongst the Parables and Morall hystories. But this one thing dorh satisfie mee, as Christe for a time couered the eyes of them with whom hee spake, that hee shewing himselfe as in the person of a stranger, they might account him as a common guest: so the purpose of going further, which for that time he pretended, was not a faining of an other matter then that which in deede hee was about to doe, but because that hee would not discouer the maner of his departure: for no man will denie but that hee was then to goe further, for hee was then seperated from the company of men. So hee deceiued not his disciples by this faining, but held them somewhile in suspence, vntill the full time of his manifestation were come. Wherefore they doe deale too preposterously, who make him to bee their patron for lying, and by his example wee haue no more colour to dissemble in any thing, then to imitate his diuine power in closing the eyes of the which see. Wherefore there is no safer a way, then to holde the prescript rule of speaking truly and simply. Not that the Lord at any time disobeyed his fathers lawe, but hee without binding himselfe to the literall priest performed the simple meaning of the lawe, and the weakenesse of our senses doe neede an other bridle.

30. *Hee tooke bread. Augustine*, and diuers others with him, thought that Christ took not the bread which he reached as to be an ordinarie bread to bee eaten, but for an holy signe of his body. And this is plausible to be spoken, that the Lord shoulde be then knowne in the spirituall glasse of the supper: for the disciples looking vpon him with corporall eyes, knewe him not. But because this coniecture hath no probable token for the prooffe of it, I doe rather take *Lukes* wordes more simply, that Christ taking bread in his hands, after his maner hee gaue thanks. And it appeareth that he vsed a speciall order of prayer, to the which he knew that his disciples had bene familiarly accustomed, that they by this note being admonished, might stirre vp their senses. In the meane season let vs learne by the maisters example, so oft as wee doe eate breade, to giue thanks to him who is the authour of life, for that putteth a difference betweene vs and prophane men.

Mathew,

Marke. 16

Luke. 24.

13. And they went and tolde it to the remnant, but they beleued them not.  
14. Finally hee appeared vnto the: eleuen as they sate together and re-  
proued them  
of

31. Then their eyes were opened, and they knew him but he was taken out of their sight.  
32. And they saide betweene themselues: Did not our hartes burne with in vs while hee talked with vs by the waye, and when hee opened to vs the Scriptures?  
33. And they rose vp the same houre, and returned to Hierusalem, and founde the eleuen gathered together and them that were with them.  
34. Which sayde: the Lord is risen in deede, and hath appeared to Symon.  
35. Then they tolde what thinges were done in the

of their unbelieve & hardnesse of harte, because they beleued not them whiche had seene him

way, & how he was known of them in breaking of bread  
 36. And as they spake these thinges, Iesus himselfe stood in the middes of them, and sayd vnto them. Peace be to you.

37. But they were abashed and afraide supposinge that they had seene a spirite.

38. Then he saide vnto them: why are yee troubled and wherefore doe doubts arise in your hearts?

39. Beholde my handes and my feete: for it is I my selfe: handle mee and see, for a spirite hath not fleshe and bone, as yee see mee haue.

40. And when hee had thus spoken, he shewed them his handes and feete.

31. *And their eyes were opened.* By these wordes we are taught that there was no Metamorphosis in Christ, that hee shoulde dash mens eyes with variety of shapes: (according as the Poets doe imagine their Proteus) but the fault was rather in the eyes of them which looked, because they were holden. As shortly after he vanished not away from before the same eyes, because that his body was of it selfe inuisible, but because that God withdrawing his force, their sight was dilled. And it is no maruell, that Christ should as soone as he was knowne sodainly vanish away: for it was nothing needfull that hee shoulde be seene any longer, leaft that they (as of themselues they were too much bent to the earth) should desire to draw him againe to an earthly life. Therefore so farre as was necessary to testifie the resurrectiō, he reuealed himselfe to be seene: & by his sodaine departure he taught, that he shuld be sought otherwhere then in the world: for the ascending into heauen, was the fulfilling of the new life.

32. *Did not our heart.* The knowledge of Christ so wrought, that the disciples had a liuely feeling of that secret and hidden grace of the spirit, wherewith they were before endued. For God oft times so worketh in his, that for a time they know not the force of the spirit (whereof they were not yet voyd) or at the least so as they cannot distinctly know the same: but they haue onely a feeling of it by a secret instinct. So the disciples had before conceiued a zeale but without feeling which they do now remember: now since that Christ was made knowne vnto thē, they do at the length begin to consider that grace which they had before, without tast of the same, & they do perceiue that they had bin very blockish. For they do reprove themselues of slouth, as if they should say: How came it to passe that we knew him not while he talked with vs? for when hee pierced into our hearts, we should haue marked who it had bene. But they do not simply by this naked signe gather that he was Christ, because that his speech was effectually to enflame their mindes, but because they do giue vnto him the honour, that while he speaketh with his mouth, their hearts also burnt within them through the heat of the spirit. Paul verily reioyceth, 2. Cor. 3. 6. that the ministry of the spirit was giuen vnto him, & the scripture doth oft times adorne the ministers of the word with these titles, that they do conuert the heartes, lighten the mindes, renew men that they may become pure & holy sacrifices: but then it doeth not declare what they shall doe by their owne power, but rather what the Lorde shall

shall worke by them. But both these are to be founde together in one Christe, to utter the outward voyce, and effectually to frame the heartes to obedience of faith. And it is not to be doubted, but that then he wrought a singular worke in the heartes of them two, that they at the length might feele a diuine heate inspired into them by him while he spake. For though the woorde of God is alwayes fire, yet the fire force did then by a peculiar and vnwonted manner shewe it selfe in Christes speech, which was an euident testimony of his diuine power. For it is he alone which baptiseth with the holy Ghost and fire, Luke 3. 16. Yet let vs remember that this is the lawfull fruit of the heauenly doctrine, who soeuer is the maister of the same, to kindle the fire of the spirit in the hearts, which may both boyle, and purge out, yea, and burne out the affections of the flesh, and shall truly stirre vpe a feruent loue of God, and cary vp men wholly into heauen, as it were in the flame of the same.

33. *And they arose the same houre.* The circumstance of the time, and the distance of the places, doe shew what an earnest desire these two menne hadde to cary this message to their fellow disciples. Sith that it was in the euening that they entred into their lodging, it is probable that it was darke night before they knew that it was the Lorde: it was troublesome to trauaile three houres when it was late in the night: yet they doe presently arise, and runne with speede to Hierusalem. And certainly if they hadde come but the next day, their slacknesse hadde beene suspected: but nowe, when they had rather to defraude themselues of their nightly rest, then not to make the Apostles partakers of their ioy with speede, their haste yelded credite to that which they tolde. Nowe, when Luke sayeth that they arose the same houre, it is to be supposed that they came about midnight to the disciples. And as the same Luke doeth witness, they were then talking amongst themselues. Hereby therefore may their carefulnesse and earnest desire bee knowne, in that they passed almost the night waking, and they ceased not to make thorow inquiry, vntill the resurrection of Christe shoulde by many testimonies bee more fully knowne.

34. *Which sayde, the Lorde is risen.* Luke in these wordes sheweth that they which brought this gladd newes to the Apostles, for the confirming of their mindes, were likewise informed of another vision. And it is not to be doubted, but that this rewarde of mutuall confirmation, was bestowed vpon them from God, as a recompence of their godly dilligence. Also it may be gathered by the circumstance of the time: that after Peter had returned from the sepulchre, hee was wonderfull carefull, vntill that Christe reuealed himselfe vnto him: and therefore, the same day that he had visited the sepulchre, he obtained his request.

Nowe, it is not to be doubted, but that the gratulation amongst the cleuen, was for this, because the Lord had appeared to Symon. But this seemeth not to agree with Markes woordes, who sayeth that these two were not belueued of the cleuen. For howe coulde it bee, that they refusing these new witnesses, should wauer in their doubting, which were already certaine? For, by saying that he was risen in deede, they doe graunt that the matter is out of controuersie.



First, I doe answer that in the generall speache is vsed the figure Synecdoche, because that some of them were harder, or lesse apt, and Thomas was more obstinate then all the rest. Also, we doe easily gather, that they were so perswaded, as men amazed doe vse, who haue not quietly meditated the matter: and wee knowe that such doe thereby fall into diuers doubts. How soeuer it was, it appeareth by Luke, that the greater part of them being in that feare, as in an extasie, did not onely willingly embrace that which was sayde: but they striued against their owne distrust. For by this clause *in deede*, they doe take away from them all occasion of doubting. And a litle after we shal see that they fell againe, and the thirde time through admiration to their wauerings.

36. *Iesus himselfe stode in the middest of them.* Where Iohn reporteth the same hystorie at large, he differeth in some certaine circumstance: and Marke noteth the same somewhat otherwise. But as concerning Iohn, sith hee onely gathereth those things which were omitted by Luke, they two may bee easily reconciled. And truly, there is no diuersity in the summe of the matter, except any man would mooue a controuersie about the time. For there it is sayde that Iesus entred in, when it was euening, but by the hystorie set downe by Luke, it appeareth that it was late in the night when he appeared: namely, when the disciples were returned from Emaus. But I doe not thinke that the time of the euening is to bee precisely vrged: but that rather which is sayd, may aptly and commodiously be applied to the late time of the night, for that when the Apostles after the euening, when it was night, hadde shut the doers and kept themselves secretly within the house, then Christe came vnto them. Further, Iohn doeth not note the first beginning of the night, but simply noteth that the daye being passed, and after the sunne was set, yea, and about midnight, Christ came vnlooked for amongst his disciples. Yet the question ariseth of an other matter. for Marke and Luke doe report that the eleuen were gathered together when Christ appeared vnto them, but Iohn sayeth that Thomas was then absent. But it is no absurditie that the number of eleuen is put for the apostles themselves, though one was away from the company. And wee sayde euen nowe, and the matter it selfe declareth, that Iohn doth more distinctly sette downe the particular poyntes, beecause that his purpose was to report those things whiche were omitted by others. Also, it is out of doubt that it is one and the same hystorie whiche was sette downe by the three, sith I O H N doeth expressly declare, that the Disciples sawe C H R I S T onely twise at Hierusalem, before they went into Galile: for hee sayeth that the thirde time hee appeared to them at the sea of Tyberias. And hee hadde noted two visions before: namely this, whiche befell the next morrowe after the resurrection, and the other whiche followed eight dayes after, though if any hadde rather expound it of the second, whiche is in Marke, I doe not greatly stande against it. Now I do retourne to Lukes wordes. He doeth not say, that Christe by his diuine power opened for himselfe the doers which were shut, but yett by the word *standing*, he noteth some such matter. For how could the Lord sodainely in the night, stand in the midst of them, except that he had entred in wonderfully? But the sae form of salutation is set downe by both, *Peace be to you*: whereby the Hebrewes do signify, that he wisheth vnto them glad and prosperous successe.

37. *But they were afraid.* Iohn maketh no mention of this feare: but sith that he also sayth that Christ shewed his handes and his side to the disciples, it may be supposed that he omitted somewhat: Neither is it an vnwonted thing amongst the Euangelistes, while they study to bee compendious, to touch onely some part. Further, wee doe learne by Luke that they were so amased with the strangenesse of the sight, that they durst not beleue their owne eyes. A litle before they had made their account that the Lord was risen, and they assuredly spake as of a matter well knowne vnto them: now, when they doe beholde him with their eyes, their senses are so shaken with admiration, that they imagined him to bee a spirit. And though this error was not without fault, which came of their infinitie, yet they had not so forgotten themselves, as that they shoulde bee afraid of delusions: but though they thought that they were not mocked, yet they doe rather incline to this, that the image of the resurrection was proposed to them in a vision by a spirite, then that Christe himselfe shoulde bee present alius, who euen now of late was dead vpon the crosse. So they suspected it not to be a deceitfull vision, as if it had bene a vaine Ghost: but being a raide, they only thought that they had bene shewed by a spirit, that which they sawe in deede.

38. *Why are yee troubled?* By these wordes they are warned, that they shoulde cast feare out of their mindes, that by gathering their senses together, they might iudge as of a matter whereof they hadde good triall: for so long as men are holden with perturbations, they are blind in the manifest light. Therefore, to the end the disciples may conceiue a sure knowledge, they are commanded to consider the matter with setled and quiet mindes. In the seconde parte Christ reprooueth the other fault: namely, that by wauering betweene diuers thoughts, they hindred themselves. And he sayeth that *doubtes doe arise*, signifying that the knowledge of the truthe is therefore choaked in them, that seeing they shoulde not see, because they doe not suppress the peruerse imaginations: but rather by giuing them liberty, they giue them the preheminence. And truly we doe prooue by experience, that this is too true: euen as the cloudes if the skie be cleare in the morning, being carried vppe on high, doe darken the cleare light of the Sunne: so while we doe permit our owne reasons with too much liberty to arise against the word of God, that whiche was euident to vs before, is taken out of our sight. It is meere when there appeared any shewe of absurditie, by sitting the reasons on either side to make search: and it cannot otherwise be, but y our mindes in doubtful matters should be carried hether and thither, but the meane must be holden in sobriety, least that flesh shuld lift vp it self higher thē it meete, & shoulde sende forth their thoughts far against the heauen.

39. *See my hands.* He maketh their corporall senses witness, least they shoulde thinke y he setteth a shadow before them in stead of a body. And first, he deltiuguideth a corporall man from a spirite, as if hee shoulde say: Sight and feeling shall proue me to be the man in deede, which before was conuersant with you: for I am cloathed with the same flesh which was crucified, and as yet it beareth the markes. Further, sith Christ sayeth that his body is palpable, and compacte of sounde bones, and by these notes, distinguisheth the same from a spirit: this place is aptly and truly alleaged by our men, to the refelling of the grosse er-

four of transubstantiation of bread into the body, or of the locall presence of the body, which preposterous menne doe imagine to bee in the holy supper. For they would haue the body of Christ to be there, where there appeareth to bee no signe of the body. But by this meanes it should follow, that he had changed his owne nature, that he should cease to be that which he was, and whereby it was proued to be the very body by christ himselfe. If they do except against this, that his side was then peirced, & his feet boared through with the wounds of the nayles, and so also his hands, but that Christ is now whole and found in heauen: this cauill is quickly answered. For the question is not onely in what hee appeared, but what hee speaketh of the true nature of his flesh. And he doth attribute this as proper to him, that he may be felt, that he may differ from a spirit. Therefore also at this day it is necessary that this difference should remaine betweene the flesh and the spirit: which by Christes wordes was appoynted, as it may be gathered to be for euer. And of the woundes this must be accounted, that by this lesson he teacheth all vs, that Christ rather rose for vs then for himselfe, when as hee being the conquerour of death, & endewed with the blessed and celestiall immortalitie, yet for their sakes which are his, hee would for a time beare the markes of the crosse. This truly was a wonderfull fauour towards the Disciples, that he hadde rather want somewhat himselfe of the perfect glory of the resurrection, then that they should be defrauded of such a helpe for their faith. But it is a foolish and an olde wiues fantasie to imagine that hee should yet remaine so wounded, when hee shall come iudge of the world.

**M A R K E.** 14. *Hee appeared vnto the eleuen as they sate together.* I doe thinke that the participle *anakeimenois*, is not heere vsed for sitting downe at meate, (as some doe translate it) but for sitting together: and this is not done without reason: if this yet be agreed vpon, to be the first vision which is here described: For it was no time to suppe about midnight. Also, if the table had bene ready prepared, it should not agree with that which Luke sayeth a little after, that Christ demanded whether they had any meate to eate. And it is a phrase vsed in Hebrew, to sit downe for to rest in some place. And the reproofe which followeth rather, belongeth to the first vision then to the second: for (as Iohn witnesseth) the Disciples reioyced when they hadde scene the Lord the morrow after the Passouer, their vnbeleife was then reproofed. That seemeth to bee too much restrained that many doe restraints these wordes of Marke to Thomas onely. Therefore I had rather to expound it simplie, that Christ when he first appeared to the Apostles, blamed them, because they beleued not them which had bene eye witnesses of his resurrection.

Though the hardnesse of heart is not condemned in this alone, that they gaue no credite to menne, but because they being conuicted with the success of the matter it self, they would not yet accept the testimonie of the Lord. Therefore sith Peter and Mary, Cleopas and his fellowe, were not the first witnesses of the resurrection, but onely subscribed to Christes wordes, it followeth that the rest of the Apostles did iniurie to the Lorde, because they beleued not his woordes, whiche yet were nowe proued true by their effect.

Wherefore their hardnesse of heart is worthily reprov'd, because that a corrupt obstinacie was added to their slouthfulnesse, as if that of set purpose they should desire to suppress that which appeared to be true, not that their purpose was to extinguish the glory of their maister, or to reprove him of vanitie, but because that their amasednesse hindered them from yeelding themselves to bee taught. To bee short, heere is not a wilfull peruerfenesse condemned (as it was sayd before) but a blind slouthfulnes, which sometime hardneth men, which otherwise are neither wicked nor rebellious.

Mathew.

Marke.

Luke 24.

41. *And while they yet beleued not for ioy, and wondered, he sayde vnto them: Haue ye heere any meate?*

42. *And they gaue him a piece of broyled fishe, and of an honie combe.*

43. *And he tooke it, and did eate before them.*

44. *And hee sayde vnto them: These are the words whiche I spake vnto you, while I was yet with you, that all must be fulfilled, which are written of mee in the lawe of Moses, and in the Prophets, and in the Psalmes.*

45. *Then opened he their vnderstanding, that they might vnderstand the scriptures*

46. *And sayde vnto them: Thus it is written, and thus it behooued Christ to suffer, and to rise againe from the dead the third day.*

47. *And that repentance and remission of sinnes should be preached in his name among all nations beginning first at Hierusalem.*

48. *Nowe, ye are witnesses of these things.*

49. *And beholde, I will sende the promise of my father vpon you: but tarye in the citie of Hierusalem, vntill yee be enderred with power from an hie.*

41. *While they yet beleued not.* This place also sheweth that it was not of purpose that they beleued not, as they which doe purpose in their mind not to beleue: but sith their will was earnestly bent to beleue, the vehemencie of their affection held them so bound, that they could not be at rest. For certainly, the ioy whereof Luke maketh mention arose of no other cause but of faith, and yet it was a hinderance that their faith could not get the victorie. Therefore let vs note how suspicious we should be of the vehemencie of our affections, which though it shoulde arise of good beginniges, yet it carieth vs as ouerthrowne out of the right way. Wee are also admonished howe diligently we should striue against the hinderances of fayth, sith the ioy conceiued of the presence of Christe, was a cause of the Apostles incredulitie. And againe wee doe perceiue howe louingly and kindly Christe vseth the infirmitie of his, who refuseth

refuseth not to hold them vp with a new supply, which were ready to fall. And though he hauing obtained the newnesse of the heauenly life, hadde no more neede of meate and drinke then the Angels, yet hee willingly submitted himselfe to the common order of mortall men. All the course of his life hadde hee made himselfe subiect to the necessitie of meate and drinke: now being exempted frō the same, he eateth meate to this ende, that he may perswade the disciples of the resurrection. So we see, that without regard of himselfe, he became wholly ours. This is a true and Godly meditation of this hystorie, wherein the faithfull may wade profitably, forsaking curious questions, as if the corruptible meate was digested, what nourishment should the immortall body of Christe take thereby: then what became of the excrements. As if that it were not at his pleasure, who created all things of nothing, to turne a little meate to nothing, when it should so seeme good to him. Therefore, as Christ tasted in deede of a fish and a hony combe, that he might shew himselfe to bee man, so it is not to bee doubted, but that by his diuine power hee consumed that which was not needefull for nourishment. So I doubt not but that the Angells at Abrahams table as they had very bodies, they ate and drank in deede: yet I do not therefore grant that they vsed meate and drinke for the infirmity of the flesh: but sith that for Abrahams sake, they were cloathed with the shape of man, the Lorde graunted this also to his seruant, that these heauenly guesstes should eat before his tent. Also, if we graunt that the bodies which they had taken for a time, after they had done their message were brought to nothing, who will deny but that the same became of the meats?

44. *These are the wordes.* Though by Matthew and Marke it shall afterward appear that the speech which was had in Galile, was not vnlike, yet I doe think it probable, that Luke doeth now report that which befell the morow after the resurrection. For that which Iohn deliuereth of that day, *that he breathed vpon them*, that he might giue them the holy Ghost, doth agree with Lukes woordes, which shall presently followe, *hee opened their mindes, that they might vnderstand the scriptures.* Christe also in these wordes doeth sharply reprove their grosse and slouthfull forgetfulnesse, in that they beeing before admonished that hee should rise againe, that they should bee so astonished, as if neuer any thing had bene spoken to them. For his woordes doe signifie as much, as if hee should say: Why stay you as at a matter straunge and vnlooked for, which I haue yet often times spoken of before? Why doe you not rather remember my words? For if you haue hitherto accounted me to be true, this should haue bene well knowne to you now by my doctrine, before it should come to passe. In summe, Christe doth secretly complaine, that hee hauing spred his doctrine, his labour was spent in vaine amongst his Apostles. Altho he doth more sharply reprove their foolishnesse, when that he sayeth that hee deliuereth not any new thinge: but onely called to minde what hadde bene spoken by the law and the Prophets, which they should haue knowne from their childehood. But as they were ignorant of the whole doctrine of godlines, yet there was nothing more absurde, then not to embrace with speede, that which they were perswaded to proceed from God. For that was holden as a generall rule in that whole nation, that there is no religion, but that which is contained in the lawe

and the Prophets. But here is set down a more full diuision, then in other places of the Scripture: for besides the lawe and the Prophets, the Psalmes are added in the third place, which, though they may by right bee numbred amongst the Propheties, yet they haue some thing proper and distincte: yet that two so le diuision which we haue seene other where, doth not withstanding comprehend the whole Scripture.

45. *Then he opened their minde.* Because the Lorde before executing the office of a teacher, hadde profited little or nothing amongst his disciples, nowe he beginneth to teach them inwardly by his spirit. For the words are throwne in vaine into the ayre, vntill the mindes be lightned with the gift of vnderstanding. It is true that the word of God is like vnto a candle: but it giueth light in darkenesse, and amongst the blinde, vntill the eyes be lightened inwardly by the Lorde, whose onely gifte it is to lighten the blinde, Psalme an hundreth, and sixe and forty, and the eight verse. And heereby it appeareth howe great the corruption of our nature is, when the light of life offered in the heauenly Oracles, doth profite vs nothing. But nowe, if by vnderstanding we do not perceiue what should be right, how should our will be able to yeeld obedience? Therefore it must be graunted that wee are weake euery way, so that the heauenly doctrine is not otherwise profitable and effectuall to vs, but so farre as the scripture doeth frame our mindes to vnderstand the same: and our hearties to bee subiecte to the yoake of the same: and therefore that wee may become fitte disciples vnto him, it is necessary that all trust in our owne wite being cast away, to aske for light from heauen, and also leauing the foolish opinion of free will, to deliuer our selues to bee gouerned by God. And it is not without a cause that Paule in the first to the Corinthians the 3. chapter, & the eightene verse, doeth commaunde menne to become foolish, that they may be wise to God: for the light of the spirite cannot bee extinguished by a worse darknes, then by trusting to our owne wite. Furthermore, lette the readers obserue that the disciples hadde not the eyes of the minde opened, wherewith without the helpe of God they might discern mysteries: but as they are comprehended in the scriptures: and so was that fulfilled, which was spoken in the hundreth and nineteene Psalme, and eightene verse. Lighten mine eyes, that I may consider the maruellous workes of thy law.

For God doth not giue such a spirite to his children, as shoulde abolish the vse of his woorde, but rather it shoulde make the same fruitfull. Wherefore fanaticall menne doe wickedly vnder pretence of reuelations grant themselues liberty to despise the scripture. For that which we doe reade here of the Apostles, Christe worketh daily in all his, for that by his spirit he directeth them to vnderstand the scripture, but not to cary them to vaine imaginations. But it is demanded why Christe hadde rather loose his labour for the space of whole three yeares, then to open their eyes presently: I doe answere firste, though the fruite of the labour doeth not so speedily appeare, yet it was not vnprofitable: for becing lightned a newe they also felte the profite of the former

mer time . For I doe take that their mindes were opened, not onely that they might afterwards bee apt to learne if any thing shoulde bee taught them : but that they might call to memorie for their profite the doctrine hearde beefore in vaine :

Furthermore, that ignorance by the space of three yeares, doeth teach vs a profitable lesson, that they obtained not this knowledge a newe by any other meanes then by the heauenly light. Adde also that Christe in this shewed an euident token of his Godhead : beecause that hee was not onely a minister of the outward voyce, which should giue a founde in the eares, but by his secrete power hee pierced into the mindes : and so hee declareth that it beelougeth to him alone, whiche Paule denieth to the doctours of the Church, 1. Co. inthians 3. 7. yet it is to bee noted that the Apostles were not so voyde and deprivied of the light of vnderstanding but that they knew some fewe principles : but beecause it was only a small tast which they had, this is accounted the beginning of true vnderstanding, while the vaile beeing remooued, they doe see Christe plainly in the lawe and the Prophets.

46 *Hee sayde vnto them, so it is writtten.* By this text is their quarrel confuted, which doe pretende that the outward doctrine is but in vaine, if that wee haue in vs by nature no power to vnderstand the same. To what ende say they, should the Lorde speake to the deafe? But wee see where the Spirite of Christe, which is the inwarde maister, performeth his part, that the labour of the minister which teacheth, is not lost. For after that Christ endewed his with the spirit of vnderstanding, they do receiue fruit by that which he teacheth out of the Scriptures. And euen amongst the reprobate, though the outward voyce vanissheth away as if it were dead, yet notwithstanding it maketh them inexcusable.

And as concerning the wordes of Christ, they are gathered of that principle. It is necessary that what soeuer is writtten, should be fullfilled, beecause that God witnessed nothinge by his Prophets, but that which hee would certainly bring to passe. But by the same wordes wee are taught: what must bee chiefly learned out of the lawe and the Prophets, for sith Christe is the ende and soule of the lawe, without him and besides him, what knowledge soeuer is obtained, is vaine and friuolous. Wherefore, as any manne shall desire to profite best by the Scripture, lette him bee allwayes bent to this poynt . And now CHRIST doeth here firste sette downe his death and resurrection, and afterwards the fruite whiche shall come to vs by them both . For whence commeth repentance and forgiuenesse of sinnes, but beecause our olde manne is crucified with CHRIST, Romanes 6. and the 6. verse, that through the same wee may arise to newnes of life: for by the sacrifice of his death our sins are cleansed, and our filthines washed with bloude, but righteousness is obtained by the resurrection.

Therefore hee teacheth that the cause and matter of our saluation must bee soughte in his death and resurrection : for from thence proceedeth reconciliation with GOD, and regeneration into a newe and Spirituall life.

And:

And therefore it is plainly expressed, that as well forgiuenesse of finnes as repentance, cannot be preached but in his name: For neither can wee hope for imputation of righteousness, neither growe to the deniall of our selues, and newnes of life, but so farre forth as he is our righteousness and sanctification, 1. Cor. 1. 30. But because wee haue entreated at large in another place of this summe of the Gospell, it is better that the readers shoulde thence seeke for any thing whiche they haue forgotten, then to be burdened with repetition.

47. *Amongst all nations, beginning first.* Nowe doeth Christe at the length declare evidently, that which he had before concealed that the grace of redemption which he brought, dooth generally appertain to all nations. For though the calling of the Gentiles had bene oft foretold by the Prophets, yet the same had not bene so reuealed, as that the Iewes should easily admit them into the hope of saluation with them. Therefore, vntill the resurrection, Christ was not supposed to bee the redeemer, but of that one speciall people. And then was the wall first broken downe, that they which before were strangers, and scattered abroad, might be gathered into the sheepfold of the Lord, Yet in the meane season, lest the couenant of God might seeme to be in vaine, Christe placeth the Iewes in the first degree, commanding that they shuld first beginne at Hierusalem: for because that God had peculiarly adopted the stocke of Abraham, it was meete that it should be preferred before the rest of the world. This is the right of the first begotten, which Ieremias assigneth vnto them, 31. 9. Paule also doeth euery where obserue this order diligently, as to the Ephes. 2. 17. he sayeth that Christ comming, he preached peace to them, which were neare, and then to strangers and them a farre of.

48. *Nowe yee are witnesses.* As yet he doeth not send them forth to publish the Gospell, but only declareth for what purpose he appoynted, that they might prepare themselves for that time: and partly by this consolation he mitigateth their sorrowe, partly with this spurre he correcteth their slouth. When as they being guilty to themselves of their late falling away, it was meete for them to haue sorrowfull hearts, Christ here beyond all hope, bestoweth vpon them this incredible honour, enioyning them to publish the embassage of eternall saluation to the whole world. By this meanes he doeth not onely restore them perfectly: but with the greatnes of this new grace, he doeth throughly abolish the remembrance of the offence. Yet withall as I sayde, he pricketh them forward, lest they shoulde bee as slacke and slouthfull to publish the faith, whereof they were ordained preachers.

49. *Behold I will send the promise.* Least the Apostles should be afraide of their own weaknes, he comforteth them with the hope of new grace which should come vpon them, as if that he shoulde say: Though you thinke your selues vnmeete for so great a burden, yet there is no cause why you shoulde bee discouraged: for I will supply from heauen that power whiche I knowe to be wanting in you, Nowe, that hee might the better confirme them in this hope, hee maketh mention of the holy Ghost which was promised of the father. For to the ende they might readily prepare themselves to the worke, GOD meeting with their distrust, hadde encouraged them with his promise. Now, Christe substituting  
him-



himselfe in his fathers place, taketh vpon him to performe that gifte, wherein he doth againe challenge to himselfe a diuine power. For this is a part of that glory which God by oath denyed to giue to another, *Isai 41. 8.* to endue weake men with a heauenly power. Therefore, if it belongeth to Christ, it followeth that he is God, who spake in the times past by the mouth of the Prophet. But though God promised a speciall grace to the Apostles, and Christ bestowed it: yet this must generally be noted, that no mortall man is of himselfe meete for the preaching of the Gospell, but so farre forth as God cloathing them with his spirit, supplyeth their nakednes and want. And certainly, as Paule doth not exclaime of the Apostles alone, *2. Cor. 2. 16.* who shall be found meete for these things? but he declarcth that there is no mortall man meet for so great a worke: so it is necessary that what soeuer ministers of the Gospell God stirreth vppe, should be endued with the heauenly spirit: and therefore it is promised to all the teachers of the Church without exception in euery place.

*But tarrye.* Least they should run forth to teach before the time, Christe commandeth them to be quiet and silent, vntill that he by his appointment sending them forth, shall vse their helpe in time conuenient. And this was a profitable tryall of their obedience, that they hauing the vnderstanding of the Scripture, and endued with the grace of the spirite, yet because the Lord forbade them to speake, they held their peace as dumbe men: for wee doe know howe desirously they woulde flew themselves abroad, which thinke that they could doe this with prayse and admiration. And it may be, that by this delay, Christ would punish their slouthfulnesse, because they had not presently gone the same day into Galile at his commaundement. What soeuer the matter were, wee are taught that nothing must be attempted, but by the calling of the Lord. Wherefore though they wanted not habilitie to teach publikely, yet let them containe themselves as priuate men in silence, vntill that hee shall leade them foorth in his hande into the Theater. Further, in that they are commaunded to stay at Hierusalem, it must be vnderstood, after they should returne from out of Galile. For (as we shall a little after heare out of Matthew) though hee reuealed himselfe to be seene at Hierusalem, yet he chaunged not that which he had first determined of Galile. Therefore the meaning of the wordes is, after he hadde giuen them their commandements in the place appointed, yet his will was that they should as yet remaine silent for a time, vntill that hee should furnish them with a new power.

Matth 28.

Marke. 16.

Luke.

16. Then the eleuen disciples went into Galile, into a certaine, where Iesus had appointed them.

17. And when they saw him, they worshipped him: but some doubted.

18. And Iesus came and spake vnto them, saying: All power is giuen

7970

15. And he said vnto them: Go ye into all the world, & preach the Gospell to every creature.

16. He that shall belecue and be baptsised, shall be saued: but he that will not belecue, shall be damned.

17. And these tokens shall followe them that beleue: In my

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vnto me in heaven and in earth

19. Go therefore and teach all nations, baptising them in the name of the Father, and the Sonne and the holy Ghost.

20. Teachinge them to obserue al thinges, what so euer I haue commaunded you: and loe, I am with you alwaye vntill the ende of the worlde. Amen.

name, they shall cast out devils.

& shall speake with new tongues

18. And shall take away serpents, and if they shall drinke any deadly thing it shall not hurt them, they shall lay their hands on the sicke, and they shall recover.

16. Then the eleuen disciples. Matthew passing ouer those things which we haue reported out of the other three, doeth onely teach where the eleauen disciples were set on the Apostolicall offices. For their purpose was not (as we haue often seene before) to prosecute all the particular parts of a hystory: because it seemed sufficient to the holy Ghost, who directed their stile, by gathering their testimonies together to sette downe the summe, such as we doe see. Therefore Matthew doeth chuse that which especially appertained to vs: namely, that Christ when he appeared to the disciples, also created them Apostles, which should carry the embassage of eternall life into all the coastes of the worlde. But though there is no mention made of the Mount in any other place, yet we do gather that this place of Galile was noted to Mary: yet it is maruell that some hauing seene Christ twise already, shoulde as yet doubt of him. If any man like to referre this to the first manifestation, there shall bee no absurdity therein: for the Euangelistes do sometime vse to mixe diuers things together. But it must not seeme absurde, if the remnants of feare shoulde driue some againe to a new wauering: for wee know, as Christ appeared, they were afraid and amazed, vntill their mindes were settled by oft seeing him. Wherefore, the sense in my iudgement, is, that some doubted at the firste, vntill Christe approached neare and more familiarly vnto them: and when hee was verily and certainly knowne, they worshipped: because that the brightnesse of the diuine glory was made manifest. And it may bee that the same reason driue them sodainly to doubt, which led them afterwarde to worshippe: for the habite of a seruant being layde aside, there then appeared nothinge in him but that which was celestially.

18. And Iesus came and spake vnto them. It is not to bee doubted, but that this cominge tooke away all scruple. But before that Matthewe declareth that the disciples had the office of teaching enioyned them, he sayeth that Christe first spake of his owne power, and not without cause: for a small authority coulde not suffice heere, but it behooueth him to haue a great and a diuine Emperie, who commaundeth that life eternall should be promised in his name, that all the world should be brought vnder his gouernement, and that the doctrine should be preached, which by ouerthrowing euery high thing, shoulde bring all mankinde vnder. And by this preface Christ doth not onely stirre vp the disciples to execute their office boldly and freely, but he establisheth the faith of his gospel to continue in all ages.

For certainly, the Apostles coulde neuer haue beene perswaded to take

so hard a matter in hand, except they knew that their reuenger saie in heauen, who had all power giuen him. For without such a fortresse, it had beene impossible to preuaile any thing. But when they doe heare, that hee whom they doe serue, doth gouerne heauen & earth, they are with this one thing very thoroughly furnished to ouercome all lettes. And as concerning y<sup>e</sup> hearers if y<sup>e</sup> contemptible estate of the which doe preach the Gospell doth weaken or hinder their faith, let them learne to liſte vpp their eyes to the authour him selfe, by whose power the maiestie of the Gospell must be esteemed, and so it shall come to passe, that they shall not be so bold as to despise him, speaking by his ministers. And hee doeth expressly make him selfe Lorde and King as well of heauen as of earth, because that by the preaching of the Gospell he bringing men in obedience to him, doth erreſt the throne of his kingdome vpp on earth, and regenerating them which are his into a new life, and calling them to the hope of saluation, hee openeth the heauens, that hee may exalt them to the blessed immortalitie with the Angels, who before not only crept below in the woulde, but had beene drowned in the bottomlesse pit of death. But let vs remember that Christe had alwayes his authoritie with his father, and this was giuen vnto him in our fleshe, or (that I may speake more plainly) in the person of the Mediator. For he glorieth not of that eternall power which hee had before the worlde was created: but of that which hee receiued nowe, when hee was ordained the iudge of the worlde. And it is to be noted that this Empire was not manifestly knowne vntill that hee was risen from the dead: because that then at the length being adorned with the ornaments of a mightie king, hee shewed him selfe in authoritie. Thither also appertayneth that saying of Paul to the Phillippians, 2. 9. Hee humbled him selfe, wherefore God hath exalted him, and giuen him a name aboue euery name, &c. And though the sitting at the right hand of the father is set after his ascention into heauen, as latter in order: yet because the resurrection and the ascention into heauen, are things mutually ioyned together, Christe hath good cause to speake so royally of his power.

19. *Goe therefore.* Though Marke, after hee hath declared that Christe appeared to the eleuen disciples, doth presently set downe the commaundement of preaching the Gospell, yet hee doeth not note it as an action presently done. For wee doe gather by the text in Mathew, that this was not done before they went into Galile. But the summe is, that by preaching the Gospell euery where, they shoulde bring all nations into the obedience of faith: then, that they should seale and confirme their doctrine with the seale of the Gospell. In Mathew they are simply commaunded to teach: but Marke setteth downe what kinde of doctrine it should be: namely, that they should preach the Gospell.

And shortly after is also added this reſtrainte, that they shoulde teache them to obserue what soeuer things the Lorde commaunded. Heereby wee learne that the Apostleshippe is not a vaine title of honour, but an office of labour: and therefore there is nothing more absurde, or intollerable, then that these masked menne shoulde challenge this honour, who raigning in idlenesse, doe reiecte the office of teaching from them.

The Pope of Rome and his band doe proudly boast of this succession, as if that they sustained the same person in common with Peter and his colleagues: but in the mean season they haue no more care of the doctrine then baudes: or the Priests of Bacchus and Venus. But with what face I beseech you, doe they thrust themselves into their place, who they heare were created to be preachers of the Gospell? But though they are not ashamed to bewray their owne impudencie: yet with all readers of sounde iudgement this one worde is strong enough to ouerthrow their fantastickall Hierarchie, that no man can be a successour of the Apostles: but hee which serueth Christe by preaching of the Gospell to be shote who soeuer doth not performe the duties of a teacher, doth falsly & wrongfully take the name of a teacher. For this is the Priesthoode of the New testament, with the spirituall sworde of the woorde to kill menne for a sacrifice to GOD. Wherefore it followeth that they all are degenerate and counterfeit sacrificers, whiche doe not apply the office of teaching.

*Teache all nations.* Heere Christe by taking away the difference, doeth make the Gentiles equall with the Iewes, and doth generally admitte them both into the fellow shipp of the couenant. Thither also appertaineth the worde *Going*. For the Prophets vnder the lawe were restrained within the boundes of Iuda: but nowe the partition wall being ouerthrowne, the Lorde commaundeth the ministers of the Gospell to goe farre abroad for the spreading of the doctrine of saluation through all the coastes of the worlde. For though the dignity of the first borne (as we touched euen nowe) shoulde at the firste remaine amongst the Iewes yet the inheritance of life was common to the Gentiles. So was fulfilled that prophesie of Isaiah with the like, that Christe is giuen to be a light to the Gentiles, that he mighte bee the saluation of God vnto the outmost parte of the earth, Isai. 49. 6. That is Makes meaning by all creatures: for after that peace was preached to them of the housholde the same message commeth to them also which are a farre off, and to straungers. Further how necessary it was that the Apostles shoulde be plainly admonished of the calling of the Gentiles, it doth thereby appeare, that after they had receiued the commandement to goe vnto them, they were greatly afraid, as if they should defile themselves & the doctrine, Act. 10. 28.

*Baptising them.* Christ commaundeth that they shuld be baptized, which shuld giue their name to the Gospell, and should professe themselves to be disciples: partly that it might be a witness vnto them of eternal life before God, partly that it might be an outward signe of faith before men. For we knowe by this signe god doth witness vnto vs the grace of his adoption: for he grafteth vs into the body of his son that he might account vs to be of his flocke & therefore our spirituall washing wherewith he reconcileth vs vnto himself, & the new righteousnesse are there represented. But as God confirmeth his grace vnto vs by this zeale, so who soeuer do offer themselves to baptism, they do in like maner bind their faith as it were by giuing of an obligation. Also sith the Apostles haue these duties expressly committed to their charg together with the preaching of the Gospell, it followeth that there are no other lawfull ministers of baptism but they which do  
also

also minister doctrine. Therefore, where libertie hath bene graunted to priuate men, and also to women to baptise, because it is not agreeable to the institution of Christ, it was nothing else but a meere prophanation. Also, where the first place is appoynted for doctrine, there is a true difference set downe betwene this mysterie and the adulterous rites of the Gentiles, wherewith they doe enter themselues into their religions: for vntill God by his word shall giue life to the earthly element, it is made no sacrament for vs. As superstition hath a preposterous emulation at all the workes of God, so foolish men doe frame diuers sacraments according to their owne pleasure: but because they want the worde as the soule, they are vaine and toyish shadowes. Wherefore let vs note that by the power of the doctrine it commeth to passe that the signes doe put on a newe nature: so as the outward washing of the flesh, beginneth to be a spirituall pledge of regeneration by the doctrine of the Gospell going before: & this is the right consecration, in steade whereof Popery hath brought in vpon vs magicall exorcismes. And therefore it is sayde in Marke. *Hee that shall beleue and be baptised*, by which wordes Christ doeth not onely exclude hypocrites from the hope of saluation, who being without faith, are onely puffed vpp with the outward signe: but hee ioyneth baptisme to the holy band of doctrine, that this shoulde be nothing else, then an addition to that. But because Christ commaundeth them to teach before he commaundeth to baptise, and willeth that onely beleeuers bee receiued to baptisme, baptisme seemeth not to be rightly ministred, except that faith shoulde goe before. And vnder this presence the Anabaptists haue stirred much against the baptisme of infants. Yet it is not harde to be answered, if any manne shall consider the reason of the commandement. Christ commaundeth that the embassage of eternall saluation shoulde be caryed to all the Gentiles: hee confirmeth the same by adding the seale of baptisme. And there is good cause why the beleeuing of the woorde is sette before baptisme sith the Gentiles were altogether straungers from God, and had no fellowship with the elect people: for otherwise it should haue bene a lying signe which should offer forgiuenesse of sinnes, and the gift of the spirit to vnbeleeuers, who as yet were not the members of Christ. And wee knowe that they are gathered by faith, who were before dispersed. Now it is demanded vpon what condition God adopted them to be his sonnes, which before were straungers. It cannot certainly be denied, when hee once accepted them into his fauour, but that hee extendeth the same to their children and nephewes. At the comming of CHRIST he shewed himselfe generally to be a Farther both to the Gentiles and to the Iewes. Therefore it is necessary that the promise which he was in times past made to the Iewes, shoulde also on this day be of force amongst the Gentiles, I will be thy God and the GOD of thy feede after thee: Gen. 17. 7. So wee see them, which by faith are entred into the Church of God, to be accounted for the members of Christ, and also to be called to the inheritance of saluation. And yet baptisme is not by this meanes separated from faith or doctrine: for though yong infants do not yet by reason of their age take hold of the grace of God by faith, yet God accepting of their parents, doeth also embrace them. I doe therefore denie it to be rashly done to baptise infants, whereto the Lorde doth call them, while he promiseth

them to be their God. *In the name of the father.* This place doeth teach the full and euident knowledge of God, the which beeing but darkely shadowed forth vnder the lawe and the Prophets, at the length sprang forth vnder the kingdome of Christe. The olde fathers neuer durst call God their Father, if they hadde not taken this hope from Christe their head: neither were they altogether ignorant of the eternall wisdom of God, whiche was the fountaine of light and life. It was also one of their confessed principles, that God shewed forth his power in the holy Ghost. But at the arising of the Gospell, God was much more manifestly shewed vnder the three persons: for the father then reuealed himselfe plainly in the sonne, his liuely and expresse image: and Christ himselfe lightening the world by the cleare brightnesse of his spirit, made both him and himselfe to be knowne. But it is not without cause that heere is expresse mention made of the Father, of the Sonne, and of the spirit: for the force of baptisme cannot be apprehended otherwise, then by beginning at the free mercy of the Father, who reconcileth vs vnto himselfe by his onely begotten Son: then shall Christ himselfe appeare before vs with the sacrifice of his death: and at the length the holy ghost shall also come, by whom he washeth and regenerateth vs: and at the length he maketh vs partakers of all their good giftes. So wee doe see, that wee doe not rightly knowe G O D, except that our faith doe distinctly conceiue three persons in one essence, and that the efficacie and fruit of baptisme doth come from thence, that G O D the Father adopteth vs in his Sonne, and by the Spirit, we beeing purged from the filthinesse of our flesh, he reformeth vs to righteousnesse.

**M A R. 16.** *He that shall beleue.* This promise was added, that it might allure all mankind to faith: as againe for the terrifying of the vnbeleeuers there followeth a denounced sentence of grieuous destruction. But it is no maruel that saluation is promised to the faithfull, for by beleeuing in the only begotten Son of God, they are not onely accounted amongst the Sonnes of God, but beeing endued with the righteousnes of his grace, and with the spirite of regeneration, they doe possesse the summe of eternall life. Baptisme is ioyned with the faith of the Gospell, that wee might know that therein is engraued the marke of our saluation, for if it auailed not to testifie the grace of God, Christe had vnproperly sayd: *that they should be saued, which should beleue, and be baptised.* Though it muſt also be noted, that it is not so necessarily required to saluation, that all they shoulde of necessity perish, which should not obtaine the same. For it is not ioyned here to faith, as halfe the cause of saluation, but as a testimony. I doe grant that this necessity is laid vpon men, that they would not neglect the signe of the grace of God: but though God for their infirmitie vseth such helps, I deny his grace to be tied vnto them. In this maner wee may say that it is not simply necessary, but onely in respect of our obedience. In the second part, where Christ condemneth them which do not beleue, he meaneth the rebellious, who while they do refuse saluation offered, doe draw vpon themselues amore grieuous punishment, and they are not now onely ensnared in the common destruction of mankind, but they doe sustaine the fault of their owne ingratitude.

**17.** *These tokens shall follow them which beleue.* As the Lorde hadde by myracles confirmed the faith of his Gospell, so long as hee was conuersant in the worlde, so now hee causeth the same to flourish in the time to come, least the

the disciples should think that the same were tied to his corporall presence. For it was to great purpose that the diuine power of Christ should flourish amongst the faithfull, that it might manifestly appeare that hee was risen from the dead, whereby his doctrine might remaine, and continue, and his name should bee immortall. Further, where he furnisheth the faithfull with this gift, it must not be drawne to all. For we know that the giftes were diuersly disposed, that the power of myracles should be but in the hands of some. But because by which was giuen to a few, was common to the whole Church, and the signes which one wrought, auailed for the confirmation of all, Christ doth rightly name the beleeuers generally. The meaning therefore is, that the faithfull should be ministers of the same power, he had been wonderfull before in Christ, that in his absence the seale of the Gospell might bee the more sure: as in Iohn 14. 12. hee promiseth that they shall doe the same and greater things. And for the setting forth of the glory and deitie of Christ, it was sufficient that some few of the beleeuers were furnished with this power. And though Christ doeth not expresse whether he would that this gift should be but for a time, or remaine for euer in his church: Yet it is more probable that these myracles were promised but for a time, for the setting forth of the Gospell, which was new and as yet obscure. And it may be, that for the fault of vnthankfulness, the world was deprived of this honour: yet I do thinke that this was the proper end of myracles, that the doctrine of the gospell should at the beginning want no approbation. And wee doe certainly see that the vse of them ceased not long after, or at the least the examples of them were so rare, that it may be gathered that they were not like common to all ages. Yet either the preposterous couetousnes or ambition of them which followed after, so wrought least they should be without myracles altogether, that they fained myracles for themselves. And by this meanes there was a gate opened to satrans falsehoods, that not onely false sleights, should succede in the place of trueth, but that vnder pretence of signes, the simple might be led away from the right faith. And certainly it was meete that curious men: who not content with lawfull allowance, but seeking after new myracles should be deluded by such deceits. This is the reason, why Christe otherwhere foretold that the kingdome of antichrist should be full of lying signes, Mat. 24. 24. and that Paul testifieth the same, 2. Thes. 2. 9. Wherefore, that myracles may rightly confirme our faith, let our mindes containe themselves in that sobriety whereof I spake: whereof it also followeth, that it is a foolish quarrell of theirs, which doe object that our doctrine wanteth myracles. As if that it were not the same which Christ hath most sufficiently sealed heretofore. But in this argument I am the shorter, because that I haue entreated of it already more fully in sundry places. MAT. 20. *Teaching them to obserue.* By these words (as I sayd before) Christ sending forth his disciples, doth declare that he doth not wholly resigne vnto them those things which appertained to him, as if that hee would leaue off to be the maister of his church: For hee dismisseth the Apostles with this exception, that they should not thrust forth their own deuises, but that they should purely and faithfully dispence from hand (as they say) to hand that which hee commanded. And I wish that the Pope would submit the power which he challengeth to himselfe to this rule. For we should easily suffer him to be Peter, or Paules successor, so that he would not raigne tyrannically ouer soules.

But sith he reiecting the government of Christ, defileth the church with his owne filthy trifles, it doth heereby appeare sufficiently, how far he falleth from the Apolliticall function. In summe, let vs learne that by these woordes they are made doctours of the Church, not which doe vtter what soeuer they shall thinke good, but which shall also themselues depend vpon the mouth of this one maister, that they may procure disciples to him, and not vnto themselues.

*Beholde I am with you.* Because Christ did lay a charge vpon the Apostles, which they could not discharge, vsing onely the power of man, hee doth comfort them with the hope of his helpe from heauen. For before that he promiseth to be present with them, he sayth first that he is king of heauen and of earth, who with his hand and power gouerneth all things. Therefore this pronounce (I) must be read as a word of great force: as if he had sayd, if the Apostles would throughly doe their duty, they must not looke what they can doe themselues, but they must depend vpon his inuincible power, vnder whose directions they doe goe to warre. But the maner of his presence, which the Lord promiseth to his, must spiritually be vnderstood: for it is not needefull that hee shoulde descend from heauen to helpe vs, sith by the grace of his spirit, as with a hand stretched out from heauen he may helpe vs. For he, which in respect of his body is a great way distant from vs, doth not only spread the efficacie of his spirit through the whole world, but also doeth verely dwell in vs. Furthermore, it is to be noted, that this was not spoken to the Apostles onely: for the Lord promiseth his helpe not to that age onely, but vnto the end of the world. Therefore it is as much, as if he should haue sayd, how weake soeuer the ministers of the Gospell be, and haue want of all things, he will be their cheife captaine, that they may become conquerours ouer all the assaults of the worlde. As plaine experience teacheth at this day, that Christ in a secret maner doeth worke wonderfully: so that the Gospell preuaileth against innumerable lets. So much the lesse is the wickednesse of the Popish cleargie to be borne with, while they doe lay this colour vpon their sacrilegious tyranny. They doe say that the Church can not erre which is gouerned by Christ. As if that Christe, no otherwise then as some common souldiour would let out his labour to hire to other captaines: and not rather retaining the authority wholly to himselfe, testifieth that he will be a defender of his doctrine, so as his ministers in him may hope to bee conquerours of the whole world.

Mathew.

Marke 16.

Luke 24.

19. So after the Lord had spoken vnto them, hee was receiued into heauen, and sat at the right hande of God.  
20. And they went forth and preached euery where, And the Lorde wroughte with them, and confirmed the word with signes that followed. Amen.

50. Afterward, he led them forth into Bethania, and liſte vpp his handes and blessed them.

51. And it came to passe, that as he blessed them, he departed from them, and was caried vp into heauen.

52. And they worshipped him & returned to Ierusalem with great ioy.

53. And were continually in the temple, prayſinge and lauding GOD. Amen.

19. So



19. *So after the Lord* . Because that Matthew had royally extolled the kingdome of Christ about all the worlde, he speaketh no word of his ascention into heauen. Marke also maketh no mention of the place and of the maner: both the which are expresse by Luke. For he sayeth that the disciples were led out into Bethania, that from the mount of Oliues, ( from whence the Lord hadde come to beare the ignominie of the crosse ) hee might ascend into his celestiall throne. And as he would not be seene generally of all menne, when he was restored to life: so hee admitted not all to be witnesses of his resurrection into heauen, because that he would that this mystery of the fayth should rather be knowne by the preaching of the Gospell, then to be seene with eyes. It followeth in Luke, that Christ *lifting vp his hands on hie, blessed the Apostles*. Whereby he teacheth that the office of blessing, which vnder the law had been committed to the Priests, doeth truly and properly belong to him. When men doe mutually blesse themselves, that is nothing else then to pray for their good: But the reason is farre otherwise with God, who not onely faouoreth the requests, but with his onely becke performeth what foener is to be wished for vs. But sith that he is the onely authour of all blessing, yet that his grace might be the more familiar, his will was that the Priestes in the beginning, should as mediators blesse in his name. So Melchisedec, Gen. 14. 19. blessed Abraham: and in Numeric 6. 23. there is set downe a perpetuall law for this matter. To the same also appertaineth that which is read in the Psalme, 118. 26. Wee doe blesse you out of the house of the Lord. Furthermore, in the 7. chapter to the Hebrewes, the 7. verse, the Apostle saith that it is a signe of excellency to blesse others. For the lesse (saith he) is blessed of the greater. Now, when Christe (the true Melchisedec and the eternall Priest) came into the light, it was meete that in him should be fulfilled, that which was shadowed by the legall figures, as Paule also teacheth, Ephes. 1. 3. that we are blessed by God the father in him, that we might become rich in all heauenly good things. Therefore hee once blessed the Apostles openly and with a solemne rite, to the ende the faithfull might cary themselves the next way to him, if they desire to be partakers of the grace of God. In the lifting vpp of hands there is an olde ceremony described, which we know the Priests vsed in times past.

52. *And they worshipped him* . By the woorde *worshippinge*, Luke doeth first declare that the Apostles were put out of doubt, because that the maicesty of Christe appeared then on euery side, so that now there could be no doubt of his resurrection. Furthermore, for the same cause they beganne to worship him with greater reuerence, then when they enjoyed his company vppon the earth. For the worshippe whereof hee speaketh now, is not onely as to a maister or to a Prophet, neither as to one onely halfe knowne to be the *Messias*, but it was yeilded as to the king of glory and iudge of the worlde. But because that Luke was purposed to extend his hystorie longer, hee onely sayeth briefly what the Apostles should doe for ten dayes. But the sum is, that through the feruency of ioy they brake out openly into the prayses of God, & were daily in the Temple. Not that they passed the nights and the dayes there, but because they frequented all the assemblies, and were present at the appointed and solemne houres to yeelde thanks vnto God. Also this diligence is oppos-

sed to the feare, which kept them before shut vp and hidden in the house.

**MARKE. 19.** *And sate at the right hand of God.* I haue in other places declared, what this speech should meane: that is, Christ is lifted vpon hie, that he may be aboue Angels and all creatures: that the father might gouerne the worlde by his hande: that, to bee shorte, euery knee might bow before him. Therefore it is as much as if hee should bee called Gods vicar, vho supplyeth his person. Wherefore it is not conuenient that some certaine place shoulde bee imagined, when as the right hand doth Meraphorically signifie the second power from God. And Marke added this purposely: that wee might know that Christ was not receiued into the heauens, that he might enioy a blessed rest farre from vs, but that he might gouerne the world for the saluation of all the godly.

**20.** *And they went forth.* Marke doth briefly touch heere those things which Luke doth prosecute hystorically in the second booke, that the voyce of a small & a base company of men thundred foorth euen to the vttermoost endes of the world. For the more incredible the matter was, the more certainly appeared the myracle of the heauenly power. All men thought that Christ by the death of the crosse was either vtterly ouer throwne, or so ouerwhelmed, that there should be no mention of him at any time, but reprochfull & detestible. The Apostles whom he had chosen to be his witnesses, filthily forsaking him, had hidden themselues in the darke: the ignorance & rudenes of them was so great, and also the contempt so great, that they durst scarce speake abroad. Was there any hope of men vnlearned & of no account, yea, & of runnagates, that by the sound of their mouth they should bring so many dispersed vnder the Empire of a man crucified? There is therefore great weight in these words, that they went forth & preached euery where, which euen now for feare durst not speak in their secret corner. For so vnlooked for a conuersion in a moment could not bee done by man. And therefore marke addeth, *The Lord wrought with them*, signifying that this was the very worke of God. Yet this phrase of speech doth not make a partition betweene their worke or labor, & the grace of God, as if that they of themselves could do any thing: but he meaneth simply that they were holpe of god, because that according to the flesh they shoulde haue attempted that in vaine, which is yet wrought by them. I grant that the ministers of the word are called fellow helpers of God, 1. Cor. 3.9 in as much as he vseth their ministry: but it is to be noted that there is no power in them, but that which he giueth the. Further, they doe preuaile nothing by planting and by watering, except the secret working of the spirit doe cause it to encrease. *Confirmed the word.* Marke here, in my iudgement, doth marke a part of that, which he hadde generally set downe immediatly before. For the Lord wrought with them by other meanes, least the preaching of the Gospell should be in vaine: but this was a notable testimony of his helpe, that he confirmed the same by myracles. And this place teacheth to what end myracles must be referred, that it is not lawfull to draw them after peruerse corruptions, for that they do serue the Gospel. Whereof it followeth, that the holy order of God is inuerted, if they be drawne away from the worde of God (wherof they are appurtenances) to the adorning of vngodly doctrines, or are drawne to colour out corrupt worshippings,





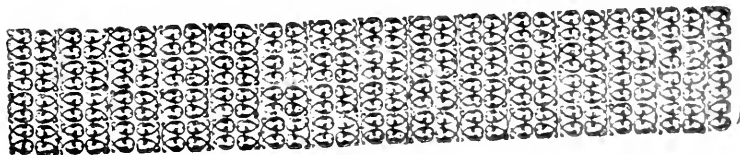






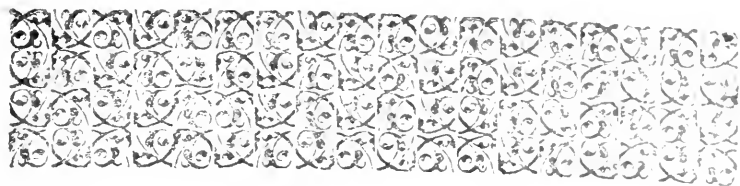
THE  
holy Gospel of Ie.  
sus Christ, according to Iohn, with  
*the Commentarie of M.*  
Iohn Caluine:

Faithfully translated out  
of Latine into english by *Christo-*  
*pher Fetherstone*, student in  
Diuinitie,









TO THE RIGHT HONO-  
RABLE THE LORD ROBERT DUDLEY  
EARLE OF LEYCESTER, BARON OF DEN-  
BIGH Maister of the Horſe to the Queenes Maieſtie,  
Knight of the noble order of the Garter, & one of the  
Queenes Maieſties moſt honorable priuie Counſel,  
Chancelour of the moſt famous Vniuerſitie of  
Oxford, *Chriſtopher Fetherſtone* wiſheth en-  
creaſe of ſpirituall giſtes, long life,  
happy dayes, and en-  
creaſe of ho-  
nour.



IT IS AN OLD SAY-  
ing (Right honorable) and  
no leſſe true then olde, that  
ſaleable wines neede no iuie  
buſh: which prouerb impor-  
teth thus much, that thinges  
which are of them ſelues  
good & eōmendable haue  
not any, at leaſte no greate  
need of commendation, If

- therefore I ſhould with fine filed phraſes with gay gea-  
ſon woords, with ſtraunge examples and notable hyſto-  
ries compound ſome long prologue and tedious Preface  
in commendation of this moſt excellent work and Com-  
mentarie of that famous member, and faithfull Docteur  
of Gods Church, Maister Iohn Caluine, I might cauſe  
your Honour to ſuſpect the ſondneſſe thereof: I my ſelſe  
ſhould, ſeeme to doubt of the goodneſſe thereof: and fi-  
nally

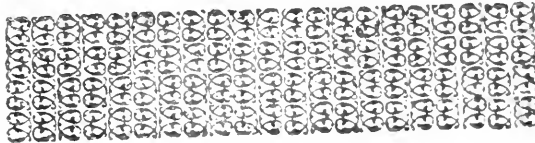
## The Epistle.

nally, minister occasion to many to condemne me of folly, Omitting therefore that which is needlesse, I descend vnto that which is needfull : to wit, to excuse my selfe of arrogancie wherof some may accuse me in that I dare presume to dedicate vnto your honour, this my translation, vnto whom I am altogether vnknowne. The loadestone as men say, writers do testifie and experience doth teach, hath in it selfe such power, force and vertue, that it draweth iron vnto it though it be farre distant : right so, vertue doth drawe men vnto it, and the reporte thereof, causeth men to loue those whome they haue not seene, & to reuerence those of whō they haue onely heard, Which thing sithence it is so, there is no cause why I shoulde either be accused of arrogancie, or condemned of impudencie, for approaching so boldly vnto your honour, and for suffering this my translation to appeare in your name For your friendes confesse, and your foes cannot iustly denie that God hath placed in your noble breast great abundance of most heroicall vertues, I omit to speake of that rare report of your vnfeigned religion which re-foundeth euery where and redoundeth to your prayse. I should be tedious, if I should set downe particularly the most vndoubted testimonies of your faithfulnessse toward your dread Soueraigne : I should seeme to flatter if I would extoll that godly magnanimitie wherwith the Lord hath endued you to maintaine his truth, to defend the Realm, to subdue those proud aspiring papists. That great and earnest care which your honour hath alwaies had, and euen now hath to support the poore ministers of the word, and gospell of Iesus Christ in Gods cause, & in good causes, hath in it selfe sufficient force to enforce not onely me, but all thankfull heartes by word and writing to bewray all thankfulnessse & dutifulnessse towards your good honor, As this so that singular liberalitie vsed at all times by your Lordship towards my friends, hath  
caused

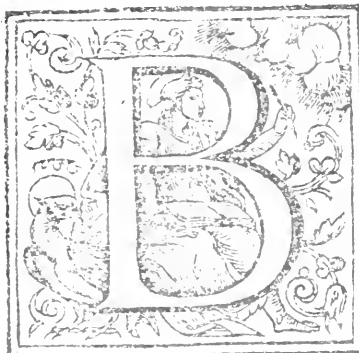
## Dedicatorie.

caused me in dedicating of this booke to your honour, to testifie some parte of my thankfull minde in their behalfe And heere I am to craue pardon of you, whiche I hope I shall easily obtaine, for that I haue not behaved my selfe finely as I might though faithfully as I ought in this my worke And thus fearing prolixitie, I conclude, praying vnto the Lorde God of heauen and earth, that King of Kinges, and Lorde of Lordes, that he will graunt vnto your honour, and to the rest (whom he hath placed in the like degree of dignitie) his holy spirite, that spirite of wisdome and vnderstanding that you may thereby be so directed that all your thoughts, woordes, and workes, may tend to the setting foorth of Gods glory the maintenance of true religion, the preservation of the Realme. So shall England haue wealth, be voide of woe, enioy solace, be free from sorrow, possesse plentie, not tast of pouertie, inherite pleasure, and not see paine. Which God graunt,

*Your Honours most humble and obedient.*  
Christopher Fetherstone.



## To the Reader.



Being instantly requested (Gentle Reader) by my godly zealous friendes to enterprise the translating of this most learned Commentarie of M. Iohn Caluine, and being perswaded therunto by many godly reasons, whereof Gods glory and the profite of his Church should be the cheife, I could not, nor would not refuse to take that charge vpon me, vnlesse I should haue forgotten my dutie towards God his Church, & my friendes & now forasmuch (Gentle Reader) as the principal recompence of my paines shall be that profit which thou shalt reape by the reading of this my translation, I beseech thee refuse not to take some paines in reading the same. I haue not stufte it full of strange words deriued of the Latine which might no lesse molest thee, then if they continued Latine as they were. I haue not racked the phrases to make them runne smoothly, to please daintie eares, & so digressed from the truth and meaning of the authour: but, so much as possible I could I haue translated worde for worde, which the learned by conference shall wel perceiue. Long time haue the godly desired to haue this worke published in the English tongue, & seeing they haue their desire now my request vnto them is, to accept of my paines herein, I dare not good Reader presume so farre vpon mine owne skill, as to saye that there is no faultes committed heerein, but I am earnestly to desire thee rather courteously to amend them then curiously to condemne me for them. And thus trusting to thy curtiesie I committe thee to the tuition of the Almighty who so direct thee by his spirit, that by reading thou maiest profite.

Thine in the Lorde,  
Christopher Fetherston.

# The Commentarie of *John Caluine,* I vpon the Gospel after *Iohn,*

## The pface.

¶ *To the right honorable Lordes, the Syndiques and Senate of Geneva, his right reuerende Lordes, Iohn Caluine wisheth from the Lorde, the spirit of wisdome and strength, and prosperous successe of gouernement.*



**A**s often as I call to mynde that saying of Christ wherein hee maketh so great account of that dutie of humanitie which is bestowed vpon the gathering together of straungers, that hee maketh account of it as doneto him : I doe there withall remember vnto howe great honour hee hath vouchsafed to promote you who hath made your Citie a place not for one or a few to dwell in, but a common Inne for his Church to lodge in, Hospitalitie hath not onely beene commended amongst the Heathen, but it hath also beene accounted one of the chiefest vertues : and therefore in whōsoeuer they, would condemne extreme barbarisine and manner altogether vnciuill, they called them *axenons*, or men which were not giuen to hospitalitie. But farre more excellent is your praise because the Lorde hath appointed you in these troublesome and miserable times, to be those vnto whosetuition the godly might commit themselves and vnder whose feathers the innocent might be shrouded, whom the tyrannie of Antichrist, being no lesse sauage then sacriligious, doeth chase and driue away outte of their owne countries and natiue soyle. And this is not all but hee hath also dedicated an holy house amongst you vnto his owne name, where hee may bee worshipped sincerely. Whosoever hee be that indeuoureth either publikelie to cut off, or priuilie to take away the least part of these two, hee doeth not onely goe about to disfigure your Citie beeing spoyled of her principall ornaments but also hee maliciously enuieith the health therof. For although those godly good turnes which

are here done vnto Christ & his dispersed members do cause the wicked like dogs to barke against you, yet ought this one recompence to suffice you that the angels of heauen and the children of God out of all partes of the worlde doe blesse you: so that you may freely despise their rotten railing, who make no more conscience, nither are more ashamed to spue out whatsoeuer, against G O D himselfe, then against you: and which going about to slander you, doe beegin first to blaspheme God. Although this selfe same occasion doth inflame that hatred of many against you, yet ought you to be no whit afraid therefore, so long as hee will assist you against their fury, who hath promised that hee will faithfully keepe those cities, wherein the doctrine of his Gospell is preached, and any resting place is prepared for those godly menne whom the world cannot away with. I omitte to speake of this that you neede notto care for pacifying of this kinde of enimies, seeing that there is no manne who hateth you for the Gospels sake, who would not either haue you destroyed or oppressed. But admit wee graunt that the sworne ennemies of sound doctrine doe hate you for no other cause saue this, because they see you defend the same: yet setting light by their practises and threatnings, you must valiantly maintaine these two inuincible fortresses that worshippe of pure religion, & the godly care to nourishe the Church, which Christe hath committed to you, that you may broode the same vnder your wings. As touching those railinges wherewith the Pope his meritorious brawlers doe molest vs, that wee are fallen away from the Church, because we dissent from the Sea of Rome. would to God we could testifie with ful confidence before god & his angels, that we are most far distant frō that pollution, as we can acquit our selues of that crime which thay vse to lay to our charge. They make their boast of the catholike church, who haue left no part of all the doctrine of the law & the gospel free frō filthy corruptions, who haue prophaned the whole worship of God with the stinke of superstition, who haue not bin afraid to corrupt all god his decrees with their inuētions.

Yea.

Yea, the multitude of errors wherewith they haue subuerted all religion is so vniuersall, that they are sufficient to ouerwhelme & destroy the church an 100. times. Therefore wee can neuer extoll so highly as it deserueth, the infinite goodnes of God, whereby it is come to passe, that wee escaping miraculously out of that deadly gulfe, haue the anchor of our faith firmly fixed in the sound & eternal truth of God. And truly this one Commentary shal sufficiently testifie (as I hope) that papistrie is nothing els but a monster composed of innumerable errors of Satan, & that that church which they object vnto vs is more confused then *Babylon*. In the meane season I will freely confesse the truth that wee are not far enough distant from the filth of that pit, whose contagiō doth spread it selfe too farre. Antichrist doth complayne that we are slipt away from him; but wee are compelled to mourne, for that too too many of his vices, wherewith hee hath infected the world, doe remaine amongst vs. Vnto vs is restored the sincere puritie of doctrine, perfect religion, the simple worship of God, the right order of the sacrament, which was deliuered by Christ. But the chiefest cause why there is not amongst vs such reformation of maners & amendment of life as there ought to bee, is this, because a great parte beeing as yet mindfull of that vnbrideled libertie, wherewith the Papistes doe freely waxe wanton against God, cannot accustom themselues to Christes yoke. Therefore whereas our aduersaries (to the ende they may cause the vnskilfull vniustly to hate vs) doe contemptuously crie out that we haue broken all good order and discipline, their false slander is refuted sufficiently with this one thing (though wee doe holde our peace,) in that there is nothing, aboute which wee haue greater contention amongst our selues, then this: namely, our rigour, which, as some men thynke, is immoderate. But seeinge that you are able very well to witnesse with mee and those who are my fellowes in office, that wee are no more seuerer or straiter then the necessitie of our office doeth require, and also in force vs

to bee as wee doe rest safely in the iudgement of your conscience, so on the other side you may easily iudge, as though the matter were before you, how ridiculous the impudencie of our aduersaries is on this behalfe,

Now (that I may speake somewhat particularly of my selfe) although I am perswaded that all the worlde doth know how I haue instructed this Church with many of my writings yet I thought it would be worth the paine if there shoulde some monument thereof be extant, which shuld bee dedicated vnto you, For it skilleth much that that kinde of doctrine be set before all men which you know, I haue taught. And although I haue endeouored to profite you & the people which is committed vnto you euen after my death, in those bookes which I haue hitherto published and it is not meete that that doctrine, which hath flowed out of your Citie vnto other nations farre and wyde would bring forth fruit plentifully and be neglected in her owne place: yet I hope that this commentarie which is pecularly consecrated vnto your name, wil take deepe roote in your memory. And that this thing may come to passe, I beseech the liuing God so deeply to write the same in your hartes, that it may not bee blotted out by any subtilie sleight of Satan For it is in his handes to giue successe vnto my labors who hath of late giuen me this minde to desire nothing more then faithfully to care for the saluatiō of you al. Further more, as I professe before the world that I am farre from that diligence of a good shepheard, which is exacted and from other vertues which the greatnes and excellency of mine office do require & do continually before god bewaile mine estate, for that I am troubled with so many vices which doe hinder my course: so I dare protest that I wāt no faithfulness & good will. And if in the meane while the wicked doe not cease to repine and speake against me, as it is my dutie by wel doing to refute their slanders, so it shalbe your part to suppress the same by that holy authoritie wherein you excell. Farewell my right honorable Lordes, whom I ought to reuerence in Christ, vnto whose tuition I commit you. At *Genewa* the first of Ianuary. 1553.



**I**T is well knowne what this woorde Euangelium, or Gospell doth signifie amongst the Grecians: and in the scriptures it is chiefly taken for the ioyfull and happie message of that grace which is giuen vs in Christe, to the ende we may learne (despising the worlde & the fraile riches & pleasures thereof) to desire this incomparabie treasure with our whole hearte, and to imbrace the same being offered vnto vs. That is naturally engrafted in vs all which we see the wicked doe, namely to reioyce inordinately in the vaine pleasures of the world & to be touched either with none, or els with a very slender feeling of spiritual good things. Therefore to the ende that God may reforme in vs this fault, he calleth that message which he commandeth to be published concerning Christ by this name Euangelium, or Gospell. For he doth thereby tell vs that true and perfect ioy can be had no where els; that without all doubt we haue in him the blessed life, in all pointes perfect. Certaine there bee who extend this woorde Gospell, vnto all the free promises of God, which are also dispersed in the lawe and the prophets. Neither is it to be denied but that God so often as hee doth testifie that he wil be mercifull vnto men, and forgieue them their sinnes doth also offer Christ whose propertie it is where soeuer hee shineth to spread abroad the beame: of ioy. Therefore I confesse the Father & we are partakers of one & the same gospel a stouching the faith of free saluation, yet because the Spirit doth vsually speake thus in the Scriptures the Gospell was published when Christ came: let vs also retaine the same maner of speech & let this be the definition of the Gospell, which I haue set down, & it is a solemne publishing or proclayming of the grace reuealed in Christ. In which respect the Gospell is called the power of God to saluation to all whome hee doth therein make manifest his righteousnesse. It is also called the embassage whereby he reconcileth men vnto himselfe. Furthermore inasmuch as Christ is pledge of Gods mercie, and of his fathers loue towards vs therefore is he also the proper matter of the Gospell. Hereby it cometh to passe that the histories which declare that Christ appeared in the flesh dyed, and was raysed vp againe from the death and was at length receiued vp into the heauens, are properly called the Gospell. For although the new Testament be called by this name, according to the reason which of late I allcaded, yet is it come to passe by vs and custome that that parte which doth testifie that Christ was exhibited vnto vs in the flesh dyed, & rose againe from the death, is so called by Synecdoche. But because the bare historie were not sufficient, yet should profite nothing vnto saluation, the Euangelistes doe not simply shew that Christe was borne that he died and became the conquerour of death: but they doe also declare to what ende he was borne, to what ende he died, and rose againe, and what fruite wee reape thereby. Yet there is this difference amongst the other three set downe more at large the life and death of Christ: But this Euangelist of ours, standeth more vpon the doctrine wherein both the office of Christ & the force of his death, & resurrection is declared. They doe not conceale that Christe came to the ende he might bring saluation to the worlde, that he might make satisfaction for sinnes by the sacrifice of his death. Finally that he might in all pointes fulfill the function of a mediatur (like as Iohn doth also stand somewhat vpon the historicall narration.) but the doctrine which sheweth vnto vs the force and fruite of Christ his comming appeareth more plainly in this Euangelist then in the other.

And where as it is all their drift to make Christe manifest, the former Euangelistes bring forth (that I may so speake) his body, and Iohn bringeth forth his soule. Wherefore I use commonly to call this Gospell, the key that openeth the gate vnto vnderstanding

of the other. For whosoener shall perfectly vnderstand of what power and force Christ is as it is heere in plaine words set downe, he shall reade with profite those thynges which are deliuered by other concerning the manifestation of the Redeemer. It is thought that Iohn was most of all moued to write, for this cause, and to this ende, that he might defende the diuinitie of Christ against the wicked blasphemies of Ebion & Cerinthus, & this doth Eusebius and Hierome report according to the opinion of the olde writers: but whatsoener was the occasion that caused him to write at that time, yet it is not to be doubted but that God did farther provide for his Church, Therefore he did so indite to the Euangelistes that which they should write, that hauing deuided the partes among them, he might make one perfect body. Nowe it is our dutie to linke & knit together the foure, that we suffer our selues to be taught as it were with our mouth of them all together where as they haue placed Iohn the fourth in order in this they had respect to the time wherein he writ: but the contrary order is more profitable in reading: that being after ward aboute to reade in Matthe we that Christ was giuen vs of the father, we may first learne out of Iohn to what ende he was reuealed.

## ¶ The holy Gospel of Iesus Christe according to Iohn,



*In the beginning was the word, and the word was with God and that worde was God.*

*2. The same was in the beginning with God.*

*3. All thinges were made by it, and without it was made nothing which was made.*

*4. In it was life, and the life was the light of men.*

*5. And the light shineth in the darknesse, and the darknesse comprehended it not.*

## The Commentarie of Iohn Caluine.

**I**n the beginning was the word. In this exordium he sheweth the eternall Diuinitie of Christ, to the end we may know that he was eternall God, who was made manifest in the flesh. Furthermore, this is the drift thereof, that it was requisite that mankinde should bee restored by the sonne of God, seeing that by his power all things were created, sithence it is he alone who doeth breath life and strength into all creatures, that they may remaine in their state: and especially seeing hee hath shewed in man a most manifest token as well of his power as of his grace: so that euen after the fall of Adam hee ceased not to bee liberall & bountifull toward his posteritie. And this doctrine is very needfull to be knowne, for seeing that we must not seeke for health and life without God, how should our faith leane & rest vpon Christ, vnlesse wee were fully perswaded of that which Christ, teacheth in this place? Therefore the Euanglist teacheth in these words that we do not depart from the onely and eternal God when as wee beleeue in Christe: Secondly, that through his benefite  
life

life is nowe restored to the dead, who having his nature as yet perfecte was the fountaine and cause of life . It seemeth to mee that this was the onely reason that mooved him to call the sonne of God, the worde, beecause hee is first of all the eternall wisdome and will of God: secondly, the expresse image of his counsell. For as the speach is called the marke or printe of the mindes in men, so is this also not vnfitly applyed vnto G O D, to say that hee maketh himselfe knowne vnto vs by his worde. The other significations of this worde *Logos* are not so fit for this purpose. *Logos* doth signifie amongst the Grecians both a definition, a reason, and an account, but I will not subtilly play the Philosopher about the capacitie of my faith. And wee see that the spirite of God is so farre from allowing such subtiltie, that applying himselfe vnto our weakenesse, in keeping silence hee cryeth, howe soberly wee ought to bee wise in such hidden mysteries.

Furthermore as God did reueale himselfe in creating the worlde by this word, so he had the same laid vp in himselfe before: so that there is a double relation, the former vnto God, the latter vnto men. *Seruetus* the proudest knaue whiche *Spayne* euer brought forth, feigneth that this eternall worde did then take his beginning, when hee was reuealed in the creation of the worlde: As if it were not before such time as the power thereof was knowne in the externall worke. The Euangelist teacheth a farre other thing in this place: for hee doth not asigne any beginning of time to the worde, but in that he saith it was from the beginning, he goeth beyond all ages. And I am not ignorant what this dog barketh, and what the *Arrians* did sometimes cauill: namely, that God did in the beginning create heauen & earth, which notwithstanding are not eternall: because this worde *beginning* doth rather respect the order, then betoken the eternitie. But the Euangelist preuenteth this shift, when he saith that it was with God. If the worde began to be from time, it must needs be that they must find some course of times in God . And truly Iohn did intende by this particle, by name to distinguish the word from all things which are created . For many things might come into the mindes of menne, where that worde shoulde bee, how hee should shewe forth his force, of what nature hee was, how he could be knowne. Therefore he saith that wee must not cleue to the worlde, and things which are created: because it was alwayes ioyned to God, before the worlde was. Nowe whereas some doe wrest the word *beginning* vnto the beginning of the heauen and the earth, doe they not make Christe subject to the common order of the worlde, from whiche he is flatly exempted in this place? Wherein they doe most cruell iniurie not onely to the son of God, but also to his euerlasting father, whom they spoyle of his wisdome. If it bee an hainous offence to imagine God without his wisdome, we must confesse that we must nowhere else seeke for the beginning of the word, saue only in the eternal wisdome of God. *Seruetus* obiecteth that the word cannot be comprehended before such time as *Moses* bringeth in god speaking: as if he were not in God, because he was not openly knowne, that is, as if he were not within vntill such time as hee began to come out. But the Euangelist cutteth off al occasion of such mad doubting, when he affirmeth without exceptio<sup>n</sup> the word was with god, for he doth manifestly recall vs fro<sup>m</sup> all moments of time. They which gather the perpetuall state out of the

Preterimperfectense of the verbe, they leane to a weake reason . The worde (was) say they, doeth more expresse the continuall course, then if Iohn shoulde haue sayd, *hath bene*. But they must reason more strongly in such waightie matters . And that one thing whiche I brought, ought to suffice vs, that the Euangelist sendeth vs into the eternall secret places of God, that wee may know that the word was as it were hidden there, before such time as it did reueale it selfe in the externall framing of the worlde. Therefore *Augustine* saith very well, that this beginning which is mentioned in this place, is without all beeginning. For although the father is before his wisdom in order, yet they spoyle him of his wisdom. And this is the eternall generation, which lay hid in God long time before the creation of the world, (that I may so speake) which was many years obscurely shadowed to the fathers vnder the lawe, and was at length more fully reuealed in the flesh. I marueile what moued the Latinists to translate *Legon verbum*, For they shoulde rather haue translated it so, if so bee it had bene *thema*. But admit they followed something which seemed to be true, yet can they not deny but that *sermo* is more conuenient. Whereby it appeareth what barbarous tyranny those pelting Diuines did vse, who did so molest *Erasmus* because hee changed but one worde into that which was better. And the woorde was *with God*, wee saide euen now, that by this meanes the sonne of God is placed aboute the worlde, and is set before all ages. And also this phrase doth attribute vnto him a distinct person from the father, for it were very absurde for the Euangelist to say that the woorde was alwayes with God, vnlesse it had a proper subsistence in God. Therefore this place serueth to refute the errour of *Sabellius*, because it declareth that the sonne differeth from the father. I said euen now that we must bee wise with sobrietie in so great mysteries, and speake modestly of the same . Notwithstanding the olde writers of the Church are to bee holden excused, who when as they coulde not otherwise defend the right and sincere doctrine againste the wrelting boughtes of the heretikes, they were inforced to inuent certaine wordes which notwithstanding were consonant vnto that which is deliuered els where in the Scriptures. They sayde that there were three persons in one and the simple essence of God. The word *person* is taken in that sense in the hrit chapter to the Hebrwes, whereunto the worde substance answereth as *Hyllarie* taketh it. They called the diuers proprietie whiche are in GOD, persons, whiche our mindes doe beeholde, like as sayeth *Gregorie Nazianzen*, that he cannot thinke vpon one, but by and by there appeared three. And the worde was God. Least there shoulde remaine any doubt concerning the diuine Essence of Christ, in plane words he affirmeth that he is God. Now seeing there is one onely God, it followeth that Christ is of the same Essence with the father, and yet they differ in some point. But we haue already spoken of this second member. As touching the vnyty of the Essence, too intollerable was the wickednes of *Arrius*, who least hee shoulde bee inforced to confesse the eternall diuinitie of Christ, did babble that there was a certaine feigned God. But seeing that we heare that the worde was God, why shoulde wee doubt of his eternall Essence any longer.

2. *This was in the beginning.* To the ende the Euangelist may the more deeply

deeply imprint in our mindes that which hee sayde before, he gathereth these two former members into a brieve conclusion, that the woorde was alwayes, & that with God, so that thou mayest vnderstand the beginning to bee aboute all time.

3. *All things were made by it.* After that he hath affirmed that the word is God, & hath set forth his eternall Essence, he now proueth his diuinitie by his works, and this is practicall knowledge, where vnto wee ought especially to accustom our selues. For the bare name of God which is attributed vnto Christ shall bee of small force with vs, vlesse our faith shall in very deede perceiue that he is such a one. And he doth fitly affirme that of the sonne of God, which doth properly agree to his person. Paul saith sometime simply, that all things are by God: but so ofte as the sonne is compared with the father hee is distinguished by this marke. Wherefore this maner of speech is vsuall, that the father hath made all things by the sonne, & that all things are of God by the same sonne. The drift of the Euangelist (as I said) is this, that the word of God began to worke openly, immediatly after the creation of the world. For whereas he was before incomprehensible in his Essence, his power was then known openly by the effect. Furthermore, some of the Philosophers doe so make God the creatour of the world, that they adioyne vnto him a minde in this his worke.

In this they sayde well, because it is agreeable to the scriptures, but because they vanish away by and by in friuolous cogitations, there is no cause why wee shoulde greedily desire their testimonies, but rather being contented with this heauenly Oracle, let vs know that there is much more saide then our minde is able to conceiue. *And without it was made nothing that was made.* Although this place be read diuersly, yet without all doubting I read in one text on this wise, *There was made nothing that was made,* And herein doe all the Greeke copies agree, (at least those which are of more allowable authority) : againe the sense doeth necessarily require that it shoulde bee so. They which distinguish this member, *That which was made,* from the former sentence, that they may ioyne it with the sentence following, they bring a racked sense, *That which was made, in it was life,* that is, it liued or was holden in life. But they shall neuer bee able to shew that this maner of phrase is any where attributed to the creatures, *Augustine* being after his accustomed maner too much addicted to *Plato*, is caried away into *Ideas* or formes, that God hadde conceiued the forme of the whole worke in his minde, before such time as he created the worlde : and so by this meanes the life of those things which were not as yet, was in Christe : because the creation of the world was ordained in him. But we shall see anone how far this is from the Euangelists meaning.

Now I returne vnto the former member. This is no vnecessary repetition as it seemeth at the first blush : because Sathan goeth about by all meanes possible to pull away somewhat from Christe, the Euangelist ment plainly to testifie that there is nothing of all these things which were made, excepted.

4. *In it was life.* The Euangelist hath taught hitherto that all things were created by the woorde of GOD : now hee doeth in like sort attribute vnto it, the preseruacion of those things which were created : as if hee

shoulde say that the power of that worde which appeared in the creation of the world, was not onely sodaine, or but for a moment, and passed away by and by againe: but that it is euident in this, that the order of nature continueth sure & certaine: like as he is sayde in the firste to the Hebrewes, verse 3. to sustaine all things with the word and becke of his power. But this life may either be extended vnto things without life (which liue after their maner, though they be without sense,) or it may be expounded of the liuing creatures onely. It skilleth not much whether you choose: for the sense is simple, that the word of god was not onely the fountaine of life to all creatures, that these things might begin to be, which were not as yet: but that it commeth to passe through his liuely vertue, that they continue in their estate.

For vnlesse this continuall inspiration doe refresh and strengthen the worlde, it must needes come to passe that all things which liue and haue any being shall straightway decay, or be brought to nothing. Finally, Iohn doeth testifie that that commeth to passe through the benefit of the worde, which Paule Actes 17. 28. ascribeth vnto God: namely, that in him we be, & moue, and liue. Therefore it is God that quickeneth vs, but yet by his eternall worde. *The life was the light of men.* I doe offset purpose passe the other interpretations, which are not according to the Euangelistes minde. In my iudgement hee maketh mention here of that part of life, whereby men doe excell all other liuing creatures: as if he should say, that that was no cōmon life, which was giuen vnto men but such a life as was ioyned with the light of vnderstanding. Furthermore, he separateth men from other creatures: because we doe better perceiue the power of God in our selues by vnderstanding, then behold the same a farre off. So Paul saith in the Actes. That God is not to be sought a farre off, because hee reuealeth himselfe within in vs. Therefore after the Euangelist hath set before men the generall consideration of the grace of Christe, to the ende hee may bring them neare to cōsider thereupon, he sheweth what thing was giuen them peculiarly: namely that they were not created like to beasts, but being indued with a mind, they were placed in higher degree. Furthermore seeing that God doeth not in vaine kinde his light in their mindes, it followeth that they are created to this ende, that they may acknowledge him to bee the authour of so great and singular goodnesse. And seeing that hee hath poured from thence into vs this light, the fountaine whereof was the worde, it ought to bee vnto vs in steade of a glasse, wherein wee may clearly see the diuine power of the worde.

5. *And the light shineth in the darkenesse.* It might haue beene objected that men are called blind in many places of the scriptures, & that the blindness wherof they are condemned is too well knowne, for they doe miserably vanish away in all their reason. For whence come so many *Laborynthes* of errors which are in the world, saue only because men are carried away by their owne vnderstanding vnto nothing else but vanity and lying. And if so be it there appeare no light in men, that testimony of the diuinity of Christe, whercof the Euangelist maketh mention the verse going before, is quite put out. For that was the third degree (as I said) that in the life of men there is a certaine thing which is farre more excellent then is mouing and breathing. The Euangelist preuenteth this

objection.

**objection**: and first of all doth tell vs that the light wherewith men were indued in the beginning is not to be esteemed according to their present state, because in this corrupt and degenerate nature this light was turned into darknes. yet in the meane while hee sayeth, that this light of vnderstanding is not quite put out: because there shine as yet certaine sparkles of light in this darke mist of mans minde. Nowe the Readers vnderstand that this sentence hath two members. For he sayth that men are now farre from that perfect nature wherewith they were indued in the beginning: for hee affirmeth that their mind which shoulde haue light in euery part, being drowned in darknes doth miserably daffe, and that by this meanes the glory of Christ is as it were darkened in this corruption of nature. But againe the Euangelist proueth that there are as yet certaine remnants of light remaining in the midst of darknes, which may shewe the diuine power of Christ in some part. Therefore the Euangelist doth confesse that the minde of manne is blinded, so that it may rightly bee iugged to bee ouerwhelmed with darknes. For he might vse a more milde worde, and say that the light is obscure and mistie: but his meaning was more plainely to expresse how miserable our estate is, after the fall of the first man. And whereas he affirmeth that the light shineth in the darkenes, that doeth no whit appertaine vnto the commendation of nature being corrupted, but rather it taketh away all cloake of ignorance. *And the darkenes comprehended it not.* Although the sonne of God did alwayes inuite men vnto himselfe by this small light which remaineth in vs as yet, yet the Euangelist sayth that this thing had no good successe, because in seeing they saw not. For since the time that man was estranged from God, ignorance doth so oppresse and ouerwhelme his mind, that what light soeuer remaineth in it, it lyeth without effect being choked vp. And this thing is proued by dayly experience. For whofoeuer they be that bee not regenerate by the spirite of God, seeing that they excell in some reason, they do manifestly declare, that man is not onely created to breath, but to vnderstand. But yet they come not vnto God by this leading of their reason, nay truly they do not so much as come toward him, so y<sup>e</sup> all their vnderstanding is nothing els but meere vanity. Where vpon it followeth, that man is altogether destitute of saluation, vnlesse God put to his helping hand againe: for when as the sonne of God doth powre out his light into them: yet are they so dull, that they can not comprehend fro whence that light commeth, but being carried away with dotings & vaine imaginations, they become altogether foolish. That light which remaineth as yet in y<sup>e</sup> corrupt nature, hath two principall partes. For there is some seede of religion ingendered in all men: secondly there is ingrauen in their consciences a difference betweene good and euill. But I pray you what fruite ariseth hereof, saue this, that religion doeth degenerate into a thousand monsters of superstitions: and the conscience ouerthroweth all iudgement: so that it maketh a mixture of vice and vertue. To be breife, naturall reason will neuer bring men vnto Christe, Now in that they are furnished with wisdom to gouerne the life, in that they are borne vnto excellent artes and learning: all that likewise doeth vanish away without fruite. Furthermore, we must note that the Euangelist doth onely speake of naturall giftes, and doth not as yet touche the grace of regeneration. For there are two distincte vertues in the Sonne of **GOD**: the former, which appeareth in the cration of the worlde,

and

and order of nature: the other whereby he renueth and restoreth nature when it is decayed. As he is the eternall word of God, the world was created by him through his power all thinges retain the life which they haue once receiued, man was adorned especially with that excellent gift of vnderstanding: and although by his fall he haue lost the light of vnderstanding, yet hee seeth and vnderstandeth as yet: so that that is not quite abolished which hee hath naturally by the grace of the sonne of God. Yet because hee darkeneth that light which remaineth as yet in him with his blockishnes and frowardnes, it remaineth that the sonne of God take vpon him a newe office, that is, of a Mediatour, that hee may reforme and build vp againe with the spirit of the regeneration, man, being lost and destroyed. Therefore they play the Philosophers preposterously and out of due time: who referre this light whereof the Euangelist maketh mention, vnto the Gospel and doctrine of saluation.

6. *There was a man sent from God whose name was Iohn.*

7. *This man came for a testimonie, that he might testifie of the light: that all men might beleue through him.*

8. *He was not the light, but that he might testifie of the light.*

9. *He was the true light which lighteneth euery man which commeth into the world*

10. *He was in the world and the world was made by him, and the worlde knew him not,*

11. *He came into his owne, and his owne receiued him not,*

12. *But so many as receiued him, he gaue vnto them power to be made the sonnes of God: namely vnto those that beleue in his name.*

13. *Who are borne not of blooddes, neither of the will of the flesh, neither of the will of man, but of God.*

6. *There was a man.* Nowe the Euangelist beginneth to intreate howe the word of God was manifested in the flesh. And least any man doubt that Christ is the eternall sonne of God, he saith that he was commended by the preaching of Iohn Baptist. For Christ did not only shew himselfe vnto men: but he would also bee made knowne by the testimony and doctrine of Iohn. Yea God the father sent this witnesse before his Christ, to the ende all men might: the more easily receiue the saluation offered by him. Yet this may seeme an absurdething at the first blith, that another shuld beare witnesse with Christ, as if he needed the same. But he affirmeth that he seeketh not the testimony of man. The answer is easie and knowne, that he was ordeined a witnesse for our cause and not for Christs sake. If any man object that the testimony of man is to weake to prooue Christ to be y<sup>e</sup> son of God: we haue heere likewise an answer in readinesse that Iohn Baptist is not cited as a priuate witnesse, but as one who being indued with diuine autorite doth beare the person rather of an angell then of man. Therefore hee is not adorned with the titles of his owne vertues, but with this one thing, that hee was the Emballadour of GOD. Neyther doeth it any whit hinder, that the preaching of the Gospel was committed vnto Christ, that hee might beare witnesse of himselfe. For the preaching of Iohn did tend to this ende, that they might take heede to the doctrine and myracles.



cles of Christ. *Sent of God.* Hee doth not confirme the calling of Iohn but doth onely make mention thereof by the way. This is not sufficient for the certainty, seeing that many running of their owne accord, doe boast that they are sent of God: but the Euangelist being about to speake more at large afterwarde of this witnesse, he thought it sufficient to vtter in this one word first, that he came not, but at the commandement of God. Wee shall afterward see how hee doth affirme that God was the authour of his ministry. Now we must note (which thing I haue touched heceterofore) that that is required in all the Teachers of the church which is spoken of Iohn, that they be called of God: that their authoritic to teach may be grounded no other where, saue onely in God alone. Hee expresseth his name not onely to point out the man, but because it was giuen him by the thing it selfe. For without doubt God had respect vnto the function wherunto he assigned Iohn, when hee commanded by the Angell that hee should be so called, that all men might thereby knowe that hee was a preacher of the grace of God. For although *Iehocanan* may be taken falsely, & so be referred vnto the person, because Iohn was acceptable in the sight of God, yet notwithstanding I do willingly referre it vnto the fruit which other men should receiue by him

7. *Hee came for a witnesse.* Hee setteth downe briefly the ende of his calling namely, that he might prepare a church for Christ, like as whilest hee did inuite all men vnto Christ, hee did sufficiently declare that hee came not for his owne cause. And Iohn had so little neede of commendation, that the Euangelist reacheth vs that he was not the light, least his immoderate brightnesse doe darken the glory of Christ. For some there were who did cleaue so fast vnto him that they did neglect christ. Like as if any mā being astonied at the beholding of the morning doe not vouchsafe to turne his eyes vnto the Sunne. Furthermore we shall see by & by in what sense the Euangelist doth take this word *light*. All the godly truly are light in the Lord, because being lightned by his spirit, they doe not onely see for themselves, but doe also direct other men by their example into the way of saluation. The Apostles are also properly called the light, because they carry the light of the Gospell, which is able to driue away the darknesse of the worlde. But the Euangelist intreateth in this place of the onely and eternall fountaine of illumination as hee doth by and by more plainly declare.

9. *Hee was the true light.* The true light is not set against the false: but the meaning of the Euangelist was to distinguish Christ from all other least any man should thinke that this was common to him with the Angels or men, that hee is called the light. Furthermore, there is this difference, that whatsoeuer is light in heauen or earth, it borroweth the light which it hath of some other: but Christe is the light which shineth of it selfe, and by it selfe: and secondly, which lightneth the whole world with his brightnesse: so that there is no other beginning or cause of brightnes any where els. Therefore he calleth it the true light whereto it is proper by nature to shine. *Which lighteneth every manne.* The Euangelist standeth chiefly vpon this poynt, to proue, and teach that christ is the light, by the effect which euery one of vs feeleth in him selfe. He might haue disputed more subtilly, that Christe, as the eternall light, hath brightnesse ingatted.

ingrafted in himselfe, and doth not set the same from any other: but hee doth rather reclaime vs vnto the experience which all of vs haue. For seeing that Christ doth make vs all partakers of his brightnesse, we must confesse that this honour is proper to him alone, to be called the light. But this place is commonly expounded two wayes. For certaine do restraine the vniuersall note vnto those who being regenerate by the spirit of God, are made partakers of the liuely light. *Augustine* induceth the similitude of a schoolemaster, who being but one, if he haue a schoole in a Citie, he shall be called the master of all, although many doe not come to the schoole. Therefore they take this saying comparatiuely that all men are lightned by Christ because no man can boast that he did get the light of life by any other meanes saue onely by his grace. But seeing the Euangelist putteth in all men generally who come into this worlde, the other sense pleaseth me better, because the beames are spread a broade from this light throughout all mankinde: as it is also saide before. For wee knowe that men haue this peculiarly about all other liuing creatures, that they are indued with reason & vnderstanding, that they carry ingrauen in their conscience the difference betweene right and wrong. Therefore there is no man vnto whome there cometh not some feelyng of the eternall light. But because there bee certayne frantike and brainicke fellowes, who wrest this place further: hauing rashly caught the same, that they may therby gather that the grace of illumination is offered vnto all men in the like sorte: let vs remember that the Euangelist in-treateth in the place onely of the comon light of nature, which is farre inferiour vnto faith. For doubtlesse no man shall enter into the kingdom of God with all the quicknesse and foresight of his minde: it is onely the spirite of Christ that openeth the gate of heauen to the elect. Secondly, let vs remember, that the light of reason which God gaue vnto men, was so darkened through sinne, that there doe scarce appeare certaine small sparkles in the thicke darknesse, and so consequently in horrible ignorance, & the deepe dungeon of errours, which are also by and by choaked.

10. *Hee was in the worlde.* Hee accuseth men of vnthankfulnesse, because they were so blinde, as it were of their owne accord, that the cause of the light which they did enioy was vnknowen vnto them. And this reacheth vnto all the ages of the worlde: because Christ did euery where shewe his power before hee was made manifest in the flesh. Therefore those dayly effects ought to haue redressed the sluggishnesse of men. For what is more absurd then to drawe water out of a running stream, & not to conceiue in the mynd the fountaine from which the streame it selfe floweth? Therefore there shall no iust excuse bee founde for this ignorance that the worlde knewe not Christ before suche time as hee was reuealed in the fleshe: for this chaunced through their slouthfullnes and wicked kinde of dulnesse who had him allwayes present by his power. The summe is this, that Christ was neuer so absent from the worlde but that men beeing awaked with his beames, ought to haue lifted vp their eyes towarde him. Whereupon it followeth that the blame ought to be laid vpon themselues.

11. *Hee came into his owne.* Heere appeareth the desperate frowardnesse and wickednesse of men, here appeareth more then wicked impietie

etic, that when as the sonne of God did shewe himselfe in the flesh, and that to the Iewes (whom God had seperated to himselfe as a peculiar people from all other nations) yet was hee not acknowledged nor receiued. They doe also expound this place diuersly. For some there bee who thinke that the Euangelist dooth speake generally of the whole worlde. And truely there is no part of the worlde which the sonne of God may not challenge to himselfe by good right. The meaning therefore is this, according to them, when Christe came downe into the worlde, hee enchroched not vpon another man, because all mankinde was his owne proper inheritance. But they thinke more truely, (in my iudgement) who referre it vnto the Iewes alone: for there is contained in it an hidden comparifon, whereby the Euangelist doth the more amplifie the vnthankfullnesse of man. The sonne of God hath chosen to himselfe a dwelling place in one nation: when hee appeared there he was reiected. Therefore it appeareth heereby most plainly, howe malicious the blindnesse of menne is. And it was very needfull that the Euangelist should say this that he might remoue that stumbling blocke which the vnbeleife of the Iewes might haue layd in the way of many at that time. For seeing that hee was reiected and despised of that nation, whereunto hee was promised by name, who woulde haue thought that hee had bene the Redeemer of the whole worlde. Therefore wee see howe great paines Paule taketh in this poynt. But there lieth hid great force as well in the verbe as in the Nowne. Whereas he was before the sonne of God, the Euangelist sayth, he came thither. Therefore he doth signifie the new and extraordinarie maner of his presence, whereby the sonne of God did reueale himselfe, that men might behold him nigher hande: When hee saith *into his owne*, hee compareth the Iewes with other nations: because they were adopted to bee Gods familie by a singular priuiledge. Therefore Christe offered himselfe first to them as to his familie, and those who did appertaine vnto his Empyre by a peculiar right. To the same ende tendeth that complaint which God maketh by Esay: *The ox knoweth his owner, and the asse his masters cribbe: but Israel hath not knowne mee.* For although hee bee gouernor of all the whole earth, yet hee maketh himselfe the peculiar Lorde of Israell, whom hee had gathered together, as it were to be an holy sheepfold. Esay. 1. 3.

12. *But so many.* Least this stone of offence should cause any to stumble, that the Iewes despised and refused Christe, the Euangelist listeth vp the godly that belecue in him aboute the heauens. For hee sayth that this glory is attained vnto by faith, to bee accounted the children of God. And in this vniuersall particle (*as many*) is contained a certaine *Antithesis*: for the Iewes were puffid vp with a blinde boasting, as if they alone had had God bounde vnto them. Therefore the Euangelist affirmeth that the case was altered, because the Iewes being reiected the Gentiles doe succede into the emptie place. For it is as if he should translate the right of adoption vnto Forrainers. This is that which Paule saith, that the <sup>rejection</sup> ~~rejection~~ of one people, was the life of all the whole worlde: because the Gospell being as it were expelled by them, began to bee spread a-broadefarre and wide throughout the whole worlde, so they were spoyled of their priuiledge wherein they did excell. Ro. 11. 12.

But their godlynesse did no whit hurt Christ: because he did erect the seate of his kingdome else where, and hee called all people in generall vnto the hope of saluation, who seemed before to bee reiected of God.

Hee gaue vnto them power. This worde *exousia* doth signifie as I thinke in this place dignitie, and it was better so to translate it, to refute the inuention of the Papistes. For they doe most wickedly corrupt this place: because they vnderstande, adoption to bee giuen vs onely vppon this condition, if it shall please vs to vse this benefite. And so by this meanes they fetch free will out of this word, as if one should fetch fire out of water. This hath some colour at the first blushe, that the Euangelist sayth not that Christe maketh the sonnes of God, but that hee giueth them power to bee made. Therefore they gather out of this place, that this grace is onely offered vnto vs, and that it is in our choise to enioy, or refuse the same. But the text ouerthroweth this friuolous hunting after one worde: for the Euangelist addeth immediatly after, that they are made the sons of God nor by the proper will of the flesh, but when as they are borne of God. And if faith doe regenerate vs that wee may bee the sonnes of God, and God doe inspire the same faith from heauen: it is most manifest that Christ doth not only offer vs the grace of adoption potentially, but euen actually, (as they say) And truely the Grecians doe sometimes take *exousia* for *exioma*: beecause the sense doth best agree with this place. And the circumlocution which the Euangelist vseth, is of greater force to set forth the excellencie of grace, then if hee had sayd in one woorde, that all those that beleeu in Christe, are made by him the sonnes of God. For he speaketh in this place of the vnclane and prophane, who being condemned of perpetuall ignominy, did lie in the shadow of death. Therefore Christe shewed a wonderfull token of his grace, that he vouchsafed to extoll such vnto this honour, that they should begin sodainely to be the Sons of God. And the Euangelist extolleth the greatnes of this benefite worthily, as Paule also. Ephesians. 2. 4.

But and if the common signification of the worde doe please any man better, yet notwithstanding the Euangelist doth not make *power* a certaine middle facultie, whiche may take away the full and perfecte effecte, but hee meaneth rather that CHRIST gaue vnto the vnclane and vncircumcised, that which seemed to bee vnpossible. For there was an incredible alteration of things wrought at that time, when CHRIST rayfed vppe to GOD children of stones. Therefore power is that sufficiencie whereof Paule maketh mention, Col. 1. 12. where hee giueth thanks to GOD, who hath made vs fit to bee partakers of the lot of the Sainctes. *Who beleeue in his name*. Hee noteth briefly the maner howe to receiue CHRIST: namely, when wee beleeue in him. Therefore being ingrafted into CHRIST by faith, wee obtaine the right of adoption, that we may be the Sonnes of GOD. And truly seeing hee is the onely Sonne of GOD, this honour dooth in no case appertaine vnto vs saue onely so farre forth as wee are his members. Againe, that vaine surmise concerning power, is refuted out of this place. The Euangelist sayth, that this power is giuen to those who doe nowe alreadie beleeue, and it is certaine that they are nowe the children of GOD in deede. Therefore they doe derogate too much from faith, who say that a manne dooth obtaine this thing

thing onely by beleeuing to bee made the childe of G O D, if he will: because they put a suspended power in steede of the present effecte. There appeareth a grosser contrarietie in that which followeth immediately. The Euangelist saith now that they are borne of God who beleeu. Therefore there is not only an habilitie to choole, offered, seeing that they doe nowe obtaine that selfe same thing about which they are occupied. And although the Hebritians do oftentimes take name for power, yet there is heere a relation vnto the doctrine of the Gospel. For wee doe then rightly beleeu in Christ when hee is preached vnto vs, I speake of the ordinarie meanes whereby the Lorde bringeth vs vnto faith. And this must bee diligently noted, because many men doe foolishly forge to themselues a confused fayth without any vnderstanding of doctrine. Like as amongst the Papists there is nothing more common then this worde (*beleue*) whereas notwithstanding there is no knowledge of Christ by the hearing of the Gospel. Therefore Christ offereth himselfe vnto vs by the Gospel, but wee receiue him by faith.

13. *Who are not borne of bloud.* Willingly doe I embrace the opinion of those who thinke that the Euangelist toucheth heere by the way the wicked boldnes and confidence of the Iewes. They had alwayes in their mouth the worthinesse of their stocke, as if they who descende of an holy progenie were naturally holy. And they might worthily haue bragged of the stocke of Abraham, if to be it they had beene the lawfull sonnes of Abraham and not degenerate children: but the boasting of faith arrogateth nothing at all to the carnall begetting but it acknowledgeth that it hath receiued all that goodnes which it hath of the grace of God alone. Therefore Iohn sayeth that the Gentiles who beleue in Christ, who were before vnclane, are borne the sonnes of God, not of the wombe, but they are fashioned againe by God, that they may begin to be. He seemeth to haue put blooddes in the plurall number, to the ende hee might the better expresse the long succession of the stock. For this was a part of the Iewish boasting, that they were able directly to prooue that they came from the patriarches by a continuall course.

*The will of the flesh and of man.* Do signifie all one thing in my iudgement. For I see no cause why flesh should be taken for the woman, as many do think with *Augustine*: But rather in this that the Euangelist repeateth one thing in diuerse words, he beateth in the same the better, & imprinteth it more deeply in mens minds. And although he do properly respect the Iewes, who did bragge of the flesh: yet may there a generall doctrine be gathered out of this place, that this is not proper to our nature, neyther doeth it proceede from vs, that wee are accounted the children of God: but because the Lord, of his owne will, that is, of his free loue begate vs. Heereupon it followeth, first, that fayth proceedeth not from vs, but that it is a fruite of spirituall regeneration. For the Euangelist sayth that no man can beleue, vnlesse he be begotten of God, therefore fayth is an heauenly gift. Secondly, that fayth is not a colde and bare knowledge: sithence none can beleue but he that is fashioned againe by the spirite of God. Notwithstanding it seemeth that the Euangelist dealeth disorderly in putting regeneration before fayth, seeing that it is rather an effect of fayth, and therefore to bee sette after him. I answer, that both of them doe very well a-

gree because we do both conceiue the incorruptible seede by faith, whereby we are borne againe into a new and diuine life: and yet notwithstanding faith is a worke of the holy ghost, who dwelleth in the sonnes of God alone. Therefore in diuers respectes faith is a part of our regeneration, and an entrance into the kingdom of God, that it may number vs amongst his children. For whereas the spirit doeth illuminate our mindes, that doth now appertaine vnto the re-  
 nuing of vs. By this meanes faith doth flow from regeneration as from a foun-  
 taine. But because wee receiue Christ by the same faith, who doth sanctifie vs by his holy spirite, therefore it is sayd to be the beginning of our adoption. Although there may another more plaine and readie distinction be brought. For when the Lord inspireth faith, hee begetteth vs againe secretly, & by a secreete meanes which wee know not. And being indued with faith, we lay hold vpon with a liuely feeling of the conscience, not onely the grace of adoption, but also the newnesse of life, and other giftes of the holy Ghost. For seeing that faith doth receiue Christ, (as it is said) it bringeth vs after a sorte into the possession of all his good giftes. So that according to our sense we begin not to be the children of God vntill such time as we haue faith. And if so be it the inheritance of eternall life be the fruite of adoption, wee see howe the Euangeliste ascribeth all our saluation to the grace of CHRIST alone. And surely howe narrowly focuer menne doe siste themselues, they shall finde nothing meete for the children of God, but that which Christe hath bestowed vpon them.

*14. And the word was made fleshe, and dwelt amongst vs: and wee sawe the glory of it, as the glory of the onely begotten of the father: full of grace and of truth.*

*14. And the word was made flesh.* Nowe hee teacheth after what sort Christ came, whereof he made mention: namely that hauing put on our flesh he shewed himselfe openly to the worlde. And although the Euangeliste doeth briefly touch this vnspeakeable secret and mysterie, that the sonne of God did put on mans nature, yet is this breuitie marueilous plaine. Certaine foolish fellowes doe heere delude and toy with friuolous shifts, that it is sayd, that the word was made fleshe, because GOD did send his Sonne into the worlde being made man, as hee had conceiued in his minde. As if that word were a shadowish and vaine conception of the minde. But wee haue shewed that the true person in the Essence of God is expressed in this word. Moreouer, the worde *fleshe* is of greater force to expresse his minde, then if hee had sayde that hee was made man. His meaning was to shewe vnto how vile and base an estate the sonne of God came downe from the highnesse of his heavenly glory, and all for our sake. When as the Scripture speaketh of man contemptuously hee calleth him flesh. Therefore albeit there is so great difference betwene the spirituall glory of the word of God, and the rotten dregges of our fleshe, yet notwithstanding the sonne of God did abase himselfe so much that hee tooke vpon him this fleshe wich is subiecte to so great miserie. But flesh is not taken in this place for the corrupt nature: (as Paule doeth oftentimes take it) but for the mortall man: although it doth by contempt signifie his frayle and brittle

ele nature. Psalme 78. 39. He remembered them because they are flesh: *Isay 40. 6. All flesh is grasse,* and such like places. Yet must wee note heere withall that this is a kinde of speach wherein is *Synecdoche*, because the inferiour parte comprehendeth the whole man. Therefore did *Apolinaris* dote, who faigned that Christe did take vpon him the body of man onely without the soule: for wee may gather out of infinite testimonies, that hee was no lesse indued with the soule then with the body. And when the Scripture calleth men flesh, it doth not therefore depriue them of soules. Therefore the sentence is plaine, that the worde which was begotten of God before the beginning of the world, and which did alwayes abide with the father, was made man. In this poynt of fayth we must chiefly holde two thinges: that the two natures in Christ did so growe together into one person, that one and the same Christe is very God & man. And the other, that the vnitie of the person doth no whit let, but that the natures may remaine distinct, so that the diuinity doth retaine whatsoeuer is proper to it, and that the humanitie hath also seuerally whatsoeuer belongeth to it. Therefore whensoeuer Sathan did goe about by heritikes to ouerthrowe sounde doctrine with diuers dotinges: hee alwayes brought in one of these errors: neyther that Christe was the sonne of God and of man so confusedly, that neyther his diuinitie remained in him, neyther was hee compassed about with the true nature of man: or else that hee was so clothed with the fleshe, that hee was as it were double and haddetwo natures. Thus did *Nestorius* in times past plainly confesse both natures: but hee made one Christ God, and another man. On the contrary, when *Eutiches* did acknowledge one Christ to bee the sonne of God and of man, hee left him neither of the two naures, but faigned that they were both mixed together. And *Seruetus* at this day faigneth with the Anabaptists, such a Christe as is confusedly cōpounded of a double nature, as a diuine man. In woorde he affirmeth that he is God: but if you receiue his vaine glosses, the diuinitie was turned for a time into the humaine nature, and nowe againe is the humaine nature swallowed vppe of the diuinitie. The woordes of the Euangelist serue fitly for the refuting of both these sacrilgies. When hee sayeth, that the worde was made fleshe, the vnitie of the person is plainly gathered hence: for it is not meete that there shoulde be another man now beside him who was alwayes very God: seeing that it is said that that god was made man. Againe, seeing that this woorde worde is attributed distinctly vnto Christ as he is man, it followeth, that Christ ceased not to be that which he was before, when he was made man, and there was nothing altered in that eternall essence of God which put vpon it flesh.

Finally, the sonne of God began to be man in such sort, that not withstanding he is as yet that eternal word which hath no beginning of time. *And dwelt.* They that expound that the flesh was vnto Christe as an house they doe not vnderstande the meaning of the Euangelist. For doubtlesse he doth not here assigne vnto Christe a perpetuall abiding amongst vs: but he sayeth that hee was conuersant amongst vs for a seasō. For the word (*escensō*) which he vseth is fet frō tabernacles. Therefore it doth signifie nothing els saue this, that christ did execute  
that

that function vpon earth which was inioyned him, or that hee did not appeare one moment onely, but that he did abide amongst menne vntill such time as he did finish the course of his office. But here may a question be mooued whether he doth speake of men in generall, or of himselfe alone, and the other disciples who saw that with their eyes which hee sayth. I do rather allow this latter: for he addeth by and by, *And we saw his glory*. For although the glory of Christe might haue beene seene of all menne, yet was it vnknowne to the greatest part because of their blindnesse: onely a fewe saw this manifestation of his glory, whose eyes the holy spirit did open. The summe is, that Christ was so knowne as he was man, that he shewed in himselfe some farre greater and more excellent thing. Whereupon it followeth that the maiesty of God was not extenuated, although it were compassed about with the fleshe it laid hid in deede vnder the humilitie of the fleshe, yet so that it sent foorth the brightnesse thereof.

(As) is not in this place a note of impropriety, but it doeth rather betoken a true and sound approbation. As when Paul sayeth, *walke as the children of light*, he will haue vs to testifie by our workes in deede this selfe same thing, that wee are the children of the light. Therefore the Euangelist meanceth that the glory appeared in Christ, which was meete for the sonne of God, and was a certaine and sure testimony of his diuinity. He calleth him the *onely begotten*, because he is the onely sonne by nature: as if he did place him aboue men and Angelles, & did attribute that vnto him which doeth not agree with any creature. *Full of grace*. This is the confirmation of the next sentence. The maiesty of Christe did appeare in other things: but the Euangelist did choose this token aboue all other that he may the rather exercise vs in actiue, then in the speculatiue knowledge of him, which thing wee must diligently obserue. Truly when Christe went vpon the waters drie foote, when hee did driue away deuils, and did declare his power by other myracles, it might haue beene knowne that hee was the onely begotten sonne of God: but the Euangelist bringeth foorth a part of approbation whereby sayth reape the sweete fruite: namely, because Christe did testifie that he was in deede the fountaine of grace and truth which can neuer bee drawne drie. It is also saide that Stephen was full of grace: but in another sense. For the fulnesse of grace in Christ, is that fountaine out of which we must all draw. so as we shal hereafter declare more at large. This may be expounded by *hypallage* for the true grace: or expositiuely thus, that he was full of grace, which is, truth or perfection. But because he will repeate the same maner of speach againe, I thinke that the sense is all one in both places. He will afterwarde sette this grace and truth against the law, therefore I interprete it simply, that Christ was knowne to his Apostles to be the sonne of God by this, because he had the fulnesse of all things which doe appertaine vnto the spirituall kingdome of God in himselfe. Finally, because he shewed himselfe in all things to bee a redeemer and the Messias in deede: which is the most excellent token and marke, whereby he ought to haue beene knowne from other men.

15. John doeth testifie of himselfe and cryed, saying: *This is hee of whome I sayde, hee which comming after mee, was set before mee, because hee was more excellent*:  
*John 1.*



16. *And wee haue all receiued of his fulnesse, and grace for grace.*  
 17. *Because the Lawe was giuen by Moses : grace and truthe were made by Iesus Christe.*  
 18. *No man hath seene God at any time : the onely begotten sonne who is in the bosome of the father, he hath shewed him.*

15. *Iohn doth testifie.* Now he declareth what maner of preaching that of Iohn was. By the verbe of the presentense hee denoteth the continuall act. And truly this doctrine ought alwayes to bee of force, as if the voyce of Iohn did sounde continually in the eares of men. So he putteth in afterward the word (*cryed*) that hee may signifie that the doctrine of Iohn was not obscure, either harde to bee vnderstoode : and that he whispered not the same in the eares of a fewe, but that hee preached Christe openly with a loude voyce. The first sentence tendeth to this end that he was sent for Christes cause: and that therefore it was an absurde thing, that he shoulde flourish, and that Christ shoulde lie vnderfoote. *This is hee* (saith hee) *of whom Isayde.* By which words he meaneth that this was his whole intent from the beginning, to make Christ knowne, and that this was the end of his sermons : like as he coulde no otherwise execute the office of his embassage, then by calling his disciples vnto Christ. *Hee that commeth after mee.* Although he were a fewe monethes elder then Christ, yet he speaketh not in this place of his age: but because he had exercised the office of a Prophet some space before Christ came abroad, therefore he maketh himselfe former then Christe in time. Therefore Christe succeeded Iohn in respect of the publike manifestation. That which followeth is thus, word for worde, *hee was made before mee, because hee was my first.* But the sense is this, that Christ was preferred before Iohn, because he was more excellent. Therefore he giueth place to Christe, and (as the Prouerbe goeth) hee giueth him the light to beare. But because he came after him in time, hee sheweth that this is no let why hee may not be preferred for the desert of his dignitie. So it becommeth all men, who excell either in the giftes of God or degree of honour, to remaine in their degree, that they may be inferiour to Christe.

16. *And of his fulnesse.* Nowe hee beginneth to preache of the office of Christe, that hee containeth in himselfe the aboundance of all good thinges, so that wee must not fetch any parte of saluation from any other. With GOD truly is the well of life, of righteousnesse, of vertue, of wisdom : but this Well is hidden from vs and wee cannot attaine thereunto . But plentie of all these thinges was layde open to vs in CHRIST, that wee may fetch them thence . For hee is ready to flowe vnto vs of his owne accorde, if we make way for him by faith . To be brieft, hee sayth plainly, that there is no good thing to bee sought without CHRIST : although this sentence consisteth vpon moe members. For it sheweth first that all of vs are poore and altogether voide of spirituall good thinges . For Christe aboundeth to this ende, that he may helpe our want, that hee may diminish our pouerty, that hee may fill the poore and hungry. Secondly, he telleth vs that so soone as we are departed from Christ wee doe in vaine seeke euen one droppe of goodnesse : because GOD would haue all goodnesse whatsoeuer to remaine in him alone. Therefore we

shall finde the angels and men to bee drie, heauen to bee vaine, the earth to bee barren, and finally all thinges to be nothing worth : if wee will be made partakers of the giftes of God, by any other meanes then by Christe. Thirdly, hee telleth vs that wee neede not to bee afraide of the want of any thing, if so bee it wee drawe out of the fullnesse of Christe : whiche is so perfecte in all poynts, that wee shall perceiue that hee is a Well whiche can neuer bee drawne drie . And Iohn maketh himselfe one of the rest, not for modestie sake, but that it may more plainly appeare that there is none at all excepted . Yet it is to bee doubted whether hee spake generally of all mankinde, or hee vnderstand those onely, who were made partakers of all his good thinges after that Christe was reuealed in the flesh . Certaine it is, that all the godly menne who liued vnder the lawe did drawe out of the same fulnesse : but because Iohn addeth by & by a difference of time, it is more like to bee true that hee dooth heere commend and set forth that plentifull abouandance of good thinges, which Christ brought forth with his comming . For wee knowe that the benefites of God were tasted more sparingly vnder the lawe : and that so soone as Christ was reuealed in the flesh, they were powred out in great abouandance euen vnto the full : Not that any of vs hath greater abouandance of the spirite then had Abraham : but I speake of the ordinarie dispensation, and of the maner and meanes of dispensing.

Therefore to the ende that Iohn may the better inuite his Disciples vnto Christe, hee telleth them that the abouandance of all those good thinges which they want is offered them in him. Although there shall be no absurditie therein, if so be it wee extend it farther : yea the text may be read thus very well, that all the fathers from the beginning of the worlde did drawe all those giftes whiche they hadde from Christe : because although the lawe was giuen by Moses, yet did they not obtaine grace thereby . Notwithstanding I haue shewed beefore what I like best : namely, that Iohn doth in this place compare vs with the Fathers, that by this comparison hee may amplyfie that which is giuen vs . *And grace for grace.* It is well knowne howe *Augustine* expoundeth this place : namely, that all good thinges are giuen vs nowe and then of God, and that eternall life is not repaide to our merite as a due rewarde : but that this is a poynt of more liberalitie, that G O D doth so rewarde the former graces, and crowne his giftes in vs . This truly is godly and finely sayde, but it is not very fit for this place . The sense were more plaine if thou shouldst take this word (*anti*) comparitiuely, as if he shoulde say : that whatsoeuer graces the Lord heapeth vpon vs, they doe in like sort flowe from this fountaine. It may also be vnderstoode as a note of the finall cause, that wee doe receiue grace nowe, that the Lorde may once accomplishe the worke of our saluation . Notwithstanding I doe rather subscribe vnto their iudgement, who say that we are watered with the graces whiche are powred out vpon Christe. For that which wee receiue of Christe, hee doth not onely giue it vs as God, but the father hath bestowed it vpon him, that it might flowe vnto vs through a conduit . This is the oyntment wherewith hee was annoynted, that hee might annoynt vs all together with him, wherevpon hee is called Christe, wee Christians.

17. *Because the law was given by Moses.* It is a preuention wherein hee presenteth a contrary obiection. For Moses was so greatly esteemed amongst the Iewes, that they did hardly admitte any thing that was contrary to him. Therefore the Euangelist teacheth, how farre inferior the ministerie of Moses was to the power of Christ. And also this comparison doeth not a little beautifie the power of Christ. For seeing that the Iewes did make so great account of Moses, that they did attribute vnto him all honour that might be, the Euangelist telleth them that that was but a very small thing which Moses brought, if it be compared with the grace of Christ. For that was otherwise a great let, if they thought they had that by the law, which we doe obtaine by Christ alone. But we must note the contraposition, when he setteth the law against grace and truth: for his meaning is that the law wanted both these. And (*truth*) in my iudgement is taken for the firme and sounde stabilitie of things. By this word *Grace* I vnderstand the spirituall fulfilling of those things, the bare letter whereof was contained in the law. And these two voyces may be referred by Hypallage both vnto one thing. As if he had sayd that grace wherein the truth of the lawe consisteth, was reuealed at length in Christ. But because the same sence shall remaine, it maketh no great matter whether thou couple them together or distinguish them. This truely is certaine, that this is the Euangelists meaning, that the image of spirituall good things was onely shadowed in the law, and that they are perfectly fulfilled in Christe: whereupon it followeth, if thou separate the lawe from Christe, there remaineth nothing there, but vaine figures. In which respect Paul sayth, Collos. 2. 17. That therein are the shadowes, and that the body is in Christ. Yet notwithstanding we must not imagine that there was any thing shewed deceitfully in the lawe: for Christ is the soule which quickeneth that which should otherwise be dead in the law. But hee shooteth here at another marke, namely of what force the law is of it selfe, and without Christe. And the Euangelist sayeth that there is no sounde thing found in it, vntill wee come vnto Christe. Furthermore, this truth consisteth in that, that we obtaine grace through Christ, which the lawe coulde not giue vs. Therefore I take this word *grace* generally, as well for the free remission of sinnes as for the renewing of the heart. For seeing that the Euangelist doth in this place briefly note the difference betweene the old and new Testament (which is described more at large) Iere. 31. 31. hee comprehendeth vnder this word what fouer belongeth vnto the spirituall righteounesse. And the partes thereof are two, that God doth reconcile himselfe vnto vs freely, by not imputing our sinnes, & that hee doth ingraue in the hearts of men his lawe, and doeth frame men inwardly by his spirit to obey him: whereby it appeareth that the lawe is falsly and vnproperly expounded, if so be it retayne any in it, or keepethem backe from comming to Christ.

18. *No man hath seene God at any time.* This is most fitly added to confirme the next sentence withall. For the knowledge of God is the gate whereby we enter in into the fruit of all goodnes. Therefore seeing if God doth reueale himselfe vnto vs by christ alone, it followeth hereupon if we must desire & craue all things of Christe. This course of doctrine is diligently to be noted. There is nothing that seemeth to be more common, then this that euery one of vs

doth receive those things which God doth offer vnto vs, according to the measure of our faith: but there are but a few that thinke that wee must bring the vessell of faith and of the knowledge of God, whereby wee may draw. This, that he sayth, that no man hath seene God at any time, is not onely to be vnderstoode of the externall sight of the bodily eyes: for hee giueth vs to vnderstand generally, seeing that God dwelleth in light which none can come vnto, he cannot be knowne but onely in Christ his liuely image.

Furthermore, they doe commonly expound this place on this wise, Seeing that the bare maiestie of God is hidden in it selfe, it could neuer be comprehended, saue onely forasmuch as it reuealed it selfe in Christe: and that therefore God was knowne to the fathers onely in Christ. But I doe rather thinke that the Euangelist doth here hold on in the comparison: namely, how farre better our estate is then the estate of the fathers: because God who layd hid before in his secret glory, hath now made himselfe after a sort visible. For certainly when as Christ is called the image of God, that doeth appertaine vnto the peculiar benefite of the new Testament. So also the Euangelist noteth in this place a certaine new and vnwonted thing, when hee sayth that the only begotten, who was in the bosome of his father, did declare that vnto vs, which had otherwise beene hidden. Therefore hee setteth foorth the manifestation of God which came vnto vs by the Gospell, whereby hee distinguisheth vs from the fathers, and hee putteth vs before them. Like as Paul also intreateth more at large in the third and fourth of the second to the Corinthians. For he sayth that there is no vaile any more as vnder the law: but that God is seene plainly in the face of Christ. If any man thinke it an absurd thing the fathers shoulde be deprived of the knowledge of God, of whom the Prophetes doe euen at this day beare the light before vs: I answer, that that is not simply or precisely denyed to them, which is attributed vnto vs, but that there is comparison made (as they say) betweene the lesser and the greater: for they hadde onely little sparkles of the liuely light, whose full brightnes doth lighten vs at this day. If any man obiecte that God was then seene face to face, I say that that sight is not compared with ours: but as God was then wont to shewe himselfe darkly and as it were a farre off, they to whom hee appeared more plainly doe say that they saw him face to face. Therefore they haue respect vnto their time, in the mean while they saw not god, saue only as he was couered with many beights. That was a singular vision, and almost more excellent then all the rest which Moses obtayned in the mount. Exod. 33. 23. and yet God sayth plainly, thou wilt not be able to see my face, thou shalt onely see my backe. By which Metaphor hee signifieth that the full time of the full and euident reuelation was not yet come.

Wee muste also note that the Fathers did alwayes turne their eyes towarde Christe at such time as they were desirous to see GOD. I doe not onely vnderstande by this, that they did behold GOD in his eternall word, but also that they were bent with all their minde and all the affection of their heart vnto the promised reuelation of Christ. In which respect Christ himselfe sayth in the eight chapter. *Abraham saw my day.* Furthermore, that which succeedeth by turne, is not contrary.

Therefore

Therefore that remaineth sure and certaine, that God who was before inuisible hath now appeared in Christe. When as he saith, that *the sonne was in the bosome of the father*, it is translated from men, who are said to admit those into their bosomes, with whom they impart all their secrets. The place of the counsell is the brest: therefore he teacheth that the sonne did knowe euen the most secret counselles of the father: that we may know that we haue as it were the brest of God opened in the Gospel.

19. *And this is the testimony of Iohn, when the Iewes sent from Hierusalem Priests and Leuites, that they might aske him, who art thou?*

20. *And he confessed, and denied not: I say, he confessed, I am not Christ.*

21. *Then they asked him, what then? Art thou Elias? And hee said I am not. Art thou a Prophet? And he answered, No.*

22. *Therefore they said vnto him, who art thou? that we may giue an answer to those that sent vs: what sayest thou of thy selfe?*

23. *I am (saith hee) the voyce of one crying in the wildernesse, prepare the way of the Lord, as said Esaias the Prophet.*

19. *And this is the testimonie.* Hitherto hath the Euangelist recited the sermon which Iohn made concerning Christ. now doeth hee descend vnto a more famous testimony, which was giuen to the embassadours of the Priests that they might carry it to Ierusalem. Therefore he sayeth that Iohn did flatly confesse wherefore he was sent of God. First of al there may a question be asked to what end the Priests asked him. They do commonly thinke that because they hated Christ they gaue a false kinde of honour to Iohn: but they did not as then know Christ. Other some say that Iohn pleased them better, because hee was of the order and stocke of the Priests. But neither is this like to be true, for seeing that they did promise to themselues that through Christ they should haue all prosperitie, why woulde they haue faigned to themselues a false Christe of their owne accord. Therefore I thinke that they were moued with some other reason. They had now long time wanted Prophets: Iohn came abroad sodainly & vnlooked for. All their mindes were lifted vp with an expectation. Moreover, all of them thought that the comming of the *Messias* dreve neare. Least that the priests should seeme to wax sluggish in their office, if they should either neglect or dissemble so great a matter, they demanded of Iohn who he is. Therefore they did nothing craftily in the beginning: but rather being moued with the desire of their redemption, they desire to know if Iohn bee Christe, because hee beginneth to chaunge the order that was vsed in the Church. And yet doe not I deny but that ambition to retaine their right, was of great force with them: but yet they ment nothing lesse then to translate the honour which was Christes, vnto another. Neyther doe they any thing which was vnmeet for the person which they did beare. For seeing that they were gouernours of the Church of GOD, it stode them vpon to see that no manne did thrust himselfe in rashly, that there did start vppe no authour of any newe secte, that the vnitie of the sayth were not broken amongst the people, that no manne did bring in any newe and forraine rites. Therefore it appeareth that the fame of Iohn was published abroad, which moued,

the mindes of all men. And this was gouerned by the wonderfull prouidence of God, that this testimony might be the more famous.

20. *And he confessed.* That is, he confessed plainely and without any doubting or feigning. The word *confesse* is taken generally in the former place, that he declared the matter as it was. It is repeated againe to expresse the forme of the confession. Therefore he answered flatly, that he was not Christ.

21. *Art thou Elias.* Why doe they rather call him Elias then *Moses*? Because they did vnderstand by the Prophet Malachie, that Elias shoulde be as the day starre of the *Messia*: when he did rise. Yet do they aske the question by reason of an opinion which they hadde falsly taken vpon them. For whereas they thought that the soule of manne did flitte out of one body into another, whilest that Malachie the prophet sayeth, that Elias shoulde bee sent, they imagined that Elias who was in the time of Achab, shoulde come. Wherefore Iohn answered worthily and truly, that he was not Elias, for hee speaketh according to their meaning. But Christe out of the true interpretation of the Prophet affirmeth that he was Elias. *Art thou a Prophet?* *Erasmus* doth falsly restrain this vnto Christe. For whereas the article is added it is of no force in this place: and the Embassadours doe sufficiently declare afterwarde, that they meant another Prophet then Christe, for they gather it thus, If thou be neither Christe, nor Elias, nor a Prophet. Therefore wee see that they meant diuers persons. Other some doe thinke that they asked him whether he were any one of the old Prophetes: but yet I doe not like this exposition. They doe rather heereby meane the office of Iohn, whether hee were ordained a Prophet of God or no. Whilest that hee denyeth this, hee lyeth not for modesties sake, but hee doeth seperate himselfe from the number of the Prophetes sincerely and from his hearte. And yet this answere is contrary to the title which Christe giueth him. Christe adorneth Iohn with the title of a Prophet: yea, hee addeth that hee is more then a Prophet. But by these woordes hee doeth nothing else but purchase credite and authority to his doctrine: and doth also extoll the excellencie of the office which was enioyned him. But Iohn respecteth another thing in this place: namely, that hee hadde no particular commaundement, as it was the ordinary custome of the Prophetes: but he was only christes cryer. This shall appeare more plainely by a similitude. Whatsoeuer they bee that are sent Embassadours about light matters, they haue the name and authoritie of Embassadours, if so bee they haue particular things giuen them in charge. Such were all the Prophetes, who being furnished with particular Prophecies, did exercise the Propheticall function. If there bee any matter of weight in hande, and two Embassadours bee sent, the one whereof doeth tell that he will be heere by and by, who shall speake of all the matter, and this latter haue the businesse giuen him in charge to dispatch: shall not the former Embassage be accounted a portion & part of the principall Embassage? So fared it with Iohn, vnto whome God hadde enioyned nothinge else, but to prepare Disciples for Christe. And this sense is gathered out of the circumstance of the place and the text. For wee must marke the contrary member, which followeth by and by. *I am not (saith he) a Prophet, but a voyce crying in the wilderness.*

*Wildernesse.* Wherefore the difference dependeth heereupon, that a voyce crying that a way may be prepared for the Lorde, is not a Prophet hauing a diuers function and such as is proper to him, but a Minister that is vnder another (that I may so speake) and his doctrine a preparation to heare another matter. By this meanes although Iohn was more excellent then all the Prophets, yet is he not a prophet.

23. *The voyce of one crying in the wildernesse.* Because Iohn had taken the office of a teacher vpon him rashly, vlesse he had beene endued with a ministry, hee sheweth what his function is, and hee proueth the same by the testimony of Esay. Whereupou it followeth that hee did nothing but that whiche hee was commaunded by God to doe. Esay speaketh not onely in that place of Iohn, but promising the restoring of the Church hee foretelleth that it shall come to passe that these ioyfull voyces shall bee hearde, commaunding to prepare a way for the Lorde. And although hee meaneth the comming of God, when hee should bring back the people from the Babylonicall exile: yet the true fulfilling was the comming of Christe in the flethe. Therefore the chiefe of those cryers who foretolde that the Lorde drewe neere, was Iohn. Furthermore it is frimolous, craftily to play the Philosophers concerning this worde *voyce* which some doe. Iohn is called a voyce, because the function of crying was inioyned him. Esayas truely calleth the miserable wastnesse of the church a wildernes, which seemed, to deny a returne vnto the people: as if he should say that the way was stopped against the people that was in captiuitie, but the Lorde woulde finde a way through places where there was no way. But that visible wildernes wherein Iohn preached, was a figure and similitude of the waste wildernesse, whiche took away hope of deliuerance, if you consider vpon this similitude, you shall easily see that the words of the Prophet are not wrested. For God so framed all thinges, that he set the glasse of this prophesie before the eyes of the people that was astonied with the miserie which they suffered,

24. *Furthermore they that were sent were of the Pharises.*

25. *Therefore they asked him and sayd vnto him, why then dost thou baptise, if thou bee not Christe, neither Elias, neither a Prophet?*

26. *Iohn answered them, saying, I baptise in water: but there standeth one amongst you whom yee know not:*

27. *Hee it is who comming after me, was preferred before me: whose shoe latchet I am not worthy to vnloose.*

28. *These thinges were done in Bethabarabeyond Iordan.*

24. *Were of the Pharises.* He saith that they were Pharises, who were then chiefe gouernours in the Church: that wee may knowe that they were no contemptible persons of the companye of the Leuites, but menne that were endued with authoritie. For this cause was it that they moued a question concerning Baptisme. The common Ministers would haue beene contented with any kinde of answer: but these because they coulde not pricke out that whiche they woulde, doe accuse IOHN of rashnesse because hee dare bring in a new custome.

25. *Why then doest thou baptise.* When they make these three degrees they seeme to reason very fitly, if thou bee neither Christe, nor Elias, nor a Prophet. For it is not for euery man to institute the vse of baptisme: All power shoulde haue beene in the hande of the *Messias*: they had conceiued this opinion of *Elias* who was to come, that he should begin to restore the kingdome & Church. They doe also graunt to the Prophets of God, that they may execute the function which is inoynded them. Therefore they conclude that it is vnlawfull noueltie, that Iohn doeth baptise, seeing that hee is not instituted of God to bee a publike person. But they are deceiued in this, that they doe not acknowledge him to be that Elias of whom *Malachie* maketh mention: although he deny that he was that Elias of whom they dreamed.

Mal. 4. 5.

26. *I baptise with water.* This might haue beene sufficient to redresse their error: but that admiration which is otherwise excellent doth no whit profite the deafe. For seeing he sendeth them to Christe, and doth nowe say plainly that hee is now present, it is heereby euident that he is not onely appoynted of GOD to bee a minister of Christe, but that he is the true Elias who is sent to restite of the renouation of the Church. Furthermore, the perfect contradiction is not expressed in this place: because the spirituall baptisme of Christ is not plainly set against the externall baptisme of Iohn: but that latter member of the baptisme of the spirit may easily be vnderstoode, and the Euangelist putteth them both downe a little after. And there be two poyntes of this answer: that Iohn did nothing but that which hee might lawfully doe: because hee hath Christe to bee the authour of his baptisme in whom consisteth the truth of the signe. Secondly, that he hath nothing but the administration of the externall signe, and that all the force and efficacy is in the power of Christe alone. So that he defendeth his baptisme, forasmuch as the truth thereof dependeth vpon another: and in the meane season hee extolleth the dignitie of CHRIST, by taking from himselfe the power of the spirite, that all menne may looke vnto Christe alone. This is the best temperature where the minister doth so borrowe all that authority which hee hath of CHRIST, that hee doth also referre it vnto him, attributing all things vnto him alone. But it came to passe through too light an error, that they thought that the baptisme of Iohn was contrary to ours. For Iohn doth not heere dispute of the profite and vse of his baptisme: but he doth onely compare his person with the person of CHRIST. Like as at this daye if the question bee asked what is our office, and what is the office of Christ in baptisme: we must confesse that Christe alone doth performe that which baptisme doth represent, and that wee haue nothing but the bare administration of the signe. There is a double kinde of speeche vsed in the scripture concerning the Sacraments. For in some place it teacheth that it is the laoure of regeneration, that their sinnes are washed away, that wee are ingrafted into the body of Christe, that our olde man is crucified, and that wee rise againe vnto newnesse of life. And then truely doth hee couple the power of Christ with the ministerie of man, as truely the minister is nothing else but the hand of Christ. Therefore such phrases doe not shew what man giueth of himselfe, but what Christe bringeth to passe by the man and the signe as his instruments. But because wee fall easily into superstition, and secondly, because men doe



do pull to themselves the honour which they take from God, according to their natural pride, therefore to the end the scripture may subdue & tame this sacrilegious pride, it doth sometimes distinguish the ministers from Christe, as in this place: that we might know that the ministers are or can doe nothing. *Amongst you.* He toucheth their sluggishnes by the way, because they knew not Christe whom they ought chiefly to respect. And he doth alwaies beate in this dilligently, & no part of his ministry can be known, vntil they come vnto the author himselfe. He saith that Christ standeth in the midst of them, that he may stir them vp to know him. The summe is this, he endeuoureth by all meanes possible to bring to passe that that honour which is vntruely giuen to him, may not darken the excellency of Christ. And it is likely that hee had these sayings often in his mouth, when he saw that he was out of measure extolled in the peruerse iudgements of men.

27. *Who comming after me.* Here he sayth two things, that Christe came after him in respect of time, but yet was he far before him in the degree of dignity. because the father preferred him before all men. He will adde the third shortly after, that Christ was before preferred before all men, because he excelleth all other by good right.

28. *These things were done in Bethabara.* The naming of the place serueth not onely to the credit of the hystorie, but also that we may know that this answer was giuen in a famous assembly of men. For there were many that came together vnto Iohn his baptisme: and this was the ordinary place wherein hee baptised. And they thinke that it was a place to passe ouer Iordan: from whence they do also fetch the name: for they doe interpret it an house of passage, vnlesse peraduenture the opinion of those men do better please you, who refer this vnto the memorable passage of the people when as God set open a way through the middest of the waters vnder Iosua. Other some do think that it ought rather to be read *Betharaba*. The word *Bethania* was here put in by some ignorantly. For we shall see after ward how nigh *Bethania* was vnto *Hierusalem*. But the situation of *Bethabara*, which those who write of the situation of places doe describe, doth very well agree with the words of the Euangelist: although I do not much stand about the pronounciation of the worde.

29. *The next day Iohn saw Iesus comming vnto him, and he saith, behold the Lambe of God that taketh away the sinne of the world.*

30. *This is hee of whom I sayde, after me there cometh a man, who was put before me: because he was more excellent then I.*

31. *And I knew him not: but that he might be manifested vnto Israel, therefore came I baptising with water.*

32. *And Iohn testified saying: I saw the spirite of God descending like to a Dove from heauen, and he remained vpon him.*

33. *And I knew him not: but he that sent me to baptise with water, he said vnto me: vpon whom thou shalt see the spirite descending, and remaining vpon him, this is he that baptiseth in the holy spirite.*

34. *Therefore I sawe, and testified that this is the sonne of God.*

29. *The next day.* It is without all doubt that Iohn hadde spoken before

fore of the reuelation of the *Messias* : but when Christ was come, he would that his proclamation should be knowne in a short time : and the time was now at hand wherein Christe should make an ende of his ministry : like as the morning doth quickly depart, when as the Sunne is once risen. Therefore forasmuch as he had testified before to the priestes that were sent, that he was nowe present, and was conuerfant in the midst of the people from whom the truth and force of his baptisme was to be fet, the next day after he shewed him openly. For these two things being ioyned together by the cōtinuall course of time, are of greater force to moue their mindes. This is the same reason why Christe doth shew himselfe vnto him. *Behold the Lambe of God.* Hee declareth the principall office of Christ briefly, but plainly : namely, that he doth reconcile men vnto God, by taking away the sinnes of the world . Christe bestoweth other benefites vpon vs, but this is the chiefest, and that whereupon the rest do depend, that by pacifying the wrath of God, he maketh vs to be accounted iust & pure. For all the streames of good things doe flow from this fountaine, that God doth receiue vs into fauour by not imputing our sinnes. Therefore to the ende that Iohn may bring vs vnto Christe, hee beginneth at the free pardon of sinnes which we haue through him.

Further more, in this worde (*lambe*) hee alludeth vnto the olde sacrifices of the law. Hee hadde to doe with the Iewes, who being accustomed vnto sacrifices, could no otherwise be taught concerning the purging of sinnes, then by setting a sacrifice before them . And whereas there were diuers kinds, there is but one onely mentioned in this place by *Synecdorre*, and it is likely that Iohn had respect vnto the Pascall lambe. To be briefe, wee must note, that Iohn vsed this phrase, which was more fit and forcible to teach the Iewes. Like as wee at this day doe better vnderstand through the vse of baptisme, of what force the remission of sinnes is, purchased by the death of Christe, when wee heare that wee are washed and purged thereby from our filthinesse . In the meane while seeing that the Iewes did commonly thinke superstitiously of the sacrifices, he correcteth that fault by the way, telling them to what end all these did serue . This was the worst abuse that was in their sacrifices, that they did repose all their confidence in the signes. Therefore when Iohn setteth Christ before them, he doth testifie that he is the lambe of God. Whereby he giueth them to vnderstand, that all the sacrifices which the Iewes did offer were not able to make satisfaction for sinnes, but that they were onely figures, the truth whereof was shewed in Christ himselfe. He putteth *sinne* in the singular number, for all manner of iniquitie : as if he should say, that all manner of vnrighteousnesse which doth alienate God from men, is taken away through Christe. And when he saith the sinne of the *world*, he extendeth this grace generally vnto all mankinde, lest the Iewes should thinke that hee was onely sent to be their redeemer. But we do gather heereby that all the worlde is bounde with the same guiltines, and because all mortall men without exception are guilty of vnrighteousnesse before God, they haue neede of reconciliation . Therefore when Iohn speaketh generally of the sinne of the world, his meaning is to bring vs to some feelinge of our owne miserie, and to exhorte vs to seeke some remedie.

Nowe in that the benefite is offered vnto all men, it is our dutie to imbrace the same: so that all men may bee fully assured that there is nothing that hindereth them from finding reconciliation in Christ, if sobeit they haue faith, to be their guide, to bring them vnto him. Furthermore, he setteth downe the onely way and meanes to take away sinnes, Wee knowe, that from the beginning of the world, when as their owne consciences did accuse them, they went about busily to deserue pardon. Thence came so many kindes of sacrifices, whereby they thought God was pacified, yet were they deceiued- I confesse truly that all corrupt rites of pacifying, came from an holy beginning: namely, because God had ordained sacrifices to direct men vnto Christ. But notwithstanding euery man had inuented to himselfe a way of his owne, whereby to please God: but Iohn calleth vs backe vnto Christ alone, and teacheth vs that God is onely mercifull vnto vs through his Benefite: because hee alone taketh away sinnes. Wherefore he leaueth nothing for sinners to doe, but onely to flie vnto Christ, whereby he ouerthroweth all humane satisfactions, all sacrifices and redemptions, so that they are nothing els but wicked inuentions of the Diuell, found out by craft. The word (*taketh*) may be expounded two maner of wayes: either that Christ tooke that burden vpon him wherewith we were oppressed (as it is sayd that he bare our sinnes vpon the tree: and Esayas sayth that the correction of our peace was layd vpon him: ) or that hee doth abolish sinnes. But because this latter dependeth vpon the former, therefore I receiue them both willingly: namely, that Christ doth take away sinnes by bearing them. Therefore although sinne do still remaine in vs, yet as touching the iudgement of god it is none, because it is abolished by the grace of Christ, and is not imputed vnto vs. Neither doth that displease mee, which *Chrysostome* noteth, that by the verbe of the present tense is signified the continuance: for the satisfactiō which he once made, is alwayes of force. And he doth not simply teach that Christe taketh away sinne, but he setteth downe also the maner how: namely, because he hath reconciled the father vnto vs by the benefite of his death. For this doth he meane by the word *Lambe*. Let vs therefore know that we are then reconciled to God by the grace of Christ, if we runne vnto his death, & doe perswade our selues, that he being fastened vnto the crosse, is the onely propitiatorie sacrifice, whereby all our guiltines was taken away.

30. *This is he of whom I sayd.* Hee briefly comprehendeth all things when he affirmeth that Christ is hee, who, as he sayd, was to be preferred before him. For it followeth hereupon that Iohn was nothing els but a cryer sent for his sake whereby it is euident againe that Christ is the *Messias*. Furthermore, he reckoneth vp three things in this place. For when he sayth that the man cometh after him, hee giueth vs to vnderstand that hee was before him in respecte of time, that hee might prepare away for Christ, according to the testimonie of *Malachie*: Behold I send mine angell before my face. When he sayth that he was preferred before him, this is referred vnto the glory, wherewith God did adorne his Sonne, when hee came abroad into the world to fulfill the function of a redeemer. The reason is at length added, because Christe doth farre exceede Iohn. Therefore that honor came not by chaunce which the father gaue him, but was due to his eternall Maicstie. But I haue touched this phrasē a little before.

before : namely, that hee was preferred before him, because he was the first.

31. *And I knewe him not.* Least any man shoulde suspect that this testimony was giuen eyther for friendship or fauours sake, he preuenteth the doubt, denying that he had any other knowledge of Christ, saue that which hee hadde from God. Therefore the summe is, that Iohn doth neither speake of himselfe, neither to winne mans fauour, but as hee was inspired by the spirite, and commanded of God. *I came* (sayth hee) *baptising with water*, that is, I was called and ordayned vnto this function, that I might reueale him vnto Israell. Which thing the Euangelist expoundeth and confirmeth afterward more plainly, whilst that hee bringeth in him testifying, that hee knoweth Christ by the Oracle of God. Hee doth there plainely expresse that he was sent for that cause, which is containd in the wordes, *I came to baptise*: For it is onely the calling of GOD which maketh the lawfull ministers of the Church: for what soeuer hee be that trusteth in himselfe, of what learning or eloquence soeuer he be, he deserueth no authoritie, because he hath not God for his authour. And seeing that it was requisite that Iohn should be sent of God, that he might baptise lawfully, gather hence that it is not left vnto the wil and pleasure of man to institute Sacraments, but that this right appertaineth to God alone. Like as Christ in another place, to the end he may proue the Baptisme of Iohn, hee demaundeth whether it be from heauen, or of men.

32. *Isa the spirite descending like a Dove.* It is an vnproper or figuratiue kinde of speech, for with what eyes coulde hee see the spirit? But because the Dove was a certaine and vnfallible token of the presence of the spirite, shee is called the spirit by *Metonymia*, not that shee is indeede the spirit, but that shee doth represent him so much as mans capacitie doth beare. And this translation is common in the Sacraments, for why doth Christ call bread his body, but because the name of the thing is aptly translated vnto the signe? especially where as the signe is a true and also effectuell pledge, whereby wee may bee certified that the thing it selfe which is signified is performed vnto vs. Yet mayest thou not thinke that the spirite was included vnder the Dove, who fulfilleth heauen and earth, but that he was present by his power: that Iohn might knowe that hee did not see that sight in vaine. Like as wee knowe that the bodie of Christ is not tyed to the breade, but yet wee doe enioy the participation thereof.

Nowe heere may a question bee moued why the spirite did then appeare vnder the shape of a Dove. Wee must alwayes holde the proportion of the signes with the trueth, When as the spirite was giuen to the Apostles, there appeared fire and clouen tongues, because the preaching of the gospell should be spread abroad throughout all tongues, and should haue fire force. But God meant in this place openly to represent that mildnesse of Christ, which Esayas commendeth *Smoking flaxe shall he not quench, and a shaken reede shall he not breake.* For the spirite was then first seen to descend vpon him, not that he was void thereof before, but because hee was then called vnto dignitie as it were with that solenne rite. For wee knowe that hee lay hid for the space of thirtie yeres like to a priuate person: because the time of his manifestation was not

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A& 2. 3.

May 42. 1.

yet come. And when he woulde manifest himselfe, hee began with Baptisme. For he receiued the spirite then, not so much for himselfe, as for his. And for this cause, that comming downe was visible, that we may know that there remaineth in him store of all those giftes which wee want. And this may wee easily gather out of the woordes of Iohn Baptist. For in that hee sayeth, *upon whome you see the spirite descendinge, and remaining vpon him, hee it is that baptiseth with the spirite*: it is as much as if he should say, that the spirite appeared to this ende in a visible shape, and rested vpon Christ, that he might water all his with his fulnesse. I touched before briefly, what it is to baptise with the spirite: namely, to giue baptisme his effect, least it be vaine and voyde: which thing the spirite doth by his power.

33. *Vpon whom thou shalt see.* Here ariseth an hard question. For if Iohn knew not Christ why doth he refuse to suffer him to come to his baptisme: he would not surely say this to one whome he knew not, *I ought rather to be baptised of thee.* Certaine doe answere, that he knew him so farre, that hee receiued him as an excellent Prophet, he knew not that he was the son of God. But this is a colde answere. For euery man must obey the calling of God without respecte of persons. Therefore there is no dignity of man or excellencie, which ought to hinder vs in our office. Therefore Iohn had done iniury to God, and his baptisme, if he had said thus to any other saue onely to the sonne of God. Therefore it must needs be that he knew Christ first. First we must note, that we intreate in this place of that knowledge which commeth by familiaritie and continual vse. Although therefore he knew Christ so soone as he sawe him, yet doeth not this cease to be true, that one of them did not know another, after the common custome of men: because the beginning of the knowledge came from God, yet neuertheless this question seemeth not to be thoroughly answered: for he saith that the sight of the spirit was the marke of the showing? But hee had not as yet seene the spirit when he speaketh vnto him as vnto the sonne of God. I do willingly subscribe vnto their iudgement, who thinke that this signe was added for confirmations sake, & that not so much for Iohns sake, as for all our sakes. Only, Iohn saw the spirite, but for other rather then for himselfe. *Bucer* citeth that place of *Moses* fitly: *This shall be to you a signe, that hauing gone three dayes journey, yee shall sacrifice vnto me in the mount.* Truly when they went forth they did not know that God was the guide and gouernour of their journey: but this was (as they say) a confirmation fet from the latter. So that this was added as an ouerplus vnto the former reuelation, which was shewed vnto Iohn.

Exod. 3.18

34. *Isaiah and testified,* He meaneth that he vttereth nothing that was doubtful: because God would haue those things to be well and thoroughly known vnto him, whereof he should afterward bee a witnesse vnto the worlde. And this is worthy the noting, that he did testifie, that Christ was the sonne of God, because Christ should be the giuer of the holy Ghost, because the honour and office to reconcile men vnto God, belongeth to none other but to him alone.

35. *The next day after, Iohn stood againe, and two of his disciples.*

36. *And when he saw Iesus walking, he sayde, behold the lambe of God.*

37. These two disciples heard him speake, and they followed Iesus.

38. When Iesus turned backe, and sawe them following him, he saith vnto them, *what seeke yee?* They sayde vnto him, *Rhabbi* (which if thou interprete, is expounded) *master where abidest thou?*

39. Hee sayd vnto them, *Come and see,* and they came and sawe where he abode, & they tarried with him that day: and it was almost the tenth houre.

36. Beholde the lambe of God. Heere appeareth that more plainly which I sayde before, that Iohn so soone as he perceiued that hee drewe nere vnto the ende of his course, he was wont to be earnest in this poynt, that he might deliuer vp the light vnto Christe. His constancie likewise maketh his testimonie to be of greater credit. But in this that one day after another, he standeth so diligently vpon the repetition of Christ his commendation, he declareth thereby that his course was nowe finished:

Furthermore, we see here how slender and base the beginning of the church was. Iohn truly prepared disciples for Christ: but Christ doth nowe at length begin to gather together the Church. Furthermore, he hath onely two obscure men that were of low estate: but this also serueth to the setting forth of his glory, that hee doth spread abroad his kingdome myraculously in a short time, not being holpen with mens riches, or a mightie hand. Furthermore, we must note whether he leadeth men principally: namely, that they may finde remission of sinnes in him. And like as Christ did of set purpose offer himselfe vnto the disciples, that they might come vnto him: so doth hee nowe gentlie encourage and exhort them. Neither doth he stay till they speake first, but hee asketh, *What seeke yee?* This so faire and gentle a bidding whiche was once made vnto two, doth nowe appertaine vnto all. Wherefore wee neede not to feare that Christe will withdrawe himselfe from vs, or will deny vnto vs an easie access, if so be it hee see vs desirous to come vnto him, and to make towards him: but that he will rather stretche forth his hande to helpe vs. And howe shall hee not meete those that come vnto him, who seeketh the wandring, and those that goe astray, that hee may bring them into the way?

38. *Rhabbi.* This name was common to those that were potentates and endued with any honor: but in this place the Euangelist noteth an other vse of his time: namely, that by this name they did salute doctors and interpreters of the word of God. Although therefore they doe not yet acknowledge Christ to be the onely master of the church, yet being moued with the title that Iohn giueth him, they account him in steede of a Prophet and doctor: which is the first step vnto readines to be taught. *Where abidest thou?* By this example are wee taught, that we must take such a tast of christ out of the first rudiments of the church, as may inflame vs with a desire to goe forward. Secondly that we must not be contented with a bare & vanishing light, but wee must desire to come to his house, that he may receiue vs as his guests. For there are many who do only smell the gospel a farre off, & so they suffer Christ to vanish away sodainely, and that all to escape the whatsoeuer they had learned concerning christ. And although they were not the made his continuall disciples, yet questionlesse he instructed the more fully that night, that he might haue them wholly addicted vnto him shortly after.

39. *And it was almost.* That is, it was almost night, because it was within two houres of the setting of the Sunne. For they did then diuide the day into twelue houres, which were longer in Sommer and shorter in winter. Yet out of this circumstance of time we gather, that these two disciples desired so earnestly to heare Christe, and to knowe him better, that they were nothing carefull for their nights lodging. But wee for the most part are much vnlike vnto them, who driue of without ende, from day to day: because it is neuer commodious for vs to followe Christe.

40. *Andrew the brother of Simon Peter was one of the two that heard of Iohn, and followed him.*

41. *Hee found his brother Simon first: and said vnto him, wee haue found the Messias, which by interpreting is called Christe.*

42. *Therefore he brought him vnto Iesus. Iesus beholding him sayd, Thou art Simon the sonne of Iona, thou shalt bee called Cephas: which is if thou expounde it, a stone.*

40. *Andrew.* The drift of the Euangeliste vnto the ende of the chapter is this, that wee may knowe how disciples were brought vnto Christe by litle and litle. Heere he speaketh of Peter, he will speake afterward of Phillip and Nathanael. In that that Andrew bringeth his brother by and by, is expressed the nature of faith which choketh not the light within, but doth rather spread it a-broade on euery side. Andrew hath scarce one sparkle, and yet doth hee lighten his brother therewith. Woe be vnto vs therefore, if when we be lightened we doe not indeuour to make others partakers of the same grace. Yea we may note two things in Andrew, which Esayas requireth of the children of God: namely that euery man doe take his neighbour by the hand: and then that he say: Come let vs goe vp into the mountaine of the lord, & he shal teach vs. For Andrew reacheth out his hand: but in the meane while he doth it to this end that he may be his schoolefellow in the schoole of Christ. Furthermore, wee must note God his purpose, that he would haue Peter who was about to be the far more excellent, to be brought vnto the knowledge of Christe, by the meanes and ministerie of Andrew. Let none of vs how excellent soeuer he be, refuse to bee taught of him þis our inferiour. For he shal be grieuoussly punished for his churlishnes & pride, that wil not vouchsafe to cōe vnto christ for þe cōtēpt wherewith he dispiseth mā

Esay. 42. 3

41. *We haue found the Messias.* The Euangelist turneth this word *Messias* into Greeke, that he might make that knowne vnto all the worlde, whiche was kept close amongst the Iewes. Furthermore this was the ordinary title of kings, like as they were annointed solēly. But in the meane while they were not ignorant that there was one king that should bee annointed of God, vnder whome they should hope for perfect & eternall felicitie: especially seeing that they had tryed the vnstable earthly kingdōe of Dauid. Furthermore, as god rayfed thē vp being brought down & oppressed with diuers sorrows, vnto the waiting for the *Messias*, so did he more manifestly declare vnto thē that his cōming drew neere. For the prophesie of Daniel excellēth the rest, & is more plain as touching the name of christ, for he doth not attribute the same vnto kings, as do the prophets befor him, but he maketh it proper vnto þe redeemer only. Hereby it came to passe that when as mention was made of the *Messias*, or of christ, they vnderstood none other saue the redeemer. The greater wōder it is that he was receiued of so few, who was so much desired of all men, and was in the mouth of all men.

41. *Thou art Simon &c.* Christ giueth Simon a name, not (as it falleth out commonly amongst men) according to any euent that is past, or according to that that is scene, but because he was about to make him a stone: first he saith, *Thou art Simon the sonne of Iona.* Hee setteth downe the name of his father vnperfectly, which is common enough when as names are translated into other tongues. For it shall manifestly appeare out of the last chapter, that hee was the sonne of Iohanna or Iohn. And all this is as much as if he should say, that he shall bee another maner of person then he is now. Neither doth he make mention of his father for honours sake: but he affirmeth that for all that hee came of a base stocke, and was of no estimation amongst men: yet should he this no whit hinder him from making a man of inuincible force. Therefore the Euangelist reciteth this as a prophesie, that Simon had a new surname giuen him. I meane a prophesie, not so much because Christ foresawe that Peter would be constant in the faith, but because he foretolde what he would giue him. Therefore he setteth forth with a title now, the grace wherewith he determined to indue him afterward: for this cause he saith not, that this is his surname now, but he deffereth it vntill the time to come. *Thou shalt be called Cephas,* saith he. It is meete that all the godly be Peters, or stones, that being founded in Christ, they may be made fit to build vp the temple of God: but hee alone is called so, because of singular excellency. In the meane while the Papists are to be laughed at, who put him in Christs stead, that he may bee the foundation of the Church. As if he & the rest were not founded in Christ. But they are twise ridiculous whilst they make a stone the head. For there is extant in the repetitions of Gratianus, a doltish canon vnder the name of *Anacletus*, which changing the Hebrew name with the Greeke, & making no difference between *Cephale* & *Cepha*, thinketh that Peter was made by this name the head of the Church. Furthermore, *Cepha* is rather a Caldean then an Hebrew name: but that was the vsual kind of pronounciation after the captiuitie of Babylon. Therefore there is no doubtfull thing in the wordes of Christ. For he promiseth Peter that which he would neuer haue hoped for: and therein doeth he set forth his grace vnto all ages, that his former estate can no whit hurt him, seeing that this excellent title declareth that he was made a new man.

42. *The next day Iesus would goe forth into Galilee, and he found Phillip, and hee saide vnto him, follow me.*

44. *And Phillip was of Bethsaida, the city of Andrew and Peter.*

45. *Phillip found Nathanael, and he saith vnto him, we haue found Iesus the sonne of Ioseph of Nazareth, of whom Moses writ in the law, and the prophets.*

46. *Nathanael said vnto him, Can there any good thing come out of Nazareth? Phillip saide vnto him, come and see.*

43. *Follow mee.* For asmuch as the minde of Phillip was inflamed with this one woorde, to followe Christe, wee doe thereby gather what great force there is in the woorde: but it doeth not appeare in all alike. For God doeth call many, but without fruite, as if hee did onely strike their eares with a vaine sounde. Therefore the externall preaching of the woorde, is of it selfe vnfruitfull, saue onely that it doth wound the reprobate to death, that they may be made inexcusable before God. But whenas the secret working of the spirite doth



doth quicken the same, it must needs be that all the senses must so be moued, that men may be ready to followe whither soeuer God calleth them. Therefore we must desire Christ that hee will shewe forth the same power of the Gospell in vs. But Phillip followed Christ after a particuler manner: for he is commanded to followe not onely as euery one of vs, but as a fellowe and vnseparable companion: yet notwithstanding this calling is a figure of the calling of all men.

*Hee wa. of Bethsaida.* It seemeth that the name of this citie is put in of set purpose, to the ende the goodnesse of God may appeare more manifestly in the three Apostles. Wee knowe how sharply Christe threatned and cursed that Citie else where. Wherefore in that some of that wicked and cursed nation are receiued by God into fauour: it is to be accounted, as if they had bin brought out of hell. And whereas hee vouchsafeth to aduance those vnto so great dignitie, whom he had deliuered out of that deepe dungeon, that hee maketh them Apostles, that is a most excellent benefite, and a benefite worthy to be remembered.

45. *Phillip founde Nathanael.* Howsoeuer proude men doe despise these young beginnings and childhoode of the Church, yet it is our dutie to see and espie greater glory of God in them, then if the estate of the kingdome of Christ hadde bene mightie and very gorgeous from the beginning. For wee knowe what great abundance did spring by and by from this little seed. Furthermore, wee see that there was here in Phillip the same desire to edifie, that was beefore in Andrew. We see furthermore his modestie, that he conuerteth and goeth about no other thing saue only to haue some to learne with him of the common master of all men.

*We haue found Iesus.* It appeareth hereby what a slender portion of faith was in Phillip, that he cannot speake foure words concerning Christ, but he intermingleth two grosse errors. He maketh him the sonne of Ioseph, and falsly assigneth vnto him Nazareth for his countrie: and yet notwithstanding because he couereth sincerely to profite his brother and to make Christ knowne, God doth allowe this his diligence, and it hath also prosperous successe. Wee must euery one of vs do our endeouour to keepe our selues within our bounds. Neither doth the Euangelist recite this as a thing worthie commendation in Phillip, that he doeth twice disgrace Christ: but declareth that his doctrine howsoeuer it was corrupt and intangled with error was profitable: because the end thereof was to haue Christ made knowne. He calleth Iesus the sonne of Ioseph, foolishly, hee maketh him a Nazarite, vnskillfully: but in the meane season he bringeth him vnto none other, but vnto the son of God that was borne in Bethlaem: neither doth he forge any false Christ. but he will only haue such a one to be known, as was described by Moses and the Prophets. Therefore wee see that this is the principall thing in doctrine, that they may by one meanes or other come vnto Christ, that heare vs. Many when they do dispute subtilly concerning Christ, do notwithstanding so inwrappe and so darken him with their subtilties, that hee can neuer be found. In like sort the Papistes will not say that Iesus was the son of Ioseph: (for they know well what his name is): but in the meane while they deprive him of his power, So that they shewe a shadowe in steede of Christe.

Were it not better to stammer grossly with Phillip, & to retaine the true Christ then to bring in a feigned Christ by any eloquent and craftie kinde of speeche? On the other side there be at this day many poore idiots, who being ignorant of eloquence and rhetorike, doe notwithstanding teach Christ more faithfully, then all the Pope his Diuines, with their deepe speculations. Therefore this place teacheth vs that we must not hautilie refuse it, if the simple and vnlearned speake any thing of Christ vntruly: so that they direct vs vnto Christe. But least that we be drawn away with the false glosses of men from Christ, let vs alwayes haue this remedie in readines, that we fetch the sincere knowledge of him from the lawe and the Prophets.

46 *Out of Nazareth?* At the first Nathanael starteth backe, being offended with the countrie of Christ, as it was declared by Phillip. But hee is first deceiued with the speech which Phillip vttered without consideration. For he taketh that for a certaintie, whiche Phillip thought foolishly. Then there followeth a preposterous iudgment proceeding from the hatred and contempt of the place. We must marke them both diligently. This holy man had almost stopt his way before himselfe, that he could not come vnto Christ. Why so? Because he rashly beleueth that which Phillip spake falsely concerning him. Secondly because this opinion which he had before conceiued had possessed his minde, that he hoped for no good thing out of Nazareth. Therefore valesse we take good heede to our selues, we shall not be free from the same danger. And truly Satan goeth about daily to keepe vs from comming to Christ, with such lets. For he causeth many lies to be spread abroad daily, which may either cause vs to hate or els suspect the Gospel, to the end we may not be so bolde as to tast the same? He ceaseth not also to worke another feate, whereby to make vs to contemne Christ. For we see what a stumbling stone the humilitie of the crose is vnto many, which appeareth aswell in Christ the head, as in his members. But because we can scarce be so warie, but that we shall be tempted with these shifts of Satan, let this at least helpe vs forthwith. *Come and see.* Nathanael suffered his double errour to be corrected with this saying of Phillip. Therefore let vs first free our selues easie to be taught, and obedient as did he: then, let vs not refuse to enquire, where as Christ himselfe is readie to take from vs those doubtres which trouble vs. They erre greatly whiche read this sentence affirmatiuely, for how coldly should this be spoken? Secondly, we knowe that the Citie Nazareth was not then had in any reputation: and the answere of Phillip doth sufficiently declare that that was a worde of doubting and distrust.

47 *When Iesus sawe Nathanael comming vnto him, he saith of him, behold an Israelite indeed in whom is no guile.*

48 *Nathanael saith vnto him, whence knowest thou me? Iesus answered, and sayde vnto him, before Phillip called thee, when thou wast vnder the Figtree, I sawe thee.*

49 *Nathanael answered, and sayd vnto him, Rabbi, thou art the sonne of God, thou art the king of Israel.*

50 *Iesus answered and sayd vnto him, because I sayde vnto thee, I sawe thee vnder the figge tree, thou beleuest: thou shalt see greater things then these.*

51 *Then he sayd vnto him, verily, verily I say vnto you, after this you shall see heauen open, and the angels of God ascending and descending vpon the sonne of man.*

47. *Beholde an Israelite indede.* In this that Christ prayseth Nathanaell, he doth it not for his sake: but vnder his person hee setteth downe a common doctrine. for seeing that most men doe boast of the name of the faithfull, when as they are nothing lesse then faithfull: it is worth the labour to haue the true and good, distinguished from the false, by some marke. We know how greatly the Iewes did boast of their father Abraham, how boldly they boasted of the holinesse of their stocke: in the meane while ther was scarce one found amongst an hundred, that was not altogether growne out of kind, and far from the faith of the fathers: Therefore to the end that Christ may pull the vitor from the face of the hypocrites, he defineth briefly a true Israelite: and doth also take away the offence which was about to arise by and by, by reason of the wicked stubbornnes of the nation. For they that would bee accounted the children of Abraham, and the holy people of God, were about to be shortly after the deadly enemies of the Gospel. Therefore least the common impietic almost of all estates should discourage or trouble any, he warneth and telleth them betimes, that there are few true Israelites, of many that pretende the name of Israelites. Furthermore, because this is also the definition of christianitie, wee must not passe ouer this place lightly. But to the end we may briefly vnderstand Christ his meaning, we must note v̄ he setteth deceite against sinceritie. Therefore he calleth them deceitfull, who are called else where in the scripture, double hearted. Neyther is only that grosse hypocrisie touched, when they do faine themselves to be good men, who are wicked in their owne consciences, but another kind also which is more inward, whiles that men are so blinded with their vices, that they doe not onely lie vnto other men, but vnto themselues also. Therefore the integritie of the heart towarde God, and rightnesse towarde men doth make a Christian. But Christ doth chiefly note that descent wherof mention is made. Psal. 32. 2 *Alethos* signifieth in this place more then certainly. The grecks haue oftentime a simple affirmation: but because in this place wee must vnderstand the contraposition betweene the thing and the bare title, he is sayd to be truly or indeede, who is indeede such an one as hee is iudged to be.

48. *Whence knowest thou me?* Although hee woulde not flatter him, yet woulde hee be heard of him, that he might picke out a new question, wherunto whilest he answered, hee might proue himselfe to be the sonne of God. And Nathanael asketh not in vaine howe Christe knewe him. For the example of a man that is so sincere that hee is voyde of all guile is very rare: and it is onely proper to God to knowe the puritie of the heart. But it seemeth that the answer which Christ maketh is scarce fitly applyed. For hee could not therefore enter into the secret corners of the heart, because he saw Nathanael vnder the figge tree: But there is another reason: for like as it is proper to God to know men that were neuer seene, so also to see those that appeare not vnto the eyes. Therefore seeing that Nathanael did knowe that Christe sawe him not after the manner of menne, but by a meere diuine sight: hee hence might gather that hee spake not according to the manner of menne. It is therefore a prooffe taken from things that bee like: for it is no lesse proper to God to see things that bee out of sight, then to iudge of the puritie of the heart. Furthermore wee must gather a profitable doctrine out of this place, that Christe doeth tevs  
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when we thinke not of him: and so it must needs be that he bringeth vs backe againe when we are turned away.

49. *Thou art the sonne of God.* It is no maruell that hee knoweth the sonne of God by his diuine power. But in what respect doth he call him the king of Israel? For these things doe seeme not to hang together. But Nathanael hath respect vnto a farther thing: he had already heard that he was the Messias: vnto this doctrine doth he adioyne the confirmation that was giuen: and he holdeth also another principle, that the sonne of God shall not come, but onely to shew himselfe a king vnto the people of God. Therefore he doth worthily acknowledge him to be the king of Israel, which was the sonne of God. And truely our faith must not only sticke in the essence of Christe (that I may so speake) but it must marke his power and office. For it shoulde but a litle auaille to know who Christ is, vnlesse this second thing should bee added thereunto, what a one hee will be toward vs, and to what end hee was sent of his father. Heereby it cometh to passe that the Papistes haue only a shadowed Christ: because they had a care to apprehend the bare Essence: yet neglected they his kingdom which consisteth in the power of sauuing. Furthermore, in that Nathanael sayth, that he is the king of Israel, whose kingdome notwithstanding reacheth vnto the farthest partes of the worlde, it is a confession limited according to the measure of his faith: for he was not come so farre as to know that hee was appoynted the king of all the world: or rather that the children of Abraham shoulde bee gathered together out of all places, that all the whole world might be the Israel of God. We to whom the largenes of the kingdom of Christ is reuealed, must leape ouer these straites. In the meane season let vs exercise our faith by the hearing of the worde according as did Nathanael: let vs establish the same by all meanes possible, and let it not remaine buried, but let it breake forth.

50 *Iesus answered.* He doth not reprehend Nathanael as though hee had bene too credulous: but rather approving his faith with his voyce, hee promisseth vnto him and the rest greater arguments of confirmation. Moreover, this was a speciall thing, for one man, to bee seene vnder a figure, of Christe, who was absent and far from that Place: but now he bringeth a prooffe, which shuld bee common vnto all menne: and therefore hee turneth his talke as it were abruptly from one man vnto all?

51 *Ye shall see (saith hee) heauen open, &c.* In my iudgement they erre greatly who enquire curiously after the time and place, when and where Nathanael and the rest sawe heauen open. For hee doth rather note a certaine continuall thing whiche shoulde alwayes bee extant in his kingdom. I confesse that the Angelles did sometimes appeare vnto the Disciples, which doe not appeare at this day. I confesse that there was another maner of manifestation of the celestiall glory when Christ ascended into heauen, then is nowe manifest vnto vs? But if wee doe well weigh that whiche was then done, it is continually of force, for whereas the kingdom of GOD was shutte against vs before, it was truely opened in Christe. Heereof was there a visible figure shewed aswell to Stephen and the three disciples in the mount, as vnto the other disciples in the ascension of Christe. But all the signes whereby God sheweth himselfe to bee present with vs, doe appertaine vnto the opening of heauen, most of all when hee maketh

keth vs partakers of himselfe vnto life. The other member concerning the Angels followeth. They are sayd to ascend and descend, that they may be ministers of Gods liberalitie towarde vs. Therefore in this maner of phrase is set forth the mutuall communication that is betweene God and men. And wee must thanke Christ for this benefite : because without him the Angels are rather our vtter enemies then our familiars, and those that are desirous to helpe vs. They are sayd to ascend and descend vpon him : not that they minister to him alone, but because in respect of him, and his honor, they are careful for the whole body of the Church. And I do not doubt but that he alludeth vnto the ladder which was shewed vnto the Patriarche Iacob in sleepe, for that is truly performed in Christe, whiche that vision did shadowe. Finally the summe of this place is, seeing that all menne were aliens from the kingdome of GOD, the gate of heauen is sette open vnto vs now, that wee may bee Citizens with the Saintes, and companions with the Angelles : and that they who are appoynted keepers of our saluation, doe come downe from blessed rest to helpe our miseries.

Gen. 28.

## Chap. 2.

1. **A**nd the third day was there a mariage in Cana of Galilee : and the mother of Iesus was there.

2. And Iesus and his disciples were also called vnto the mariage.

3. And when the wine had failed, the mother of Iesus saith vnto him, they haue no wine.

4. Iesus saith vnto her, woman, what hast thou to doe with mee ? mine houre is not yet come.

5. His mother saith vnto the ministers, doe that which hee shall say vnto you.

6. And there were there sixe water pots of stone, set according to the purification of the Iewes, containing every one about two or three firkins.

7. Iesus saith vnto them, fill the water pots with water. And they filled them vnto the top.

8. And hee saith vnto them, draw now, and carry to the gouernour of the feast. And they bare.

9. And when the gouernour of the feast hadde tasted the water that was made wine, (and he knew not whence it was, but the ministers knewe that had drawne the water) the gouernour of the feast calleth the bridegrome.

10. And he saith vnto him, every man at the first setteth forth good wine: and when they are drunke then that which is worse : but thou hast kept the good wine till now.

11. This beginning of myracles did Iesus in Cana of Galilee, and he shewed his glory: and his disciples beleued on him.

1. There was a mariage in Cana of Galilee. Seeing that this hystorie containeth the first myracle that I E S V S did, wee must giue greate heede vnto it euen for this cause, and for this one thinges sake must wee well consider thereupon. Although (as wee shall see afterwarde) there bee other causes whiche sette forth the same vnto vs. But the manifolde commoditie shall  
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more plainly appeare in processe. The Euangelist first nameth the place, *Cana* of Galilee, not that which was situate towarde *Sarepta*, betwene *Tyre* and *Sidon*, and was called the greater in comparison of this other) which some doe place in the inheritance of the tribe of *Zabulon*: and other some doe assigne it vnto the tribe of *Aser*. For *Ierome* doeth testifie that euen in his time there floode there a little towne of that name. It is to be thought that it was neere to the Citie of *Nazareth*, seeing that the mother of *Iesus* came thither to the marriage. It shall appeare of the fourth Chapter, that it was but a dayes iourney from *Capernaum*. And also the nighnes of the Citie *Bethsaida* may bee gathered thence, in that the Euangelist sayth, that after that *Christ* had bene three dayes in these borders, there was a marriage in *Cana*. It may bee also that there was a third not farre from *Hierusalem*, and yet without *Galilee*, but because I am not certaine hereof, I leaue it. *And the mother of Iesus*. It is to be thought that it was some of *Iesus* his kinsfolke that was married. For *Iesus* is here made his mothers companion. Whereas his disciples are called also, it may be thence gathered how simply and thriftily he liued, because he liued together with them. But this may seeme an absurd thing that a man being not very rich (as may appeare by the want of wine) doth inuite foure or fise moe for *Christis* cause. But amongst the poore, bidding is more easie and free: because they are not afraid of shame (as are the rich) if they do not entertain their gesses so daintily & gorgeously as they ought. For poore men doe more retaine the old manner of mutuall communication. Yet this seemeth to bee againe a very vnciuile thing, that the bridegrome suffereth his gesses to want wine in the middest of the Supper. For it is the point of a man that is rashe and vnprouident, not to haue so much wine as is sufficient for his gesses. I answer, that there is nothing told in this place, which doth not oftentimes chaunce, especially, where wine is not dayly vsed. Secondly, the Text doth shew that the banket was almost ended when the wine sayled, when as they should haue bene alreadie well filled according to the custome. For the gouernour of the feast, saith thus: other men doe set the worser wine before those that are drunke, but thou hast kept the best till now. Moreouer, I doe not doubt but that all this was gouerned by the prouidence of God, that there might be a place for a myracle.

3. *The mother of Iesus sayth*. Heere may a doubt arise, whether shee hope for something at her sonnes hands, or aske something, seeing that he had as yet wrought no myracle. And it may be also that looking for no such thing at his handes, shee put him in minde to cheere vp the gesses that were wearie, with some such godly exhortation, as should also moderate the shame of the bridegrome which hee might take heereby. Furthermore, I thinke that these were wordes of carefull pittie. For when as the holy womanne sawe that the banket might bee troubled, because those that were bidden, thinking that they were not honorably enough entertained, might murmur against the bridegrome, shee desired some comfort. *Chrysostome* thinketh that shee went about to purchase some fauour for herselfe and her sonne, as women vse commonly to doe. But this coniecture is without reason. But why doeth *Christ* so churlishly giue her the repulse? I answer, that although neither ambition, neither any other affection of the flesh did drue her, yet did she therein offend & she did passe her bounds. In that she is carefull & sorie for the discommodity of another, and

is desirous to cure the same by some one meanes or other, this is a poynt of curtesie, and it is to be ascribed vnto vertue: but yet in the meane season she might haue darkened the glory of Christ by intruding herselfe. Although we must also note that Christe sayde thus not so much for her sake, as for others: her modestie and godlinesse was greater, then that it had need of so sharpe a reprehension. Secondly, shee did not offend willingly and wittingly. But Christe dooth only preuent the danger, least his mothers words should be otherwise taken then was meete, as though he wrought the myracle afterwarde at her appointment.

4. *What hast thou to do with me woman?* In the Greeke text it is word for word, *what to thee and mee?* But this maner of phrase doth signifie as much amongst the Latinists, as if one should say, *quid tibi mecum? what hast thou to doe with mee?* The olde interpreter deceiued many, who thought that Christ doth denie that hee and his mother had any need to care though the wine did faile. But we may easily gather out of the seconde member howe far that was from Christe his meaning. For hee both taketh vpon him this care, and he doth testifie that it belonged vnto him, when hee saith that his houre was not yet come. Therefore wee must ioyne both these things together, that Christ knew what hee had to doe: and yet that he would do nothing in this matter at his mothers request. Certainly this is a notable place. For why doth he flatly denie his mother that, which he graunted so oftē afterwards liberally to other whatsoeuer they were. Secondly, why doth he (being not contented with a plaine repulse) make no more account of her then of another woman, & doth not now vouchsafe to call her mother? By these words of christ we see y men are forbid by extolling the honor of this nāe *mother* superstitiously in Marie, to translate thoe things vnto her which are proper to God. Therefore christ speaketh vnto his mother on this wise, that hee might deliuer vnto all ages a perpetuall & cōmon doctrine, least the immoderate honour of his mother should darken his diuine glory. Furthermore, it is well known howe necessary this admonition was, by those grosse and filthy superstitions which followed afterwarde For *Marie* was made the queene of heauen, the hope, the life, and health of the worlde. Furthermore, their mad fury went thus far, that they decked her with the things which they rooke frō Christ, whom they left naked. And when we doe condemne these execrable blasphemies vttered against the sonne of God, the Papiests call vs wicked and eniuous. Yea they doe wickedly and falsly report that we, like enemies, do impugne the honor of the holy virgin. As though shee had not so much honor as is due vnto her, vnles she be made a goddesse: or this were for her honour, to thrust her into Christs place, being adorned with sacrilegious titles. Therefore they do cruell iniury to *Mary* when as (that they may disfigure her with false phrases) they do take from god that which is his. *My houre is not yet come.* His meaning is, that hee delayed hitherto not because he thought not vpon it or cared not for it. In the meane while he sheweth that he wil care for this matter, whē opportunitie shall serue. Therefore as he blameth his mother because she was too too hastic, so he putteth her in hope that he will shew som myracle. The holy virgin acknowledged both. For shee doth not trouble him any further: & when shee biddeth the ministers doe whatsoeuer he shall bid the, she sheweth y she hoped for som new thing. But this doctrine reacheth farther, so oftē as the Lord doth make vs wait & deferreth his helpe, he is not therefore sluggish, but doth rather moderate his works so, that he may doe all things in due season. They

They that wrested this place vnto the fatall appoyntment of times, are more ridiculous then that wee need to speake one word in refutation of them. That is sometimes called the houre of Christ, which was appoynted him of his father: and he will afterwarde call that his time whiche was commodious and fit for him to fulfill his fathers commaundements in: but in this place he challengeth vnto himselfe free libertie to take and choose the time wherein hee will worke the myracle.

5. *His mother saith vnto the ministers.* Here the holy virgin sheweth a token of the true obedience which shee did owe vnto her sonne, when as the matter did touch not humane offices but his diuine power. Therefore shee resteth modestly vpon his answere, and also exhorteth other men in like sort, to obey his commaundement. I confesse indeede that the virgin sayde thus according to the present circumstance, as if shee did denie that shee hadde any authoritie in the matter, but that Christe woulde doe whatsoeuer pleased him: yet if you marke her drift, this sentence reacheth further. For she doth first abandon and depriue her selfe of the power which shee might seeme vniustly to haue taken to hir self: then doth shee acknowledge that it belongeth wholly to Christ, when she commaundeth them to doe that which he shall commaund them. Therefore wee are taught generally out of this place, that if we desire any thing of Christ, we do no otherwise obtaine our petitions, vnlesse we do depend wholly vpon him, haue respect vnto him, and finally, doe that which hee commandeth vs. But hee sendeth vs not vnto his mother, but doth rather bid vs come vnto himselfe.

6. *And there were there water pots.* According to *Eudeus* his supputation wee gather that these water pots were very bigge and did holde much. For seeing that a firkin maketh siue and twentie potles euery one of them contained at least a sextarie according to the measure of this country. Therefore Christ ministred vnto them great plentie of wine: namely, more then might suffice an hundred and fiftie men to a merie banquet.

Moreover, aswell the number of the water pottes as the maner it selfe serueth to the prouing of the truth of the myracle. If it hadde beene onely two or three bottles, many might haue suspected that they had beene fetch from some other place. If the turning of the water into wine had beene done in one vessell onely, the certaintie of the myracle had not beene so plaine and euident. Therefore it is not in vaine that the Euangeliste maketh mention of the number, neither doth hee expresse in vaine, howe much they contained. Furthermore, this arose of superstition that so many, and so great vessels did stande there. They had the rite of washing out of the lawe of God: but (as the world is alwayes too much in externall things) the Jewes being not contented with the plainnesse that God appoynteth, were alwayes toying with continuall sprinklings, and (as superstition is ambitious) it is not to bee doubted but that this serued also for Pompe: like as wee see at this day in papistrie, what things soeuer are sayde to appertaine to the worshipp of God, they are applyed vnto vaine bragging and boasting. Therefore there was a double fault, first in that they did occupie themselves in a feigned and superfluous ceremonie without the commaundement of God: secondly, that ambition did raigne in that furniture vnder the pretence of religion.



Furthermore, the wickednesse of certaine knaues in time of Popery was wonderfull, who durst firste thrust in waterpots of a small quantitie, and secondly of vnequall measure. And euen at this day they are not ashamed in so great light of the Gospell to challenge such deceit as yet: this is not to deceiue with craft, but boldly to mocke the blinde. And it is euident that the world is bewitched of Sathan, which doth not perceiue such grosse mockes.

7. *Fill the water pots with water.* This commaundement might seeme to the ministers ridiculous: for there was already ouermuch water: but thus doth the Lorde vt to deale with vs, that his power may appeare to be more excellent by the vnhoped for successe: Although this circumstance was added to set fourth the myracle, for seeing that the ministers hauing poured in water doe draw out wise, there could no suspicion sticke in their stomackes.

8. *Beare vnto the gouernour of the feast.* This tendeth to the same ende that Christe woulde haue the gouernour of the feast to taste the wine before hee or any other of the guesstes did tast it. And whiereas the ministers obey him to willingly in all thinges, wee gather out of this that there was in him great reuerence and dignity. The Euangelist calleth him the gouernour of the feast, who was appointed to set the banquet and the tables in order, not that the banquet was so dainty or gorgeous, but because these honourable tearmes are translated euen vnto the marriages of poore men from the dainties and gorgeoufnesse of rich menne. But it is a wonder that Christe who was a teacher of thirifinesse, doeth giue great aboundance of wine, and that of the best. I answer, seeing that God doeth giue vnto vs daily great store of wine, it cometh to passe through our owne folly, if his benignity be a prouoker of ryot: yea rather this is a true tryall of our temperance, if we be sparing and temperate in the midst of aboundance. Like as Paule doeth boast that he was taught to doe both, to abound and to hunger.

Psal. 4. 12

11. *This beginnunge of myracles.* The meaning of these wordes is, that this was the first of Christe his myracles. For in that the Angelles tolde the sheepehardes that hee was borne in Bethlechem, that the starre appeared vnto the wise men, that the holy spirite came downe vppon him in the likenesse of a doue: although these were myracles, yet were they not properly wrought by him. But in this place the Euangelist speaketh of the myracles which hee himselfe wrought. For it is ridiculous and friuolous which some doe say, that this is the first myracle which Christe did in *Cana* of Galile: as though hee had chosen that place to shew his power in, where (as wee read) hee was neuer but twice. But this was rather the drift of the Euangelist, to note the order and course of time which Christe kept in declaring his power. For hee kept himselfe at home like a priuate manne, vntill hee was thirtie yeares olde. So soone as hee was baptised, hee beganne to come abroad to doe his function, and by euident testimonies to declare to what ende hee was sent of his father. Therefore it is no mariuell if hee deferred the first token of his diuinitie vntill that time. It was a great worshippe to marriage, that Christe did not onely vouchsafe to bee present at a marriage banquet, but did also adorne the same with the firste myracle that hee wrought. There are certaine olde *Canons* extant wherein cleargie menne are forbidden to goe to marriages.

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The cause of the forbidding was, least that by beholding the wantonnes which is there for the most part vsed, they shoulde seeme to allowe the same.

But it had bene farre better to haue brought so much grauitie thither with them, that they might haue tamed that libertie which froward and dissolute persons doe graunt to themselues in their secret corners. But let rather the example of Christe bee vnto vs a lawe, and let vs thinke that there is nothing more profitable to bee done, then that which wee reade he did *Hee shewed his glory*, Because hee shewed at that time a famous and glorious token, whereby it might euidently appeare that he was the sonne of God. For looke how many myracles hee shewed vnto the worlde, so many signes were there of his diuine power. And then was the due time to shewe his glory come, when he would bee knowne according to the commaundement of his father. From whence wee doe also gather the ende of myracles. For this saying is as much as if it had bene sayde, that Christe wrought this myracle to the ende hee might shewe forth his glory. What must wee thinke then of the myracles whiche make the glory of Christe obscure? *His disciples beleene on him*. If they were disciples, it must needs bee that they had some faith, But whereas they had hitherto followed him with an vncertaine and doubting faith, they begin then at the length to addict themselues vnto him, so that they did acknowledge him to be that *Messias* which was preached vnto them. And this was great mercifullnes in Christ, that hee accounted those his disciples in whome there was so weake a faith. And truely this doctrine reacheth generally vnto vs all. For that faith which is nowe growne vp to some perfection, had before time her infancie: yea it is in no man so perfect, but that it is necessary for all of vs to goe forward in beleeuing. So that those who did alreadie beleue, forasmuch as they doe daily goe forward toward the marke, they begin to beleue. Therefore let those that haue obtained the first frutes of faith, alwayes striue to goe forward. The fruit also of myracles is shewed in this place: namely, that they must be referred vnto the confirmation and increase of faith. He that wresteth them to any other end, corrupteth and depraueth all the whole vse thereof. Like as we see the Papistes make boast of their feigned myracles, to no other end but to ouerwhelme faith, and to turne away mens mindes from Christe vnto creatures.

12. *After this he went downe to Capernaum, and his mother, and his breshren, and his disciples: and he tarried there not many dayes.*

13. *And the Iewes Easter drew neere: therefore Iesus went vpp to Hierusalem.*

14. *And hee found in the Temple certaine that solde oxen, and sheepe, and doves: & money changers also sitting there.*

15. *And hauing made a whip of small cordes, hee cast them all out of the Temple, with the sheepe and oxen: and he poured out the money of the money changers, & overthrew the tables.*

16. *And he sayd vnto them that solde doves, haue a way these things hence: make not my fathers house an house of merchandize.*

17. *Furthermore, his disciples remembered, that it was written. The Zeale of thine house hath eaten mee vp.*

12. He went downe to Capernaum . The Euangelist passeth ouer vnto a newe hystorie. And because he purposed to gather together a few things worthe the remembring, which the other three did omitte, he setteth downe the time whē this was done, whereof he is about to speake. For the rest also do make recitall of this which we reade heere, that Christe did: but the diuersitie of time doeth shew that it was the like, and not the same fact. Therefore Christe purged the temple twise of that filthy and prophane occupying: firste about the beginning of his embassage: and secondly, when he was about to depart out of the world vnto his father. But to the end we may vnderstand the summe, wee must briefly discusse all things in order. In that there stood oxen, and sheepe, and doves, in the temple to sell, in that their fate money chaungers there, it wanted not an honest cloake. For they might boast that the occupying which was there kept, was not prophane, : but that it did rather belong vnto the holy worship of god, that euery man might haue that ready which he would offer vnto the Lord. And truly it was very commodious for godly men to haue in readines all manner oblations, and by this meanes not to be troubled with running hither and thither. Therefore it is a maruell that Christ was so displeasēd with this. But wee must note two reasons: for because the Priests did abuse this buying and selling vnto gayne, & their owne couetousnesse, such mocking of God was not to be borne with. Secondly, how soeuer men doe excuse themselves, yet so soone as they doe a little digresse from the commaundement of God, they are worthy to be reprehended, and they haue need to be corrected . And for this cause chiefly did Christ take in hand to purge the temple, like as he doth plainely affirme that the temple of God is not a place of marchandize. But there may a question be asked, why hee did not rather beginne with doctrine. For this seemeth to be a troublesome and preposterous way, to set hande to redresse faultes before such time as the remedie of doctrine was applyed. But Christe had respecte vnto another thing. For because the time was now come when hee went publicly about that function which was inioyned him of his father, he ment after a sort to take possession of the temple, and shew some signe of his diuine authority. And to the ende that all men might take better heede vnto his doctrine, it was needefull to awake their drouisie and sleepe mindes with some new and vncustomed fact. The temple was now a sanctuary of celestiall doctrine & godlinesse. Seeing that hee would restore the purity of doctrine, it was conuenient for him to proue that he was Lord of the temple.

Moreouer, hee could by no other meanes restore the sacrifices and other exercises of godlinesse vnto their spirituall ende, then by taking away the abute. Therefore that which he then did was an enterance vnto the reformation, for which he was sent of the father. To be brieft, it was meet that the Iewes should be stirred vp by this example, to wait for some strang thing at christes hands: & it was furthermore conuenient that they should be admonished of the corrupt and peruerse worshippe of GOD, least they should refuse to be reformed. And this brethren, It is vncertaine why his brethren did accompany:

accompanie him : vnlesse peraduenture they also were about to goe to Hierusalem. It is well knowne that the Hebrew tongue doth comprehend vnder this worde *brethren* all maner kinsmen.

13. *The Jewes Easter, therefore he went vp.* It is in the Greeke word for worde, *And he came.* But the Euangelist put the copulatiue coniunction in steede of the causall worde : for the meaning of the words is this, that hee came to this ende that he might keepe the passeouer at Ierusalem. And this his purpose hadde a double ende. For seeing that the sonne of God was subiecte to the law for our sakes, he would shew a figure of perfecte obedience and subiection in his owne person, by keeping straightly all the commaundements of the law. Secondly, because he might doe more good in a multitude, he vsed almost alway this oportunitie. Therefore so oft as it is saide afterwarde that Christ came to Ierusalem vpon the feast dayes, let the Readers note that he did it to this ende, first that he might together with the rest obserue those exercises of Godlynes, which were instituted of God : secondly, that he might publish his doctrine in a greater assembly of people.

16. *Make not my fathers house:* The other Euangelists do write that he spake more seuerely and sharply in the second casting out: namely, that they made his fathers house a denne of theeues. And it was necessary for him thus to doe, seeing his former reprehension was fruitlesse. Now he warneth them plainly that they doe not prophane the temple of God, by turning it vnto strange vses. The temple was called the house of God, because that God would bee called vpon there, peculiarly. because he would shew his power there : and finally, because he hadde appointed it for spirituall and holy rites. And Christe doeth affirme that he is the sonne of God, that he may challenge to himselfe the title and authoritie to purge the temple. Furthermore, because Christe doeth in this place render a reason of his fact, if we will gather any fruite out of the same, it is meet that we stand chiefly vpon this sentence.

Therefore why doth he cast out the buyers & sellers out of the temple? To the end he may restore God his worship, which was corrupted through mens faulte & folly, vnto the integritie thereof, and that hee may by this meanes restore againe the holines of the temple. We know that that temple was built to the end it might be a shadow of those things. the liuely shape wherof is extant in Christ. Therefore to the ende it might remaine holy to God, it was to be applyed only vnto spirituall vses. For this cause he sayth it was not lawfull to turne it into a market place. For he setteth a *maxime* from Gods institution : which we must alwayes holde and keepe. Therefore with what shiftes soeuer Sathan doeth delude vs, whatsoeuer doeth digresse but a little from the commaundement of GOD, lette vs knowe that it is wicked. This was a faire colour to deceiue withall that the worshippe of GOD was holpen and furthered, when as the faithfull hadde such things ready at hande as they would offer : but because God hadde ordained his temple to other vses, Christe doth not passe for these things which might haue bene objected contrary to the order which God hath set downe. Our Churches at this day are not like to that temple. But that which is said of the olde temple agree well and properly to the congregation or church: for it is the celestiaall sanctuary of God vpon earth. Wherefore we  
must

must alwayes haue the maiestie of God before our eyes, which is resident in the Church, that it bee not defiled with any pollutions: And the sanctitie thereof shall then remaine, if there shall bee nothing committed in the same which is contrary to the word of God.

17. *His disciples remembred.* Heere some men doe trouble themselues in vaine, demanding howe his Disciples remembred the scripture, whereof they were as yet ignorant. Neither must wee thinke that this place of scripture came into their mindes then: but afterward when they were taught of God, & did consider with themselues what this fact of Christe meant, they founde this place of scripture through the direction of the holy Ghost. And truly the cause of the works of God doth not by and by appeare vnto vs, but hee doeth afterward reueale vnto vs his purpose in tract of time. And this is a most fitte bridle to bridle our boldnes withall, least wee murmur against God, if at any time those things which he doth, be not approued in our iudgement. Wee are also taught, that when God doth keepe vs as it were doubting, wee must patiently waite for the time of more perfect knowledge, and restraints that too too great hastinesse which is naturall vnto vs. For God doth deferre the full manifestation of his workes to this ende, that hee may keepe vs within the boundes of modestie. The meaning therefore of these words is this, that the Disciples did at length vnderstand, that Christe was enforced with that zeale of the house of God wherewith hee was inflamed, to take away those profanations. Without doubt Dauid meaneth by the temple of God, by *Synecdoche*, all the whole worship of God. For the whole verse is thus, The zeale of thine house hath euen eaten me vp, and the rebukes of them that rebuked thee fell on me. Where the second member agreeth with the first, yea it is nothing els saue a plaine repetition. The summe of them both is, that Dauid was so carefull to reuenge the glory of God, that hee did willingly offer his head vnto all rebukes which the reprobate did cast out against God: that hee was enflamed with so great zeale that this one affection did swallow vp all other. Hee doth testifie that he himselfe was endued with this feeling: but it is not to bee doubted, but that he did prefigure in his person those things which did properly agree vnto the *Messias*. Therefore the Euangelist sayeth, that this was one marke whereby Iesus was knowne of his Disciples to bee the reuenger and restorer of the kingdome of God. And note that they followed the scriptures that they might thinke of Christ as became them.

Surely no man shall euer know what manner person Christ was or to what ende all things which hee did or suffered, doe serue, vnlesse hee hee taught and guided by the scripture. Wherefore as euery one of vs shall desire to profit in the knowledge of Christe, hee shall haue neede to meditate diligently and continually vpon the scriptures. Dauid maketh mention of the house of God not in vaine, when hee intreateth of the glory of God. For although God be sufficient for himselfe and can be contented with himselfe alone, yet will hee haue his glory to be set forth in the Church. Wherein hee sheweth a manifest token of his loue toward vs, in that hee knitteth his glory together with our saluation with an vnsoluble knot.

Now it resteth that all men frame themselves to follow Christ: seeing that there is a generall doctrine set forth vnto the whole body in the example of the head: as Paul teacheth Rom. 15. 3. Let vs not suffer so much as in vs lyeth the holy temple of God by any means to be defiled, yet in the meane while we must beware that no man do passe the boundes of his vocation. We must all of vs be zealous as was the sonne of God. but it is not by and by lawfull for euery one of vs to take the whippe, that wee may correct vices with our hand. For wee haue not the same power, neither is the same office enioyned vs.

18 Therefore the Iewes answered, and sayd vnto him, what signe dost thou shew vs, because thou doest these things?

19 Iesus answered and sayd vnto them, destroy this temple, and in three dayes, I will raise it vp.

20 Therefore the Iewes sayd, this temple was built in sixe and fortie yeeres, and wilt thou set it vp in three dayes?

21 But he spake of the temple of his body.

22 Therefore when hee rose againe from the dead, his Disciples remembered that he had sayde this vnto them: and they beleened the Scripture, and the wordes which Iesus spake.

18 What signe dost thou shew vs? Whereas none in so greate a multitude none of the cattell sellers, none of the money changers, layde handes vppon him and driue him away violently, wee may heereby gather that they were all smitten of God, so that beeing afrayd they stode all amazed. Therefore vnlesse they had bene altogether blinded, this was myracle eident enough, in that one, against many, one vnarmed, against valiant men, an vnknown man against so great Princes, durst venture to doe so great an act. For why did they not resist him, seeing they were farre his superiours, saue only that their hands fayled, and were as it were broken? Yet haue they some cause to aske him a question. For it is not for euery man by and by to make an alteration if any thing be corrupt and displeasent in the Temple. Truly, it is free for all men to condemne corruptions: but if a priuate person set hande to take away the same, hee shall bee accused of rashnesse. Because they had taken it vpp for a custome to sell in the Temple, and Christe did take in hande a new and vnaccustomed thing: they doe by good right require that hee proueth that hee was sent of God. For they take vnto them that *maxime* and grounde, that it is not lawfull to chaunge any thing in a publike administration, without a certaine calling, and commandement from God. But in the other they erred, in that they would not allow the calling of Christ, vnlesse hee shewed a myracle. For neyther was that a thing which the Prophetes and other the seruantes of GOD hadde alwayes vsed, to shewe signes or worke wonders, neyther did God bind himselfe vnto this necessitie. Therefore they doe wickedly appoint God a law in asking a signe. Whereas the Euangelist sayth that the Iewes did aske the question, without doubt hee meanceth by them the multitude that stode there, and as it were the whole body of the Church, as if

hee shoulde say, that it was not one or two that sayde thus, but the people.

19. *Destroy this Temple.* It is an Allegoricall kinde of speecche, and Christe spake thus darkly of set purpose, because hee thought they were not worthe of a plaine answer. Like as hee doth testifie in another place, that hee speaketh in parables vnto those which cannot vnderstande the secretes of the kingdome of heauen. And first hee denyeth vnto them the signe whiche they required, eyther because it would haue bene fruitlesse, or else because he knewe that it was no fitte time. Hee did also sometimes graunt something vnto their importunate prayers. Therefore it must needs bee that there was now some great let whiche made him refuse to doe this. Yet in the meane season hee giueth them to vnderstande, that his power shoulde bee approoued and established by no common myracle, least they shoulde thereby excuse themselues. For there could no greater testimonie of CHRIST his diuine power be desired, then his resurrection from the death. But hee dooth insinuate the same figuratiuely: because hee dooth not vouchsafe to make them a flatte promise.

To bee briefe, hee handeleth the vnbeleuing as they deserue, and dooth also acquit himselfe of all contempt. It was not yet euident that they were obstinate: but Christ knewe well enough howe they were affected. But here may this question bee asked, seeing that hee did so many and diuers myracles, why hee toucheth one onely in this place. I answer, that hee concealed all the other myracles, because his resurrection alone was sufficient to stoppe their mouthes withall. Secondly, because hee would not set the power of GOD before them to bee mocked and laughed at of them. For euen for this cause did hee speake Allegorically of the glorye of his resurrection. Thirdly, I say that hee vttered that whiche was fit for his matter. For by these wordes dooth hee shewe that hee hadde all authoritie and power ouer the Temple, seeing that he is able to doe so much in the building of the true Temple of GOD. And although hee applyeth this woorde *Temple* vnto the circumstance of the matter, yet is the bodie of CHRIST called a Temple fitly and conueniently. E-  
uery one of our bodies is called a Tabernacle, because the doth dwell therein: but the body of Christe was the house of his diuinitie. For wee knowe that the Sonne of GOD did so put vppon him our nature, that the eternall maiestie of GOD did dwell in the fleshe whiche hee tooke, as in a Sanctuarie.

And whereas *Nesforius* did abuse this place that hee might prooue that one and the same Christ was not both God and man, it may easily be refuted: for he gathered it thus, the sonne of God dwelt in the flesh as in a Temple: therefore they were two diuers natures, so that one and the same coulde in no case bee both God and man. But this Argument may bee applyed vnto men, for it shall follow that he is not one man, whose soule dwelleth in the body as in a Tabernacle. Therefore this phrase is foolishly wrested to take away the vnitie of person in Christ.

Furthermore, we must note that our bodies also are called the temples of God, but in another respect. namely, because hee dwelleth in vs by the power and grace of his spirite: but in Christe dwelleth the fulnesse of the diuinitie corporally: so that hee is in deede God reuealed in the flesh. *I will raise it vp.* Here Christe doeth challenge to himselfe the glory of his resurrection, when as notwithstanding the scripture dooth testifie euery where that it was the worke of God the father. But these two things doe hang well together. For the scripture to the ende it may sette foorth vnto vs the power of God, doth flatly ascribe this vnto the father, that hee rayled vp his sonne from death: and heere Christe declareth his diuinitie peculiarly. And Paule Rom. 8. 11. reconcileth them both, for he calleth the spirit whom he maketh the authour of Christe his resurrection, so, sometimes the spirit of Christ, sometimes the spirite of the father confusedly.

20 *In firtie sixe yeere?* The computation of Daniell agreeth with this place. For hee reckoneth seuen weekes, which make fortie nine yeeres but before the last was ended, the temple was finished. Whereas in the hystorie of Eldras there is mention made of a farre more short time, although it haue some shewe of contrarietie, yet is it not contrary to the woordes of the Prophet. For so soone as the sanctuary was erected, they began to offer Sacrifices before such time as the temple was builded. Afterwarde, the worke was foreflowed a long time through the sluggishnesse of the people: as it doth manifestly appeare out of the complaintes of *Aggeus*. For he sharply reproveth the Iewes for that they were too earnestly giuen to builde their owne houses, and did let the temple of the Lorde lie vnfinished. But to what ende doe they make mention of that temple, whiche Herod destroyed fortie yeeres before, or there about. For although the temple which they then had, was most gorgeously and with great cost builde, yet did Herod finishe it in eight yeres contrarie to all mens expectation, as *Iosephus* reporteth in his fifteenth booke of *Antiq.* and the last chapter. It seemeth to me that they made account of the new builded temple, as though that olde one had alwayes continued in the estate wherein it was, to the end it might be had in greater estimation, so that they spake according to the commo custome, that the temple was scarce builded by the fathers with much a doe in fortie sixe yeeres.

Furthermore, this answere sheweth sufficiently with what minde they asked a signe. For if they had beene ready reuerently to haue obeyed a Prophet sent of God, they would not so hautilly haue reiected, that which hee spake of the approbation of his office. They will haue some testimonie of his diuine power: in the meane time they admit nothing which is contrary to humane reason. So at this day the Papistes require myracles, not that they will giue place to the power of God: (For they are fully determind to preferre menne before God, and not to turne a side a nayles breadth from that which they haue by vse and custome) but least they seeme to rebell against God without reason, they paynt their frowardnesse with this colour. The mindes of the infidels doe so rage within themselues with such blinde force that they desire to see the hande of G O D shewed them, and yet will they not haue it to bee the hande of God.



12. Therefore when he was risen from death he remembred. This remembrance was like to the former, whereof the Euangelist made mention of late. The disciples did not vnderstande Christe when hee spake the wordes : but the doctrine brought forth fruite afterwarde in due time, which seemed to haue bene voyde and vaine. Although therefore there be many of the sayings and workes of Christ darke for a time, yet must we not therefore despayre, nor despise that which wee doe not by and by vnderstande. Wee must marke the text, that they beleued the Scripture and the wordes of Christ. For the Euangeliste meaueth, that by conferring the scripture with the wordes of Christ they were holpen that they might profite in faith.

23. And when he was at Ierusalem in the Easter upon the feast day, many beleued upon his name seeing the myracles which he did.

24. But Iesus durst not commit himselfe vnto them, because he knew them all.

25. Neither had he neede that any should testifye of man: for hee knewe what was in man.

23. Many beleued. Hee adioyneth this narration to the other going before, very fitly. Christ shewed no such signe as the Iewes desired. Now seeing that he did them no more good with many myracles, saue only that they conceiued a cold and shadowish faith, this euēt proueth sufficiently that they were vnworthy to haue him to yeeld to their request. Heere did appeare some fruite of the myracles, because many beleued vpon Christe, and did so beleue on his name, that they did professie that they would followe his doctrine: (For *(name)* is put in this place in steed of *(authoritie)*.) This simple kinde of faith, which was as yet weake and feeble, might at length growe vp to be a true faith: this might be a profitable preparation to set forth the name of Christe among other. Yet is that true which wee sayd, that they were farre from the true desire, to profite in the workes of God as it was meete. But yet this was no feigning of faith, whereby they would vaunt themselues amongest men: for they were perswaded that Christe was some great Prophet: peradventure also, they did giue vnto him the honour of the *Messias*, who was at that time greatly looked for euery where. But because they did not throughly vnderstand what was the proper office of *ymassias* their faith was feynerous which did slicke in the world and earthly things.

Secondly, it was colde, and a perswasion voyde of the earnest affection of the heart. For hypocrites doe giue their consent to the Gospell, not that they may obey Christ, neither that they may followe God when he calleth, but because they dare not altogether reiect the truth being knowne, and especially whereas there is no cause of resistance. For like as they doe not make warre against God of their owne accord, nor yet freely so, so soone as they doe once perceiue that his doctrine is contrary to their wicked lustes, they are by and by netled, or at least they leape backe from the faith which they hadde conceiued. Therefore I doe not thinke that they feigned a faith which was none, who (as the Euangelist saith) beleued, but that they were enforced by some meanes to giue their names to Christ. Notwithstanding it appeareth thereby that this was no true faith, because Christ excludeth them out of the number of his, to whose

judgement we must stande. Moreouer, this faith did onely depend vpon myracles, it had as yet taken no roote in the Gospell: for so it couldne neither be stedfast nor stable. The children of God indeed are holpen with myracles that they may come to faith: but that is not yet truly to beleue, when they doe maruell at the power of God, so that they beeleeue simply that the doctrine is true, but they doe not submit themselues throughly vnto the same. Therefore whereas mention is made generally of faith, let vs knowe that there is a certaine faith, which is onely apprehended with the minde, and doth afterward easily vanishe away, because it is not fastened in the heart. And that is the same which Iames calleth a dead faith: but true faith doth alwayes rest vpon the spirite of regeneration. Note that the workes of God are not a like fruitfull in all men: for they doe bring some vnto God: they strike other some onely with a blind motion, so that they do marke the power of God, but yet they cease not to wander in their cogitations.

24. *But Iesus did not commit.* Whereas certaine doe expound it, that Christe did take heede of them, because he knewe that they were not honest and faithfull, they seeme not to mee to expresse the Euangeliste his meaning sufficiently. And that also whiche Augustine bringeth, concerning those that are to bee instructed in the principles of religion is farre more vnconuenient. This is rather in my iudgement, the meaning of the Euangelist, that CHRIST did not account them as his true Disciples, but that they were contemned as friuolous and light persons. Wee must diligently note this place, that all they which doe professe that they are of Christe are not accounted to bee such in his sight. But wee must also adde the reason which followeth immediatly: because he knew all men. There is nothing more dangerous then hypocrisie, as for other causes so, because it is a vice too too common. There is almost no man that doth not like of himselfe: and whiles that wee deceiue our selues with vaine flattering, wee thinke that Gods eyes doe daffe aswell as ours. But here we are taught what great difference there is betweene his iudgement and ours. For hee seeth cleerely those things which escape vs: hee considereth those things from the hidden fountaine: that is, the innermost affection of the heart which blinde our eyes with a false glistering and brightnesse. This is that which Salomon saith, that GOD doth weigh in his ballance the hearts of menne, when as they doe flatter themselues in their wayes. Therefore lette vs remember, that those onely are the true Disciples of Christ, whom he alloweth of, because he alone is the fittest Iudge and arbitrator in this case. Nowe heere a question is asked, whether when the Euangelist sayth that Christe *knew all men*, hee meaneth those onely of whome hee spake of late, or this appertaineth vnto all mankinde. Some doe extend this vnto all mankinde, and thinke that in this place the whole world is condemned of wicked and vnfaithfull disimulation. And truly it is a true saying, that there can nothing be founde in men why Christe should vouchsafe to number them amongst his. But I see that it doth not agree with the text. Therefore I doe restraine it vnto those that were beefore mentioned. But because there might some doubt arise, howe Christe came by this knowledge, the Euangelist preuēting this questiō, answereth that christ did well know those things which we knew not to be in men, so that he might by good  
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right discern between men. Christ therefore, who knoweth the heart hadde no neede of one to tell and teach him what manner persons these were. For he knew that they were of that nature, and affection of mind, that hee might worthily account them as aliens to him. Whereas some doe aske this question, whether we may not suspect those who haue not shewed vs some token of their honestie, as did Christ, it is nothing appertinent vnto this present place. For our estate is far vnlike to his: because Christ knew the very rootes of the trees: but we doe onely knowe by the fruites which appeare, of what nature euery tree is.

Furthermore, seeing that loue (as Paul doth testifie) 1. Co. 13. 4. is not suspitious, it is not lawfull for vs to haue a sinister suspition of men who we know not, without a cause. But least that wee be alwayes deceiued by hypocrites, & least that the Church be too much layd open to their wicked deceites and subtiltie, is is proper to Christ, to furnish vs with the spirit of discretion.

### Chap. 3.

1 **A**ND there was a man of the Pharisees named Nicodemus, a ruler amongst the Iewes.

2 This man came vnto Iesus by night, and said vnto him, Rabbi, wee knowe that thou art come as a teacher from God, for no man can doe these myracles which thou doest vnlesse God be with him.

3 Iesus answered and saide vnto him, verilie, verilie I say vnto thee, vnlesse a man be borne againe, he cannot see the kingdome of God.

4 Nicodemus saith vnto him, Howe can a man, when he is olde be borne? can he enter againe into his mothers wombe, and be borne?

5 Iesus answered, verilie verilie I say vnto thee, vnlesse a man be borne of water and the spirite, he cannot enter into the kingdome of God,

6 That which is borne of flesh is flesh: and that which is borne of the spirite, is spirite.

1 *And there was a man.* The Euangelist setteth forth vnto vs in the person of Nicodemus how fraile and brittle the faith of those menne was, who being mouued with myracles did of a sodaine beleue Christe. For this man, seeing that he was by order a Pharisee, and was a ruler in his nation, shoulde haue far exceeded others: for in the common sorte there raigneth lightnesse, for the most parte. And who woulde not haue thought that this manne who excelled in learning and practise hadde beene a graue and heartie man? But it appeareth by the answere of CHRIST, that hee came altogether vnprepared to learne the first principles of godlinesse. If a gouernour bee more ignorant then a childe, what must wee thinke of the raffe raffe and common sorte? And although this bee the intent and purpose of the Euangeliste, to sette beefore vs as it were in a glasse, howe fewe in Ierusalem were rightly disposed to receiue the Gospell, yet is this historie very profitable for vs, for other causes:

and especially because wee are taught in it concerning the corrupt nature of man, which is the right entrance into the schoole of Christe, with what beginnings wee must bee framed to profite and goe forwarde in the celesticall doctrine. For this is the summe of the sermon which Christe made: namely, that wee must become newe men, if sobeit wee will bee Christes true disciples. But before wee goe any further, wee must note out of the circumstance which the Euangelist reckoneth vpon in this place, what lettes did hinder Nicodemus from submitting himselfe wholly vnto Christ. *Of the Pharises.* This was a title of honour for Nicodemus amongst his owne company: but the Euangelist doeth not giue him this title for honours sake: for he rather noteth that it was a let and hinderance, which kept him from coming to Christe freely and willingly. Whereby wee are taught that those who are excellent in the world, are for the most part intangled in most wicked snares, yea wee see many so fast tyed, that during their whole life they doe once a litle desire to come vnto heauen. Wee haue else where taught for what cause they are called Pharisees: for they did boaste and bragge that they were the sole interpreters of the lawes, as if they did vnderstand the marrow, as it were, and hidden meaning of the scriptures, and for this cause they called themselues *Pharisees*. Although a more austere kinde of life did purchase vnto the *Essenes* a fame & report of holines. yet because they did dissent from the common life and custome of men, as did the *Eremites*, therefore the sect of the Pharisees was had in greater estimation. Furthermore, the Euangelist doth not only say that Nicodemus was by order a Pharisee, but one of the chiefe of his nation.

2. *Hee came vnto Iesus by night.* In this that hee came by night, we doe thereby gather that hee was too fearefull. For his eyes were as yet blinded with his owne gorgeoufnesse. Peraduenture shame did also hinder him. For ambitious men doe thinke, that their fame is quite gone, if they doe once descende from their seat of mastership to the order of learners. Neither is it to be doubted but that he was puffed vpp with a foolish opinion of knowledge. Finally, seeing that hee made great account of himselfe hee would not loose one inche of his height. And yet hee bringeth foorth some seede of godnesse in this, that hearing that a great Prophet of God had appeared, he doth not contemne nor neglecte the doctrine which came from heauen, but is somewhat desirous to heare the same, which desire came onely from the feare and reuerence of G O D. Friuolous curiositie doth moue many, to enquire after newe things greedily, but questionlesse religion and the feeling of conscience did enforce Nicodemus to desire to knowe the doctrine of Christe more familiarly. And although it layde hid long time, as though it hadde beene dead, yet so soone as Christ was dead, it brought foorth such fruit as no man would euer haue hoped for.

*Rabbi, we know.* These wordes import as much as if hee shoulde haue sayde, master we know that thou art come as a master or teacher. But for as much as learned men were then commonly called masters, Nicodemus saluing Christe in the former place according to the common custome, doth call him by the common name: and afterward he affirmeth that he was set of God to be a teacher. And vpon this principle depēdeth al the authority of teachers in þ church. For see  
ing

ing that we must be wise onely out of the worde of God, we must heare none o-  
ther saue those in whose mouth God speaketh. Wee must also note, that al-  
though religion was very much corrupted and almost quite abolished amongst  
the Jewes, yet did this *maxime* still remaine. That hee was no lawfull teacher,  
that came not from G O D. But because none doe more proudly and carelesly  
bragge of the title of God then false Prophets, wee haue heere neede of discre-  
tion, whereby the spirites may be tryed, Therefore Nicodemus addeth, that  
it doth manifestly appeare, that Christe is sent of God, because God doth more  
mightily bewray his power in him, then that it can bee denied that God is pre-  
sent with him. And hee taketh it for a thing which all men doe confesse, that  
God is wont to worke by his ministers alone, that by this meanes, he may seale  
and confirme the function whereunto he hath called them. And that not in  
vaine, seeing that the Lord would alwayes haue myracles to be seales of his do-  
ctrine?

Moreouer, hee doth well in this, that hee maketh God the onely authour  
of myracles, when hee sayth that none can doe these signes vnlesse G O D bee  
with him. For it is asmuch as if hee should affirme, that they are not done by  
manne, but that the power of God ra\_i\_neth, and dooth manifestly appeare in  
them. To bee briefe, seeing that there is adouble fruite of myracles, the one  
that they doe make a preparation vnto faith: secondly, that they do better con-  
firme the same, being conceiued out of the woorde of God: Nicodemus had  
profited well in the former part, because he learned by the myracles that Christ  
is a true Prophet of God. Yet this seemed to be scarce firme enough: for seeing  
that the Prophetes doe no otherwise once delude the vnskillfull with their de-  
ceits, then if by true myracles they did prooue themselues to bee the ministers  
of God, what difference shall there bee betweene truth and lying, if faith doe  
depend vpon myacles. Yea Moses doth flatly affirme that wee are tryed by  
this meanes, whether wee loue God or no. Wee doe also well knowe the ad-  
monition of Peter and Paule that the faithfull doe beware of lying signes, wher  
with Antichriste shall blind the eyes of many. I answere, that this cometh to  
passe through the iust permission of God, that they may be deceived by the sub-  
tiltie of Sathan who are worthie: but I say that this is no hinderance vnto the  
godly, but that the power of God may appeare vnto the elect in myracles, which  
may be vnto them an approbation of true and sound doctrine. So Paule doth  
reioyce that his Apostleship was confirmed by signes and myracles. Therefore  
howsoeuer Satan do boast himselfe in darkenesse as Gods Ape, yet so soone as  
mens eyes are opened, and the light of spirituall doctrine doth shine, myracles  
doe sufficiently testifie that God is present in such sort as Nicodemus speaketh  
of in this place.

Deu. 13. 3.  
Mat. 24. 24  
2. The. 2.

9.

3 Verily, verily, I say vnto thee In this that Christ repeateth this worde *verily*  
*twice*, it serueth to procure attention. For being about to speake of a thing of all  
other the most weightie, hee had le neede to make Nicodemus more attentive,  
who would otherwise haue set light by all this whole speech. This therefore is  
the end of the double affirmation. But although these words seme to bee to be  
fetch & to cōe out of seaso, yet did christ begin most fitly at the same. For as seede  
is sown in wast in an vntilled ground, so the doctrine of the Gospel is so-

wen in vaine, vnlesse the hearer be first tilled, and rightly framed vnto obedience and docilitie. Christ saw the minde of Nicodemus full of thornes, and choked with many euill weedes, so that there was scarce any place left for spirituall doctrine. Therefore this exhortation was in steede of plowing to purge the same, least any thing should make the doctrine vnfruitfull. Wherefore let vs remember that this was once so spoken to one, that the sonne of God speaketh vnto vs all dayly with the same voyce. For which of vs will say that he is voyde of wicked affections, so that hee hath no neede of any such purgation? Therefore if wee will goe forward well and profitably in the schoole of Christ, let vs learne to begin at this: *Vnlesse a man be borne againe.* As if hee should say, so long as thou hast not that which is the chiefest in the kingdome of God, I doe not much palse for this that thou doest acknowledge mee to be a teacher: for this is the first entrance into the kingdome of God, that thou become a new man. And because this is a notable sentence, it is meete that wee thoroughly examine euery part thereof. *To see the kingdome of God,* Doeth import as much as to enter into the kingdome of God. as it shall appeare anon out of the text. But they are deceiued that take the kingdome of God for heauen: seeing that it doth rather signifie the spirituall life, which is begun in this world through faith and doeth grow vp dayly according as faith doth increase. So that the meaning heere of is, that no man can truly be gathered into the Church of God, that hee may be reckoned amongst the children of God, but he must first be renewed, Therefore it is by this briefly declared after what sort Christianitie doth begin. In these words wee are taught, that wee are borne as aliants, and men banished from the kingdome of God, and that we doe continually dissent from the same, vntill such time as the second begetting doe change vs. For the sentence is generall, which comprehendeth all mankind. If Christ hadde sayd thus vnto one, or a few, that they cannot come into heauen, vnlesse they be first borne againe, wee might coniecture that he speaketh onely of certaine persons: but hee speaketh of all men without exception. For it is an indefinite sentence which is of as much force as the vniuersall sentence, who soeuer shall not be borne againe, &c. Furthermore, by this worde *borne againe*, hee doeth not meane the amending of one part, but the renewing of the whole nature. Whereupon it followeth that there is nothing in vs, but that which is corrupt. For if it be necessary that the whole and euery part be renewed, it must needs followe that the corruption is spread abroade euery where: Concerning which matter wee will speake shortly after.

*Erasmus* following *Cyrillus* his iudgement did euill translate the aduerbe (*anōthen*) from *aboue*. I confesse that the signification thereof is doubtfull amongst the Grecians but wee know that Christ did talke with Nicodemus in Hebrew. Furthermore, there had beene no place there for the doubtfull saying where-with Nicodemus being deceiued, doth childishly doubt of the second natiuitie of the flesh. Therefore he conceiued no other thing out of the words of Christe, but this that a man must be borne againe, beefore hee can enter into the kingdome of God.

4. *How canne a manne bee borne.* Although the manner of speache which Christe vsed was not expressed in the lawe and the Prophetes, notwithstanding

ding, forasmuch as there is mentition made euery where in the scripture of re-  
nouation, and it is one of the first principles of faith, it is manifest what cuill suc-  
cesse the Scribes had as then, in the reading of the Scripture. It was not onely  
one mans fault to bee ignorant of this, what the grace of regeneration ment:  
but forasmuch as they were all almost occupied in friuolous shiftes and fallac-  
cies, that which was the chiefest in the doctrine of godlynesse was neglected.  
The like example haue wee in papistrie at this day. For seeing that they do wea-  
rie themselves all their whole life in hiddē speculations, they do no more know  
what belongeth properly vnto the worshipp of God the hope of our saluation,  
vnto the exercises of godlynesse, then coblers and neatherds, doe know the  
course of the starres: yea whilest that they delight themselves in strange myste-  
ries, they do openly contemne the naturall doctrine of the scripture, as vncerte  
for the degree of a master and teacher. It is therefore no maruell that Nicodem-  
us dooth heere as it were stumble at a strawe. For this is the iust vengeance of  
God, that those who seeme to themselves to be most excellent and graund Do-  
ctors, with whome the simplicitie of the common doctrine is base and vile, are  
astonied in small poynts.

5 *Vntesse a man be borne of water.* This place hath bene diuersly expound-  
ed. For some haue thought that the two partes of regeneration are distinctly  
expressed, and that by this worde *water* is signified the denying of the old man:  
and by the spirite they vndertooode the new life. Other some doe thinke that it  
comprehendeth an hidden matching of contraries, as if Christe did sette water  
and the spirit (namely, the pure and moyll elements) against the grosse nature  
of man. So that they expound this saying Allegorically, as though Christ did cō-  
maund vs to put off the heauie and weightie masse of flesh, and to bee made like  
to water and the ayre, that we may couet vpward, or at least be not so much de-  
pressed toward the earth. But both these opinions seeme to me to bee contrarie  
to Christe his meaning. *Chrysostome* (vnto whom the greater parte subscribeth)  
referreth the worde *water* vnto Baptisme, so that the sense should bee, that we  
enter into the kingdome of God through baptisme, because the spirit of God  
doth regenerate vs there. And here came in that opinion that baptisme was ne-  
cessary to the hope of eternall life. But admitte Christ doth speake in this place  
of Baptisme, yet the wordes are not so to be vrged, that he includeth saluation  
in the outwarde signe: but hee rather ioyneth water with the spirite, because  
hee dooth testifie and seale vnto vs by that visible signe, the newnesse of life,  
which God alone doth worke in vs by his spirite. It is true indeede that we are  
driuen from saluation by neglecting of baptisme, and I doe confesse that in  
this sense it is necessary: but the hope of saluation is falsly included vnder the  
signe. And as concerning this place, I can by no meanes be perswaded to thinke  
that Christe speaketh of baptisme, for that had bene out of due time. For wee  
must alwayes marke what was the intent and purpose of Christ, which we haue  
before declared: namely, that he intended to exhort Nicodemus vnto new-  
nesse of life because hee was not fit to receiue the Gospell, vntill he began to be  
another man. Therefore it is one and a simple sentence, that we must bee borne  
again, that wee may be the children of God, and that the holy spirit is the au-  
thour of this secōd begetting. For whereas Nicodemus did dreā of Pythagoras  
his

his regeneration, Christ, to the end he might take from him this error, added this in steede of an interpretation, that it commeth not to passe naturally that men are borne againe, neither yet that it is needfull that they putte on another body: but that they are borne when as they are renewed in minde and heart, through the grace of the spirite. Therefore hee putteth the spirite and water both for one thing: neither ought this to seeme harde or racked. For it is an vsuall maner of speaking in the scripture, when as mention is made of the spirite, to adde this woorde *water* or *fire*, to expresse the force thereof. Now we haue sometimes hadde this, that it is Christe that baptiseth with the holy spirite and fire: where by fire is meant nothing else but the spirite, and dooth onely shewe howe the same doth worke in vs. And whereas hee dooth heere putte *water* first, it skilleth not much, yea this speeche runneth better then the other: namely, because the plaine and manifest meaning doth followe the Mataphore. As if Christe did say, that no man is the child of God vntill hee bee renewed by water: and that this water is the spirite that purgeth vs, and which beeing powered into vs, by his power, inspireth the power and force of the heauenly life, seeing that wee are by nature altogether drie and wythered. And to the ende Christe may vpbraide vnto Nicodemus his ignorance, hee doth induce a kinde of speeche vsed in the scripture. For Nicodemus ought to haue acknowledged at length, that that which Christ sayd, was taken out of the common doctrine of the Prophets. Therefore water is nothing else but the inward purgation and quickening of the holy spirit.

Moreouer, the coniunction is copulatiue commonly taken expositiue: namely, when as the former member is expounded by the latter. And moreouer the text agreeth with mee. For when as Christe dooth by and by adde a reason, why wee must bee borne againe, making no mention of water, hee teacheth that the newnes of life whiche hee requireth consisteth onely in the spirit, whereupon it followeth that the water is not to be separated from the spirit.

6. *That which is borne of flesh.* Hee proueth by contraries that the kingdō of God is shut against vs all vnlesse there be an enterance set open vnto vs by regeneration: For he taketh this for a thing whiche all men confesse to bee true, that wee cannot enter into the kingdome of God vnlesse we be spirituall. But out of the wombe wee bring nothing but the carnall nature. Therefore it followeth that we are all banished from the kingdome of God, and that being deprived of the heauenly life, we remaine vnder the bondage of death. Furthermore, seeing that Christ reasoneth in this place that men must be borne againe, because they are flesh onely: without doubt he comprehendeth vnder flesh the whole man. Therefore *flesh* doth signifie in this place, not the body onely, but the soule also, and so consequently all the partes thereof. For the peling popishe diuines doe most foolishly restraine it vnto the part which they call sensuall, because by this meanes Christ his argument should be vnfit, that we haue need to be borne againe, because some part of vs is corrupt. But and if the flesh be set against the spirit, as that which is corrupt against that which is sound, that which is false against & which is true, that which is polluted against that which is holy, that which is defiled, against that whiche is sincere, wee may thence easily gather



ther, that in this one worde the whole nature of man is condemned. Therefore Christ doth pronounce that our minde and reason are corrupt, because they are carnall: that all the affections of our heart also are wicked and reprobate, because they also are carnall. But here may a question bee objected: Seeing that the soule is not begotten of the issue of manne, wee are not borne of flesh in our principall parte. Heereby it came to passe that many did thinke, that wee do not onely take our beginning according to our body, of our parents, but that the soules also are spread, *extraduce*: (that is, that the father begetteth the soule of the sonne as well as the body.) For it seemed an absurde thing, that originall sinne which hath his proper place in the soule, shoulde bee spreade abroad from one man into all his posteritie, vnlesse all soules had flowed from his soule, as from a fountaine. And truly the wordes of Christ seeme to import thus much at the first sight, that we are therefore flesh, because wee are borne of flesh. I answer, that as touching the wordes of Christe, this is the onely meaning thereof, that wee are all carnall as we are borne: and that forasmuch as wee are come abroad into this worlde mortall menne, our nature sauoureth of nothing else but flesh. For hee doth here make a plaine distinction betweene nature, and the supernaturall gift. For whereas all mankinde was corrupt in the person of Adam alone, it commeth not so much by begetting as by the ordinance of God: who, like as he had decked vs all in one man, so hee spoyled vs of his giftes. Therefore euery one of vs doeth not so much drawe vice and corruption from our parents, as wee are all corrupted together in Adam alone, because so soone as hee was fallen away, God did by and by take away that whiche he had giuen mans nature. And also there ariseth another question. For it is certaine that there remaine some giftes of GOD in this degenerate and corrupt nature. wherevpon it followeth that wee are not altogether wicked. Wee may easily answer, that the giftes whiche the Lorde hath left vs, after the fall, if they be considered by themselves, they are worthie of prayse: but seeing that infection of euill dooth infect all partes, there shall no sincere thing bee founde in vs, which is voyde of all corruption. Whereas wee haue some knowledge of God from our birth, whereas there is some difference of good and euill engrauen in our conscience, whereas wee excell in wit for prouiding for this life: and finally, whereas wee doe so many wayes excell bruite beastes, that is of it selfe an excellent thing as it commeth from God: but all these thinges are polluted in vs, euen as wine, whiche beeing infected and marred with the mustinesse of the cask, doth loose the grace of his good tast, yea, it is in tast both bitter and hurtfull.

For the knowledge of God, which doth nowe remaine in man is nothing else but an horrible fountaine of Idolatrie, and all superstition: his iudgement in choyce and difference of things is partly blinde, and partly preposterous, partly lame and confused: what industrie so euer we haue, it vanissheth away into vanity and toyes: and the will it selfe being altogether wanton, is carried headlong wholly vnto euill. Therefore there remaineth no droppe of goodnesse in all the nature of manne. Whereby it is manifest that wee must bee framed and made fit for the kingdome of God by the second begetting: and thus much doe the wordes of Christe importe, because man is borne of his mothers wombe onely.

onely carnall, he must be fashioned againe by the spirit, that he may begin to be spirituall. And this word *spirit* is taken in this place two maner of wayes. namely, for grace, and the effect of grace. For in the former place, Christe teacheth that the spirite is the onely authour of the pure and good nature: a terwarde he giueth vs to vnderstande that wee are spirituall, after that wee are renued by his power.

7. Maruell not that I sayd vnto thee, you must be borne.

8. The winde bloweth whyther it listeth, and thou hearest the sounde thereof: but thou knowest not whence it commeth, nor whyther it goeth: so is every one that is begotten of the spirit.

9. Nicodemus answered, and sayd vnto him, how can these things be?

10. Iesus answered, and sayde vnto him, Art thou a master in Israel, and knowest thou not these things?

11. Verily, verily I say vnto thee, wee speake that wee knowe: and wee testifie that which we haue seene: and yee receiue not our testimonie.

12. If I haue tolde you earthly things, and yee beleene not: how will yee beleene, if I shall tell you heavenly things?

7. Maruell not. Interpreters doe wrest this place diuers wayes. Some doe thinke that the grossenesse of Nicodemus, and such like is touched: as if Christ should say, that it is no maruell if they do not vnderstand that heavenly mysterie of regeneration, when as they do not vnderstand the reason of those things whiche are subiect to the senses. Other some doe coyne out a more subtile, but too farre fetcht a sense. As the blowing of the winde is free, so are we restored vnto libertie by the begetting of the spirit, that beeing loosed from the yoke of sinne, we may runne vnto God freely and of our owne accord. Moreover, that is altogether contrary to Christ his meaning which *Augustine* bringeth, that the spirit of God is effectuall of his owne will. *Chrysostome* and *Cyrillus* deale better, who say that the similitude is taken from the winde, and so they doe apply it vnto this present place. For as much as the force thereof is felt, yet is the cause and originall vnknowne. For my part as I doe not much disagree with them, so will I indeuour to expound the meaning of Christ more cleerely and surely.

I retaine that ground that Christ doth borrowe a similitude of the order of nature. Nicodemus thought it to be an vcredible thing which hee had heard of regeneration and the new life: because the meane and maner of this regeneration did surpasse his capacity. To the end that Christ may take frō him this doubt, hee teacheth him that euen in the corporall life there appeareth the singular power of God, the reason whereof is hidden. For all men haue the vitall spirit from the ayre: the mouing of the ayre is felt. Yet do we not know whence it commeth, or whither it goeth. It God doe worke so mightily in this fraile & mortall life, that wee are compelled to marueile at his power: howe absurde a thing is it to goe about with our minde to measure and apprehend the hidden worke of God in the celestially and supernaturall life, so that we will beleene no more but that which appeareth.

or. 15.

So Paule, when hee inueigheth against those whiche doe therefore re-  
ful

refuse the doctrine of the resurrection, because it seemeth an vnpossible thinge that the body which is now subiect to corruption, when as it shall bee turned to dust and brought to nothing, should bee cloathed with blessed immortalitie: hee casteth in their teeth their dulnesse, that they doe not consider and marke the like power in a corne of wheate. For the seede sprouteth not vntill it bee rotten. This is that wonderfull wisdom whereof Dauid crieth out. Therefore they are to dull, who being admonished by the common order of nature, doe not rise higher: that they may knowe that the hande of God is farre more mightie in the spirituall kingdome of Christ. And whereas Christ doth forbid him to maruell, wee must not so take it, as if hee would haue vs to set light by so excellent a worke of God, and that which is woorthy of chiefe admiration: but hee will not haue vs so to maruaile that our faith bee hindered thereby. For many doe refuse that as a thing vntrue which they thinke to bee too hard and difficle. To conclude, let vs not doubt but that wee are fashioned againe by the spirit of God, and are made new men, al though wee knowe not how this is done.

Psal. 104.  
24.

8. *The winde bloweth whither it lusteth,* Not that there is any will properly in the blast, but because it moueth to and fro freely, and diuersly. For the ayre is caried sometimes hither and sometimes thither. And this maketh more to the matter: because if it did run continually with a straight course as doth the water, it were lesse to be maruailed at. *So is everyone.* Christe his meaning is, that the motion and action of the spirit of God doth no lesse appeare in the reuening of man, then the motion of the ayre in this earthly and ext. rnal life: but the manner is hidden. Therefore wee are vnthankful and wicked, if we doe not adore the incomprehensible power of God in the heavenly life, whereof he sheweth vnto vs such an euident token in this world: if we do not attribute lesse vnto him in the restoring of the saluation of the soule, then hee sheweth vnto vs in the defending of the estate of the bodie. The application shall bee somewhat more plaine, if you resolueth the sentence thus, such is the force and effect of the holy spirit, in the regenerate man.

9. *How can these thinges bee?* Wee see what thing doth most of all hinder Nichodemus: what soeuer hee heareth, hee wondreth at it as at a monster: because he vnderstandeth not the manner how it is done. So there is nothing which doth more hinder vs then our owne arrogancie: namely, because wee will alwayes be wiser then we should: and therefore we doe with diuclish pride reiect whatsoeuer is repugnant to our reason. As though it were that the infinite power of God, should bee restrayned vnto so small a measure. Wee may in deede in some measure enquire of the reason and manner of the workes of God so that it be done soberly and reuerently: but Nicodemus doth by this objection refuse this as a fable, because hee thinketh that it cannot be. Which thinge wee will handle more largely in the sixt chapter.

10. *Art thou a maister in Israel?* Because Christ saw that hee spent his time and labour in vaine in teaching a proud man, hee falleth to chiding. And truly

truely doctrine shall take no roote, neither bring forth fruite in such, vntill such time as that winde of vaine confidence shall bee gone out of them, wherewith they swell. Furthermore, this is most fitly objected vnto him to tame his pride withall. For Christ espieth his ignorance in that, wherein hee seemeth to himselfe most subtile and wise. Hee thought that this was a poynt of grauity and wisdom, not to admitte a thing vnpossible: because hee is foolishly credulous, that doth beleue another mans wordes, before hee doe well know the reason of them. But in the meane while Nichodemus is to be laughed at with his maisterly countenance, for that hee doubteth more then childishly in the first elements. Such doubting truely is filthy and shamefull. For what manner religion, what manner knowledge of GOD, what manner rule of good life, what manner hope of eternall life shall there bee, vnlesse wee holde that a man is reued by the spirite of GOD? Therefore there is an *Emphasis* in these words, *these things*. For seeing that the Scripture doeth euer nowe and then inculcate this poynt of doctrine, the first beginners must not bee ignorant thereof. Therefore it is intollerable that hee shoulde bee ignorant and vnskillfull in the same, who doth professe himselfe to be a teacher in the church.

11. *That which wee know, wee speake.* Certaine doe referre this vnto Christe and Iohn Baptist other some say that the plurall number is put in steade of the singular number. But I doe verily thinke that Christ doth ioyne himselfe with all the Prophetes, and speaketh in all their persons generally. For the Philosophers and other teachers, whose workes are more full of words then wisdom doe oftentimes thrust in those toys which they haue inuented: but Christ doth challenge this as a thing proper to him and all the seruants of GOD, that they doe onely deliuer that doctrine which is sure and certaine. For GOD doth not send them to bable of things which they knowe not, or doubtfull matters: but hee frameth them in his schoole, that they may teach others those things, which they themselues haue learned. Furthermore, as Christ setteth forth vnto vs by this title the certaintie of his doctrine, so he prescribeth vnto all his ministers, a rule of modestie that they doe not thrust in their owne dreames or coniectures: that they doe not set abroch mens inuentions, wherein there is no foundaesse: but let them beare faithfull & true witnesse with God Let euery man therefore take heed what is reuealed vnto him of God, least any man passe the bounds of his faith: finally, let no manne speake any thing but that which he hath heard of the Lord.

Furthermore, wee must note that Christ doth in this place confirme his doctrine with an oath, that it may be of greater authoritie with vs. *Ye receive not our testimonie.* This is added to the ende the Gospel may loose no iote of credite through the vnthankfulnes of men. For because the truth of God is beleued but of a fewe, and is reiecte euery where of the world, it is to be deliuered from contempt: let not therefore the maiestie thereof be lesse regarded, because the whole world almost doth proudly despise the same, and doeth obscure it with their impietie. And although the meaning of these wordes be simple and one, yet may wee gather a double doctrine out of this place: the first, that wee doe not set light by the Gospel, if it haue but a few disciples vpon earth. As if

**Christ**

Christ should say, although you receiue not my doctrine, neuertheless it remaineth certaine & sure: because the incredulitie of men shall neuer bring to passe but that G O D shall continue true for euer. The other that they shall not escape scotfree, who at this day doe discredit the Gospell, seeing that it is the holy veritie of God. Wee must bee armed with this shilde that wee may go forward in the obedience of the Gospell, against the stubbornes of men. We must hold this ground, that our faith, bee grounded in God. But seeing that wee haue God our author, as though wee were extolled about the heauens, wee must rather carelesly tread vnderfoote, or behold a farre off, the whole world then that the infidelitie of certaine should trouble vs. Whereas Christ complaineth that his testimonie is not receiued, wee gather thereby, that this was as a fatall thing for the worde of God throughout all ages, that it was beleued but of a few. For these words, *ye receiue not*, doe belong vnto the greater number, and almost vnto the whole body of the people. Wherefore there is no cause why the small number of the godly and faithfull should discourage vs.

12. *If I haue tolde you earthly things.* Christ concludeth, that it was to be imputed to Nicodemus and such like, if they doe not profite in the doctrine of the Gospell. For hee sayth, it is of it selfe sufficient and apt to instruct all men, seeing that it descendeth vnto the earth, that it may lift vs vpp to heauen. This is too auncient a vice, that men desire to bee taught subtilly and wittily. Heereby it commeth to passe that many men doe so greatly delight in deepe and hidden speculations. And hereby it commeth to passe that most men doe lesse esteeme the Gospell, because they cannot finde therein lostie speech to fill their eares withal. Therefore they do not vouchsafe to occupie themselves in the studie of common and base doctrine. But this is intollerable wickednesse, that wee doe giue lesse honour vnto God when he speaketh, for this cause, becaute hee doth abase himselfe vnto our rudenesse. Therefore whereas God doth speake vnto vs grossly and in a common stile, in the scripture let vs know that he doeth it for our sake. Whosoever doth boast that he is offended with such humilitie, or maketh it a cloake to couer his vnwillingnes to submit himselfe vnto the worde of God, he lyeth. For he that cannot afforde to embrace God when he is nigh vnto him, he will much lesse flie vnto him about the cloudes. Some doe expound *earthly things* to be the rudiments or first principles of the spirituall doctrine. For the denial of our selues is a certaine first exercise of godlines. But I am rather of their minde, who refer this vnto the maner of teaching. For albeit all Christ his sermon was heauenly, yet hee spake so familiarly, that his speech it selfe might seeme after a sort earthly. Furthermore, these wordes must not bee restrained vnto the sermon onely. For in this place the vsuall maner of teaching which Christ kept (that is common simplicitie or plainesse) and the pompe and gorgeousnesse whereunto ambitious men are too greedily addicted, are compared together.

13. *And no man ascendeth into heauen, but he that descended from heauen, the Son of man who is in heauen.*

14. *And as Moses lifted vp the Serpent in the wildernesse, so must the sonne of man*

be lifted vp.

15. That euery one that beleueth in him, may not perish but haue everlasting life.

16. For God so loued the world that he gaue his onely begotten sonne: to the end that euery one which beleueth in him, may not perish, but haue eternall life.

17. For God sent not his sonne into the world to condemne the world: but that through him the world might be saved.

18. Hee that beleueth in him is not condemned: and he that beleueth not, is condemned alreadie: because he hath not beleued in the name of the onely begotten Son of God.

13. No man ascendeth into heauen. Hee exhorteth Nicodemus againe not to trust to himselfe and his owne witte: for he sayth that no mortall man canne pearce into the heauens by his owne industrie, vnlesse hee haue the sonne of God to be his guide. For by ascending into heauen is meant the pure knowledg of the mysteries of God, and the light of the spirituall knowledge. For Christe teacheth the same thing in this place, which Paul doth, when he sayth that the naturall man doeth not vnderstand the things of God. Therefore hee driueth away all the quicknes of mans wit from diuine matters, because it is farre inferior vnto God. And wee must diligently marke the words, that Christ alone who is heauenly, doth ascend into heauen, and that the entrance is shut against all other. In the former member hee doth humble vs, when hee excludeth all the whole world out of heauen. Paul commaundeth all those to bee foolish in their owne conceit, who soeuer desire to be wise vnto God: there is nothing that wee can worse away with. Therefore wee must note the sentence, that all our senses doe faint and quayle when wee come vnto God. But after that Christ hath shut heauen against vs, hee offereth a remedie that is readie, when hee addeth, that that is giuen vnto the sonne of man which is denyed vnto all other. For hee doth not ascend into heauen for his owne sake only, but that he may be our guide and director. And for this he called himselfe the son of man that wee may not doubt, but that we shall enter in as well as he: who tooke vpon him our flesh for this cause, that hee might make vs partakers of all good things. Therefore seeing that hee alone is of his fathers counsell, hee imparteth vnto vs those secrets which would otherwise be vnknowne to vs. Notwithstanding this seemeth to bee an absurd thing, that hee sayth that the son of man is in heauen, at such time as he dwelleth vpon the earth. If you answer, that that is true in respect of his diuinitie, the maner of speech importeth an other thing: namely, that he himselfe as hee was man was in heauen. It might bee sayd that there is no mention made of place, but that Christ is onely distinguished from the rest by this condition, becaue he is heyre of the kingdom of god from which all mankind is banished, but seeing that it is common and vsuall enough in Christ, by reason of the vnitic of the person, to haue that which is proper to the one nature to bee translated vnto the other, wee neede not to seeke for any further answer. Therefore Christ who is in heauen, hath put on our flesh, that stretching forth his brotherly had, he may carry vs vp to heauen with him.

14. And as Moses. Hee doeth more plainly declare to what ende hee sayde, that it is hee alone to whom heauen is opened: namely, that he may bring

1. Cor. 2.

14.

1. Cor. 4.

18.

bring in with him all those, who will now follow him as their guide . For hee doth testifie that he is laid open & made euident vnto all men, that he may make al men partakers of his power, *To be lifted vp* doth signifie to be placed in an high place, that all men may see him. This commeth to passe by the preaching of the Gospel. For where as some do expound it to be ment of the crosse, it agreeth not with the text, and it is nothing to the purpose. There fore the meaning of the words is plaine, that Christ shall be lifted vp by the preaching of the goi- Esay. 2. 2.  
pell like to a banner, that all men may behold him as *Esay* foretolde. He setteth downe a figure of this lifting vp in the brazen serpent, which *Moses* erected, the beholding whereof did cure those that were wounded with the deadly byting of serpents. We know the hystorie which is contained *Num. 21. 9.* Furthermore, it is cited in this place to this end, that Christ may declare that by the preaching of the Gospel, he shall be set in the sight of al men, that whosocuer shall behold him with faith, may be saued.

Whereby wee must gather that Christe is plainly set before our eyes, in the Gospel, least any man should complaine of obscuritie, and that this reuelation is common vnto all men, and that faith hath her sight and beholding wherewith she may see Christ as if he were present: like as *Paule* saith, that hee is plainly depainted out with his Crosse when he is truly preached . And this is no vnproper or farre fet similitude. For as that was the only externall shape of a Serpent, wherein there was no deadly or venemous thing : so Christ tooke vpon him the shape of sinfull flesh being yet cleane and void of sinne, that hee might cure in vs the deadly wound of sinne. Neither was it in vaine that the Lord in times past, when the Iewes were wounded of serpents, did prouide such a kinde of medicine. And this did serue to confirme the woordes of Christ. For seeing that he saw that he was contemned as an obscure and vile person, he coule bring in no siter thing then the lifting vp of the Serpent. As if hee shoulde say, that it ought not to seeme an absurd thing, if contrary to the opinion of men he be extolled frō low degree vnto higher, because that was shadowed in the figure of the serpent, vnder the law. Now the question is asked whether Christ doth compare himselfe to the Serpent, because there is some likelihood: or he giueth vs to vnderstand that it was a sacrament, as was *Manna*. For although *Manna* Gal. 3. 1.  
was bodily foode, appointed vnto the present vse, yet *Paule* doth testifie that it was a spirituall mystery . Both this place, and also that, that the Serpent was kept vntill such time as through the superstition of the people it was turned into an idoll, doe induce me to thinke the same concerning the brazen Serpent. If any man thinke otherwise, I doe not contend. 1. Cor. 10. 3

16. *For so God.* Christe openeth the first cause and as it were the fountaine of our saluation : and that least any doubt shoulde remaine . For our minds haue no quiet resting place , vntill such time as they come vnto the free loue of GOD . Therefore like as wee canne seeke the whole matter of our saluation no where else saue onely in Christ : so we must marke whence Christ came vnto vs , why hee was offered vnto vs, to bee our Sauiour . Both these things are plainly declared vnto vs in this place : namely, that sayth in Christe doth giue life vnto all men : and that Christ brought life vnto vs, because our heauenly father will not haue mankinde whō he loueth, to perissh. And here we must

must marke the order dilligently . For when the originall of our saluation is once handled, as there is wicked ambition ingrafted in our nature : so straightway there creepeth into our minds deuillish imaginations concerning our owne merites . Therefore wee faigne that God is mercifull vnto vs for this cause, because he iudged vs to be woorthy to be regarded . But the scripture doth euery where extoll his meere and simple mercy, which may abolish all merites. And this is the sole meaning of Christes wordes, when he setteth downe the cause in Gods loue . For if wee will goe any higher, the spirite locketh the gate by the mouth of Paule, teaching that this loue is grouaded in the purpose of his will . And truly it is manifest that Christ saide thus, to the end that he might draw menne from respecting themselues, vnto the only mercy of God. And he sayth plainly that God was not mouued to deliuer vs because hee did marke that there was something in vs that was woorthy of so greate a benefite : but he assigneth the glory of our deliuerance wholly vnto his loue; and that doth better appeare by the text : for hee sayth that the sonne is giuen vnto men that they may not perish . Whereupon it followeth, that vntill such time as Christ doth vouchsafe to helpe vs being lost, wee are all appointed vnto eternall destruction . And Paule also sheweth this by the circumstance of time : namely, because we were loued when as yet we were enemies through sinne. Surely where sinne doth raigne, wee shall finde nothing but the wrath of GOD, which bringeth with it death. Therefore it is mercy alone that reconcileth vs vnto God, that it may also restore vs vnto life . Yet this kinde of speach seemeth to be contrary to many places of scripture, which doe lay the first foundation of Gods loue toward vs in Christ, and without him they shew that God doth hate vs . But we must remember that which I sayd before, that the secret loue wherewith God imbraced vs with himselfe, because it floweth from his eternall purpose, is aboue all other causes: and that the grace which he will haue shewed vnto vs, and whereby we are lifted vppe vnto the hope of saluation, doth begin at the reconciliation gotten by Christe . For seeinge that it must needs bee that he hateth sinne, how shall we be perswaded that he loueth vs vntill such time as our finnes are purged, in respect whereof, hee is worthily angry with vs ? So that the blood of Christ, must come betweene, to reconcile vs vnto God, before such time as we can feele his fatherly good will. And as we heare in the former place, that God did giue his sonne to die for vs, because he loued vs: so it followeth straightway after, that Christ alone is he in whom we ought properly to fixe our faith. He hath giuen his onley begotten Sonne that who soeuer shall beleue in him may not perish. This I say is the right beholding of faith, to set Christ before it, in whome it may behold the breast of God powred out into loue: this is the firme & sounde shoare to leane vnto the death of Christ, as the onely pledge. This word *only begotten*, hath in it great force to set forth vnto vs the vehemencie of Gods loue toward vs. For because men are not easily perswaded that God doth loue them: to the end he might take away all doubtfulnessse, he setteth downe in plaine words, that God did loue vs so dearely, that he spared not his onley sonne for our sake. Therefore seeinge that God hath declared his loue toward vs sufficiently, who soeuer is not contented with this testimonie but doth as yet doubt, he doth Christe no small iniury, as if some one of the comon sort were deliuered vp to death.

Eph. 1. 5.

Rom. 5. 10.



But rather wee must thus thinke with our selues, that looke howe great account God doth make of his sonne, so precious was our saluation vnto him: the price whereof hee would haue the death of his onely begotten sonne himselfe to bee. Christ is called by this name by good right, because hee is the onely sonne by nature: who dooth make vs partakers of this honour by adoption, then, when we are ingrafted into his bodie.

*Hee that beleeueth in him may not perish.* This is a singuler commendation of faith, that it deliuereth vs from eternall destruction. For his meaning was plainly to expresse, that although we seeme to bee borne vnto death, yet is there certaine deliuerance offered in the faith of Christ: so that death which doth otherwise hang ouer our heads is no whit to bee feared. And he added also the vniuersall note, both that he may inuite all men in generall vnto the participation of life, and also that hee may cut off all excuse from the vnbeleuers. To the same ende tendeth the worde *worlde* which hee vsed beefore. For although there shall nothing bee founde in the worlde that is worthie of Gods fauour, yet hee sheweth that he is fauourable vnto the whole worlde, when hee calleth all men without exception vnto the faith of Christe, which is nothing else but the entrance into life. But yet let vs remember that life is promised vnto all those who shall beleeue in Christ, so commonly, that yet faith is not common vnto all menne. For Christe lyeth open vnto all men: yet God doth onely open the eyes of the elect, that they may seeke him by faith. Furthermore, herein appeareth the wonderfull effect of faith, because we doe thereby receiue Christe as hee is giuen vs of the father: namely, that he may make vs heires of eternall life being deliuered from the guiltines of eternal death. because he hath purged our sinnes by the sacrifice of his death, least any thing shoulde hinder God from taking vs for his children: Therefore seeing that faith dooth embrace Christe with the efficacie of his death, and fruite of his resurrection: it is no maruell if wee doe also thereby enjoy the life of Christe: yet it dooth not appeare sufficiently as yet, why and how faith doth make vs partakers of life, whether it bee because Christe doth regenerate vs by his spirite, that the righteoufnesse of God may liue and be of force in vs, or whether it bee because, being purged by his bloud from sinnes, we are iudged iust beefore God through free pardon. Truly it is certaine, that these two are alwayes ioyned together: but because we intreate in this place of the certaintie of saluation, we must especially note this reason, that we doe liue for this cause, because God dooth loue vs freely in not putting vnto vs our sinnes.

Therefore the sacrifice is mentioned by name, whereby together with sinnes, death, and the curse are abolished. I haue already declared the drift of these two members: namely, that wee may knowe that wee recouer life in Christe, whereof wee are deprived in our selues. For in this miserable estate of manne-kinde, redemption is beefore saluation in order.

17. *For hee sent not.* This is the confirmation of the sentence next going beefore. because GOD sent not his sonne hither vnto vs in vaine. But hee came not to destroy. Therefore it followeth that it is the proper office of GOD to giue saluation through him vnto all those that beleeue. No we there is no cause why any man should doubt, or bee carefull howe to

escape death, seeing that we vnderstand that this is Gods purpose, that Christe should deliuer vs from the same. This woorde *worlde* is repeated againe to the end no manne may thinke that he is excluded, ifso bee it he hold the way of faith. *To iudge* is taken in this place as in many other places for *to condemne*. And whereas hee saith, that he came not to condemne the world, hee setteth downe therein the proper end of his coming. For what neede had Christe to come to destroy vs who were vtterly perished? Therefore we must consider no other thing in Christ, but that God meant to helpe vs for his infinite goodnesse sake, that he might saue vs beeing lost. And so often as our sinnes doe testifie against vs, so often as Satan doth pricke vs forward to despayre, we must hold vpp this buckler, that God woulde not haue vs to perish euerslastingly, because he hath ordeined his son to be the Sauour of the world. And whereas Christe in another place saith, that he came to iudgement in that hee is called a stone of stumbling, whereas hee is sayde to be the fall of many, that is an accidentall thing, or (that I may so speake) a thing that commeth by chaunce. For they that refuse the grace that is offered in him, are woithie to finde him a Iudge and reuenger of such wicked and filthy contempt. Whereof there appeareth a most euident token in the Gospel: for whereas it is properly the power of God vnto saluation vnto all that beleue, the vnthankfullnesse of many causeth it to turne to their destruction. Paule expresseth both verie well, when he boasteth that he hath in readynesse the vengeance, wherewith he will punish the all the aduersaries of his doctrine, after that the obedience of the godly shall be fulfilled. For it is as much as if he should say, that the Gospel is appoynted chiefly and principally vnto the faithfull to be vnto them for saluation: but that afterwarde it shall turne to the destruction of the vnbeleeuers, who contemning the grace of Christ, hadde rather haue him to be the author of death then of life.

1. Cor. 10,  
16.

*Hee that beleueth in him is not condemned.* Whereas he doth so often and so diligently inculcate this point, that all the faithfull are out of danger of death, we may gather hence how necessary the certaintie and stability of hope is, that the conscience may not continually teare and be tormented. Therefore he affirmeth againe that there doth no damnation remaine when as we shall beleue, which thing he will expound more at large in the first chapter. The presentce is taken in this place for the future, according to the custome of the Hebrewe tongue: for he will haue the faithfull to be free from the feare of damnation. The next sentence, *but hee that beleueth not &c.* Signifieth vnto vs that there is no other remedy whereby any manne can escape death. As if he should say, that there remaineth nothing but death for those, whose life is the life that is giuen them in Christe, seeing that life consisteth onely in faith alone. He putteth in the preterperfectence of the verbe emphatically, that he might better expresse that all vnbeleuers are quite vndone. And we must note, that Christe speaketh peculiarly of those whose impietie shall bewray it selfe in the manifest contempt of the Gospel. For although it be true, that there was neuer any other way to escape death, then to flie vnto Christ, yet because CHRIST in-treateth in this place of the preaching of the gospel, which was to bee spreade abroad throughout the whole worlde, he vttereth these words against those  
who

who doe wickedly and maliciously extinguish the light which GOD hath kindled.

19. *And this is the iudgement, that light came into the world: and men loued darknes more then light, for their workes were euill.*

20. *For every one that doth euill hateth the light, and commeth not vnto the light, least his workes should be reprooued.*

21. *But he that doth truth, commeth to the light, that his workes may be made manifest, because they are done in God.*

19. *And this is the iudgement.* He preuenteth the murmuring & complaining which profane men are wont to vtter against the too too great rigour (as they thinke) of God, when as he dealeth more sharply with them then they woulde wish. It seemeth to them an harde matter that all those should perish which doe not beleue in Christ. Therefore least any man shoulde ascribe his damnation vnto Christ, he teacheth that it is to be imputed to euery mans own fault. The reason is because infidelitie is a witness of an euill conscience. Whereby it appeareth that the wickednesse of the vnbeleuers doth keepe the backe from comming to Christ. Some there be who thinke that the signe and token of damnation is onely set downe in this place. But Christe his intent and purpose is to tame the wickednesse of men, least after their accustomed maner they turne their backs or chide with God, as if he did handle them vniustly, whilest that he doth punish their incredulitie with eternall death. Therefore he sheweth that such iudgement is iust, and not subiect to any such false slanders: not onely because they deale frowardly, who preferre darknesse before light, and doe of their owne accord flie from the light which is offered them: but because that hatred of the light doth spring only from a guiltie and wicked mind. There shineth in many a goodly shewe of holinesse, who notwithstanding are enemies to the Gospell: but howe so euer they appeare to bee more holy then Angels, it is questionlesse that they are hypocrites: because they refuse the doctrine of Christe for no other cause, saue onely because they loue their lurking dennes, whereby their filthinesse may hee couered. Therefore seeing that hypocrisie alone dooth make God to be displeas'd with men, they are all guiltie, because vnlesse beeing blinded with pride they did flatter themselues in their vices, they would be ready and willing to receiue the doctrine of the Gospell.

20. *For whosoever doth euill.* His meaning is that they doe hate the light for this cause, because they are euill, and so much as in them lyeth they desire to couer their sinnes: whereupon it followeth, that they doe as it were of set purpose nourish the matter of damnation, by driuing away the remedy. Therefore we are much deceiued if we thinke that they are caried with a godly zeale who rage against the gospell, seeing that they do rather abhorre the light, that they may more freely flatter themselues in darknesse.

21. *But he that doth.* This seemeth to be spoken vnproperly & absurdly vnlesse you will confesse that there are some that be righteous, & which speake the truth before they be regenerate by the spirit of God. Which thing agreeth not with the perpetuall doctrine of the scripture. For we know that faith is the roote frō which the fruits of good workes do spring. To the ende that Augustine may resolve this doubt, he expoundeth these words *doth the truth*, thus: hee which acknowledgeth howe miserable wee are, and destitute of all power to doe well.

And in deede this is the true preparation vnto faith, when as being inforced with the feeling of our pouertie, we flie vnto the grace of God. But all this is contrarie to Christ his minde: for his meaning was simply to affirme, that those who deale sincerely, doe desire nothing more then the light, that their workes may be prooued and tried, because after that such tryall is made, it doth better appeare that they spake the truth before God, and were cleane from all deceit. But some man will inferre fallly and ignorantly, that mens consciences doe not accuse them before faith commeth. For Christe doth not say that the elect doe beleue that they may wianne prayse for their good workes: but hee declareth only what the infidels would doe vnllesse their owne consciences did accuse thē. Furthermore, Christ vseth this word *truth*, because being deceiued with the externall shew of workes, we doe not consider what lurketh with in. Therefore he saith that perfect men, and those who are no dissemblers, do willingly come forth into the sight of God, who is onely fit to giue iudgement of our workes. For those workes are sayd in this place to be done in God, which he alloweth, and are good according to his rule. Hereby we may learne that wee must not iudge of workes, vnllesse we behold them with the light of the Gospel: because our reason is altogether blinde.

22. *After these things came Iesus and his disciples into the land of Iudea, and he was conuersant there with them, and did baptise,*
23. *And Iohn was also baptizing in Aenon nigh vnto Salim: because there was much water there. Therefore they came and were baptised.*
24. *Because Iohn was not yet cast into prison.*
25. *Therefore there arose a question betweene the disciples of Iohn and the Iewes, concerning purging.*
26. *And they came vnto Iohn, and said vnto him, Rabbi, he that was with thee beyond Iordan, to whom thou bearest witness, behold he baptiseth, and al men come vnto him.*
27. *Iohn answered and said, A man cannot receiue any thing vnllesse it be giuen him from heauen:*
28. *You your selues are witnesses with mee that I sayde, I am not Christe, but am sent before him.*

22. *After these things came Iesus.* It is likely that so soone as the feast day was past, CHRIST came into that part of Iurie which was nigh to the citie *Aenon*, which was placed in the tribe of Manasses. The Euangelist saith that there was much water there, whereof there was no such store in Iurie. And Cosmographers doe write that these two cities *Aenon* and *Salim* were not farre from the meeting of *Jordan* and *Iaboc*, nigh whereunto they place *Scythopolis*. But out of these wordes we may gather that when Christ and Iohn did baptize, they did put al the body into the water. Although wee neede not to stande much about the externall rite, so that it agree with the spirituall veritie, institution and rule of the Lorde. But forasmuch as we can coniecture this nighnes of place did cause many tumors to be spread abroad, and much talke to bee had, concerning the worship of God, the law, the estate of the Church, because of two new baptizers which were risen together. For whereas the Euangelist sayth,

that.

that Christ baptized, I referre that vnto the first beginning: because he began then publicly to execute the function that was inioyned him of his father. And although he did this by his disciples, yet is hee named in this place as the author of baptisme, omitting the ministers, who did nothing but in his name, & at his commandement. Concerning which thing we will speake somewhat in the beginning of the next Chapter.

25. *Therefore there arose a question, &c.* It is not in vaine that the Euangelist, saith in this place that there arose a question amongst the disciples of Iohn. For the lesse they were instructed in doctrine, the more boldly doe they offer themselves to dispute, as ignorance is alwayes blinde. If others had set vpō them they might haue bene excused but in this that being vnfit to enter into the combat, they do of their own accord prouoke the Iewes, they deale therein both rashly and wickedly. The words import thus much, that they moued a question. And besides this that they did offend in reasoning rashly farther then their skil would reach, about a matter which they knew not: there was as great a fault as this, because they did not so much intend to defende the lawfull vse of baptisme, as to defend their maisters cause, that his authoritie might remaine safe and sounde. Both these things were worthy to be reprehended: because they not knowing the true maner of baptisme, doe set the sacred institution of God to be laughed at, and because through peruerse ambition, they take their maisters part against Christ. Therefore it appeareth that their combe was cut with owne word, when as it was objected, that Christ did also baptize. For being occupied about the person of the man, they did lesse regard the doctrine. We are taught by the example of them to what ende they come, who are driuen rather with the wicked affection they beare toward men, then with the zeale of God: and therefore are we admonished that this one thing is to be respected, and by all meanes to be regarded, that Christ alone be chiefe. *Concerning purging.* The question was about purging, because the Iewes had diuers kindes of washings appointed them by the law: and being not contented with those that were appointed in the law, they did moreouer obserue many dilligently which they receiued from the elders. Whereas Christe and Iohn doe bring in nowe a new rite and maner of washing after such plentie and varietie, they count it to be an absurd thing.

26. *To whome thou barest witness.* By this argument they goe about eyther to make Christ inferiour to Iohn, or to make him bound to Iohn, because hee receiued honour of him. For they account that as a benefite, that he did adorne Christ with honorable titles: As though it was not his duty thus to prayse him: yea as if this were not his principall dignitie to be the sonne of God his cryer, Therefore it was not meete that they should preferre Iohn before Christe. Because he was commended by his testimonie. Whereas they say, that *all minne come vnto him*, these wordes proceede from peruerse emulation, for they are afraid least their maister be forsaken of the multitude.

27. *A manne cannot,* Some doe referre it vnto Christe, as if hee did accuse his Disciples of wicked boldnesse against God, because they goe about to take that from Christe which the Father hadde giuen him. Therefore they will haue this to be the meaninge, that it came of God, that hee was

preferred in so short space vnto so great honour, therefore in vaine do you strue to put him downe whom God hath exalted with his hande . Other some doe thinke that it is an exclamation, whereinto he bursteth out through indignatiō, for that his disciples had so litle profited. And truly it was a thing too absurd, to go about to make him as one of the common sort, & to make him inferiour vnto his minister, whom they had heard so oft:en to be Christ. Therefore Iohn might well enough say, that it was but lost labour to teach men, because they are deafe & dull vntill such time as they be renewed in minde. But I am rather of their opinion, who doe expound it of Iohn: namely, that hee saith that it was not in their or his owne hand to make him great, because this is the measure of vs all, that we be such as God would haue vs to be. For if the sonne of God himselfe did not take to him honour, what man of the cōmon sort dare desire more then is giuen him of the Lord? If this cogitation were deeply rooted in the mindes of men, it should be sufficient to bridle ambition. Furthermore ambition being once corrected and abolished, the plague of contentiuousnes should also be taken away. For how commeth it to passe, that euery man exalseth himselfe more then is meete, saue onely we do not depend vpon God, that wee may be contented with that degree which he assigneth vnto vs?

28. *You are my witnesses.* Iohn chideth his disciples, because they beleued not his wordes. Hee had oftentimes tolde that he was not Christ: therefore there remained nothing but that he should bee a seruant subiect to the sonne of God, as were the rest. And we must note this place: For in denying that he is christ, he leaueth nothing vnto himselfe, but that being subiect vnto the head, he minister as another in the Church, & bee not so extolled that he obscure, the honour of the head. He saith that *he was sent before* to prepare a way for Christ, as kings Apparitors were wont to doe.

29. *He that hath the bride, is the bridegrome: but the friends of the bridegrome which standeth & heareth him, reioyceth with ioy, because of the voyce of the bridegrome: therefore this my ioy is full.*

30. *He must increase, but I must be diminished.*

31. *Hee which commeth from aboue, is aboue all: hee which is of the earth, is of the earth, and speaketh of the earth: he which commeth from heauen, is aboue all.*

32. *And that which he hath seene and heard, this doth he testifie, and no man receiueth his testimonie.*

33. *But he that hath received his testimonie, hath set to his seale that God is true.*

34. *For whom God sent he speaketh the wordes of God: for God giueth not his spirite by measure.*

29. *He that hath the bride.* By this similitude, he better confirmeth, that it is Christ alone that is exempted out of the common sort of men. For as he that marryeth, doth not therefore bid his friends vnto the mariage, that he may make the bride common vnto them, or that departing from his right hee may admit thē to be his partners in his mariage bed, but rather that the mariage being honorable reuerenced by them, it may be made more holy: so christ doth not call his ministers vnto the functiō of teaching, & after they haue brought the church vnder, they may vnrpe to thēselues the gouernement, but that he may vse their  
faithfull

faithfull diligence to associate the same vnto himselfe. This is a greate and excellent thing, for men to bee set ouer the Church, that they may present the person of the sonne of God. Therefore they are as friends whom the sonne of GOD adioyneth vnto himselfe, that they may celebrate the mariage together. But they must marke the difference, that being mindefull of their degree, they do not take to themselves that which is proper to the bridegrome. The summe is this, that how much soeuer teachers do excell, yet must not this be any hinderance vnto Christ, but that he must be cheife: he alone must rule his church hee onely must gouerne the same by his word. This similitude is oftentimes vsed in the scriptures when as the Lord will set forth vnto vs the holy bonde of adoption, wherewith hee ioyneth vs vnto himselfe. And as hee offereth himselfe truly to bee enioyed of vs, that he may be ours: so by good right doth he require at our hands the faith and mutuall loue, which the wife oweth to her husband.

Furthermore, this marriage was fulfilled in Christe in all respectes, whose flesh and bones we are, as Paul teacheth. The chastitie which hee requireth consisteth chiefly in obeying of the Gospell, that wee suffer not our selues by any meanes to be carried away from the pure simplicitie thereof: as the same Paul doth teach. 2. Cor. 11. 2. Therefore we must be subiect to Christ alone, he must be our onely head, wee must not goe aside an hayres breadth from the plaine doctrine of the Gospell, hee alone hath the principallie of glory that hee may retayne the right and place of the bridegrome. What doe the ministers? Truly the sonne of God calleth them that they may serue him and waite vpon him in the celebration of the holy marriage. Wherefore it is their parte, by all means to endenour to present the bride with whom they are put in trust, a pure virgin vnto her husband. Which thing Paul boasteth hee doth, in the place afore cited. But they doe winne the church rather to themselves then to Christ, they doe vnfaithfully violate the wedlocke, which they should adorne. And the greater honour Christ doth vouchsafe to bestow vpon vs, whilest that hee committeth the custody of his bride vnto vs, so much the more wicked is our infidelitie, vnlesse wee endenour to reserue his title and right wholly vnto himselfe. *Therefore this my ioy is fulfilled.* His meaning is, that hee hath obtained the summe of all his petitions, and that there remaineth nothing else for him to desire, when he seeth Christ raigne, and that hee is heard according as he deserueth. Who so euer shall be thus affected, that setting apart all respecte of himselfe, hee extolleth Christ, and is contented with his honour, he shall gouerne the Church faithfully and fruitfully: but whosoever shall misse this marke but a litle, he shall be a filthie adulterer, neyther shall he be able to do any thing els but to corrupt the bride of Christ.

30. *Hee must encrease.* Hee goeth farther, for whereas he was before extolled vnto high dignitie by the Lord, hee sayth that this was but temporal: but now must they beleue the Sunne of righteousness that is risen. Therefore he doth not only driue away and shake off the vaine smokes of honour, which were rashly heaped vpon him through the errour of men: but also is very circumspect that the true honour which the Lord had bestowed vpon him, doe not darken the brightnesse of Christ.

For this cause he saith, that he hath hitherto beene accounted a great Prophet, that he was placed in that so high a degree onely for a time, vntill Christ should come, to whom he was to deliuer vp the light. In the meane season hee doth testifie, that hee can suffer with a contented minde himselfe to be brought to naught, so that Christe may replenishe the whole world with his beames. And all the pastours of the Church must follow this desire of Iohn, that they stoope downe with head and shoulders to lift vp Christe.

31. *Hee that commeth from aboue.* Hee sheweth by another similitude howe much Christe differeth from the rest, and howe farre hee excelleth all other. For hee compareth him to a king, or chiefe captaine, who speaking out of an high Tribunall or iudgement seate, is to be hearde for the reuerence of his government: and hee teacheth that it is sufficient for him, if he speake out of a lowe settle. Hee saith that Christe came from aboue, not onely because hee is God, but because there appeareth nothing in him but that which is heauenly and full of maiestie. In the seconde member the common translation hath but once, *that is of the earth*: but the Greeke bookes doe agree together in the other reading. I suspect that the repetition (which they thought was superfluous) was rased out by vnlearned menne. But it is as much as if hee shoulde say, hee which is of the earth, smelleth of his beginning, and according to the estate of his nature abideth in the earthly order. Therefore hee affirmeth that this is proper to Christe alone to speake from on high, because he came downe from heauen. But heere may a question bee asked, whether Iohn came not also from heauen. as touching his calling and function, and that therefore the Lorde was to be hearde speaking by his mouth. For hee seemeth to doe iniurie to the heauenly doctrine which hee deliuereth: I answere, that this is not spoken simply, but by way of comparison. If the ministers bee considered apart, they speake as from heauen with great authoritie, that which God commandeth them: but so soone as they begin once to be set against Christe, they must be no body any longer. So the Apostle vnto the Hebrewes. 12. 25. comparing the lawe and the gospell together, saith: *Seeing that they escaped not free, who despised him that spake vpon earth, take heed that ye despise him not which is from heauen.* Therefore Christ will be acknowledged in his ministers, but so that he remaine Lord alone, and that they be contented with the degree of seruants. especially when the matter commeth once to a comparison, hee will be so distinguished that he may be chiefe.

32. *And that which he hearde and sawe.* Iohn goeth forward in his office. For to the end that he may make ready disciples for Christ hee commendeth his doctrine for the certaintie thereof, that he vttereth nothing but that which hee receiued of his father. Seeing and hearing are set against all maner doubtfull opinion, vaine rumors, and all maner of inuentions. For hee giueth them to vnderstande that hee taught nothing but that which hee knewe well. But some man will say that hee deserueth small credite, who hath nothing but that which hee hath hearde. I answere that hee meaneth by this woorde that Christe was taught of his father, so that he bringeth nothing, but that which is diuine, as it was reuealed vnto him by God. And that agreeth with all the person of Christe, forasmuch as he was sent into the worlde of his father to be an interpreter



interpreter and Embassadour. Afterwarde he reprehendeth the vnthankfulness of the worlde, which refused so certaine & faithfull a witnesse, so wickedly and haynously. And also he remoueth a stumbling blocke, which might turne away many from the faith, & hinder the course of many. For (as we are wont too much to depend vpon the iudgement of men) many doe esteeme the Gospel according to the cōtempt of the worlde, at least when they see it euery where reiected: being preuented with this preiudice, they are more loth and slow to beleue. Therefore so often as we see such waywardnes of the worlde, yet let this admonition keepe vs in the constant obedience of the same, that it is the truth which came from God. When he saith, that *no man receiueth it*, his meaning is, that there are very few & almost none that are faithfull, if they be compared vnto the huge multitude of the wicked.

33 *And he that receiued his testimonie.* Heere he exhorteth and encourageth the godly to imbrace the doctrine of the Gospel without feare. As if he should say, that there is no cause why they should be ashamed of their smalnes of number, sithence they haue God to bee the authour of their faith, who alone is abundantly sufficient for vs like vnto all. Therefore although the whole world doth discredit the gospel, yet this ought not to keepe backe the godly from subscribing vnto God. They haue also that wherein they may quiet and pacifie themselues, when as they know that to beleue the Gospel, is nothing els then to subscribe vnto the Oracles of God. In the meane while we doe gather that this is the propertie of faith to leane vnto God, & to be established in his worde, For there can be no subscription vnlesse God do speake first. By which doctrine faith is not onely distinguished from all mens inuentions, but also from an vn-certaine and doubtfull opinion. For it must bee answerable vnto the truth of God which is exempted from all doubting. Therefore as God cannot lye, so it is an absurd thing for the faith to wauer. Being armed with this defence, we shall continue victors continually, with what engins soeuer Sathan doe goe about to trouble and shake vs. Out of this place also are we taught how acceptable a sacrifice faith is before God. For as he maketh most account of his truth, so we cannot doe him any greater worshippe, then whilest that by our faith we professe that he is true: then doe we giue him his due honour. So menne cannot doe him any greater iniury then when they doe not beleue the Gospel. For hee cannot bee spoyled of his truth, but that all his glory and maiestie must be abolished. And his truth is after a sort shut vppe in the Gospel, and hee will haue the same knowne there. Wherefore the vnbeleeuers haue nothinge for God so much as in them lyeth: not that their impietie doeth any whit impayre the credit of God, but that as much as in them lyeth, they reprooue and accuse him of vanitie, Vnlesse we be more then stony, this so excellent a title, wherewith faith is adorned, ought to kindle in our mindes the most seruent desire of the same. For that great honour is this whereunto God doth vouchsafe to extoll miserable wretches, that they who are nothing else but lying and vanitie, should be accounted meete to approoue with their subscription the holy truth of God.

34. *For whome God sent.* Hee confirmeth the sentence next goinge before. For hee sheweth that wee haue truely to deale with God, when as wee

receiue the doctrine of Christ : for Christe came from none other saue onely from his heauenly father . Therefore it is God alone that speaketh by him. And truly we giue lesse honour vnto the doctrine of Christ, then we ought if we doubt to acknowledge it to be diuine. *Not by measure.* This place is expounded two maner of wayes : for some doe extend it to the common dispensation, that GOD who is the fountaine of all good things which canne neuer be drawne drie, is not emptied when he powereth out his giftes vpon men abundantly. They which take water out of any vessell to distribute it, doe at length come vnto the bottome ; but we need not to feare any such thing in God : for the abundance of his giftes shall neuer be solarge, but that he can exceede the same whensoever he will, with newe liberalitie . This exposition seemeth to haue some colour, because the sentence is indefinite, yet do I rather follow *Augustine*, who doth interpret this to be spoken of Christe . Neither ought this to be any let, that there is as yet no mention made of Christe in this member, seeing that the last member doeth take away all doubtfulnessse, where that is restrained vnto Christ, which might seeme to be spoken generally of many. For without doubt these wordes are added expositively, that the father hath giuen the sonne all things into his hand because he loueth him : Therefore they are to be read in one text. And the word of the present tence doth signifie a cōtinuall act. For although hee was once endowed with the spirite according to the chiefest perfection, and yet not withstanding hee floweth continually as out of a fountaine, farre and wide, he is therefore not vnfitly sayde euen now also to receiue of the father. But and if any man had rather expound it simply, the alteration of the tence is not strange in such verbes. Now the sense is manifest, that the spirite was not giuen Christe by measure, as if the facultie and store of that grace wherein hee excelleth were limited by some measure as Paule teacheth 1. Cor. 12 7. and Eph. 4.7. that the spirite is giuen every man, according to the measure of the giuing, so that none aboundeth vnto the full. For seeing by this is the mutuall bond of brotherly participatiō, that no mā may be sufficient for himselfe apart, but that one haue need of another : Christ differeth from vs in this, that the father hath poured out vpon him the infinite abundance of his spirite. And truly the spirite must remaine in him without measure, that we may all receiue of his fulnesse, as it was said in the first chap. And to this end tendeth that which followeth immediatly after, *that the father hath giuen all things into his hand.* For Iohn doeth not onely in these woordes shew forth the excellency of Christ, but also the ende and vse of that plenty wherewith hee was endowed : namely, that being appointed as an arbitratour of his father, he may distribute vnto all men as it seemeth good vnto him, and is expedient for them : as Paule doth declare more at large in the fourth chap. vnto the Epkesians, which I cited of late. Therefore how much soeuer God doth enrich his children diuersly, that is proper to Christ alone, to haue all things in his hand.

35. *The father loueth the sonne and hath giuen all things into his hand:*

36. *He which beleueth in the sonne hath eternall life: and hee that beleueth not the sonne, shall not see life, but the wrath of God abideth vpon him.*

33. *The father loveth the sonne.* But what meaneth this reason? Doth he hate all other men? Wee may easily answer, that he intreateth not of the common loue, wherewith God loveth men whom he hath created or other his workes, but of that singular and particular loue, which beginning at the sonne doth flow vnto all creatures. For this loue wherewith embracing his sonne, he embraceth vs also, doeth cause him to impart vnto vs all his good things by his hand.

36. *Hee which beleueth in the sonne.* He added this, that wee may not only knowe that we must ask all good things of Christ, but also vnderstand and know the maner how to enjoy them. Furthermore, hee teacheth that this enjoying consisteth in faith: and that not without cause, forasmuch as wee possess it thereby Christ, who bringeth with him both righteousnesse, and life the fruite of righteousnesse. And whereas faith in Christ is called the cause of life, we doe thereby gather that life is contained in Christ alone, and that wee are made partakers thereof only through the grace of Christ. But all men doe not agree concerning this point how the life of Christ commeth vnto vs. For some men doe vnderstand it thus, because through beleeuing wee receiue the spirit which doth regenerate vs vnto righteousnesse, wee doe obtaine saluation by such a kinde of regeneration. And although I confesse this to be true, that we are renewed by faith that the spirit of God may rule vs, yet I say that the free remission of sinnes is first and foremost to be considered, whereby we are made acceptable vnto God, and also I say that all the hope of saluation is both grounded & doth consist in this alone: because righteousnes can by no other meanes bee imputed vnto vs before God, saue only whilest that he doth not impute vnto vs our sinnes. *But he which beleueth not.* As hee set before vs life in Christe, that the sweetnesse thereof might allure vs: So hee now condemneth them vnto eternall death who soeuer doe not beleue Christ. And by this meanes doth hee amplifie the benefite of God, when he telleth vs that there is no other way to escape death, saue the deliuerance which wee haue in Christ. For this sentence dependeth hereupon that wee are all lost in Adam. And if it be the office of Christ, to saue that which was lost, they doe worthily abide in death, who refuse the saluation which is offered in him. We sayd of late that this doth properly appertayne vnto those who doe reiect the Gospell which is reuealed vnto them. For although all mankind be wrapped in the same destruction, yet there remaineth a heauier and double vengeance for those who refuse Christe their deliuerer. But doublesse the intente of the Baptist was this, by denouncing death to the vnbeleuers, to pricke vs forward vnto the faith of Christ.

Furthermore, it is manifest that all that righteousnesse which the world doeth thinke it hath without CHRIST, is condemned and brought to nought by these woordes. Neither is there any cause why any man should object, that this is vniust dealing that those men who are otherwise goodly and holy, should perish for this cause, because they doe not beleue. For in vaine is there any holines fained to bee in menne besides that which is giuen them of Christ. Hee putteth this phrase *to see life*, in steede of *to enjoy life*. And to the ende hee may the better declare that there remaineth no hope for vs, unless we be deliuered by Christ, hee sayth that the wrath of God abideth vpon the vnbeleuers.

Although that which *Augustine* doth teach, doth not much displease me, that is, that he vsed this word (*abide*) that we may know that wee are appointed vnto death euen from our mothers wombe, because we are all borne the children of wrath. At least I doe willingly admit such a kinde of allusion, so we holde that that is the true and plaine meaning which I haue set downe, that death doth so lie vpon all vnbeleeuers, and doth so keepe them downe, that they canne neuer escape. And truly although the wicked and reprobate be condemned naturally, yet doe they bring vpon themselues another death through their infidelitie. And to this ende is there power giuen to the ministers of the Gospell to binde. For this is the iust vengeance which befallerh mans stubbornnes, that they should bind themselues with the bondes of death, who shake of the wholesome yoke of God.

### Chap .4.

1. **T**herefore after that the Lord knew that the Pharisees had heard that Iesus did make and baptise more disciples then Iohn,
2. (Although Iesus himselfe did not baptise but his disciples)
3. Hee left Iuda and went into Galilee.
4. And hee must needs goe through Samaria.
5. Therefore hee came into a city of Samaria, which is called Sichar, nigh to the field which Iacob gaue to his sonne Ioseph.
6. And there was the Well of Iacob: and Iesus being wearie of his iourney did sitte downe thus vpon the Well, for as much as it was almost the sixth houre.
7. There came a woman of Samaria to drawe water: Iesus sayeth vnto her, giue me drinke:
8. (For his disciples were gone away into the citie to buy meate.)
9. The womanne of Samaria sayth vnto him, howe is it that thou seeing thou art a Jewe doest aske water of me, which am a Samaritane? For the Jewes meddle not with the Samaritanes.

I Therefore after that hee knewe. The Euangelist being now about to intreat of the conference, which was betweene Christ and the Samaritane, doeth first of all set downe the cause of his iourney. For seeing that he knewe that the Pharisees were euill affected, hee woulde not put himselfe in danger of their furie beefore the time. This was the cause why hee departed out of Iudea. So that hee giueth vs to vnderstand that Christ came not of set purpose into Samaria, that hee might dwell there: but because those that went into Galilee, must needs goe through it. For it was meete and requisite for him that hee should be occupied in gathering together the sheepe of Israell, vntill such time as hee shoulde open a gate for the Gospell by his resurrection.

Therefore whereas hee vouchsafed to imparte his doctrine vnto the Samaritanes, it was an extraordinarie thinge, and (that I may so speake) a thinge that came by chaunce. But why did hee goe aside into Galilee, as as if hee would not bee knowne, which thing was most of all to be wished? I aunswere, hee knewe what to doe, and hee did so vse the opportunitie of time,

time that he did not misse or let slip one minute. Therefore he would finish his course in order, and with such moderation as became him: whereby wee are also taught that we must so frame our mindes, that we be not terrified with any feare, but that we goe forward in our dutie, and that we be not too rash to pull downe danger vpon our owne heads. Furthermore, they shall keepe this meane as becommeth them, whosoever shall be diligent in their vocation. For they shall follow the Lord euen through the middest of death, and shall not cast away themselues rashly: but shall walke in his wayes. Therefore let vs remember that wee must goe no further then our vocation doth require. The Euangelist sayth that the Pharisies were Christ his enemies: not that the other Scriues were his friendes: but because this secte did at that time reigne, and they did most of all rage vnder the pretence of a godly zeale. The question is, whether they did enuie Christ for hauing moe disciples or no, because being more bent toward Iohn, they did studie to maintaine his dignitie and name. The words carry another meaning, for whereas they were beefore greiued with this that Iohn should gather disciples vnto him, this did more nettle their mindes, when as they saw that there came more vnto Christ, then did before vnto Iohn. And after that Iohn had professed that he was nothing els but the cryer of the sonne of God, there began to be greater resorte vnto Christ, and he had now well finished his function. So that he did resigne vp to Christe by little and little the office of teaching and baptising.

2. *Although Iesus himselfe did not baptise.* That is called Christ his baptisme which he did by the hands of other: that wee may knowe that baptisme is not to bee esteemed according to the personne of the minister, but that the whole force thereof dependeth vpon the authour, in whose name, and at whose commandment it is bestowed. Whence we doe gather singular consolation whilst that we doe know that our baptisme is of no lesse force to washe and reue vs, then if the sonne of God had giuen vs it. And doubtlesse hee did offset purpose abstaine from the external administration of the signe, whilst that he was conuerfant in the worlde: that hee might make it knowne vnto all ages, that baptisme doeth loose no whit of his force, whilst that it is ministred by a mortall man. To be brieft, Christ doth not onely baptise vs inwardly with his spirit, but we must make like account of the signe it selfe which we receiue at the hands of mortall man, as if christ himselfe reaching his hands out of heauen, did stretch the same out vnto vs. And if that be the baptisme of Christ, which is giuen by mortall man, what manner person soeuer the minister be, it shall not cease to be Christes. And this is sufficient to refute the Anabaptistes, who affirme that baptisme is corrupted by the vice of the minister, and for this dotings sake doe they trouble the Church. Like as *Augustine* vsed the same argument very fitly against the Donatists.

5. *Which is called Sichar.* Hiere in the Epitaph of *Paula* doth thinke that it is corruptly read thus, whereas it is rather to bee read *Sichem*. And truly it is manifest that this latter is the auncient and true name. But it is likely that the worde *Sichar* was in vte in the Euangelische his time. Wee agree concerning the place, that it was a citie situated in the side of the mountaine *Carizin*, the inhabitantes whereof were murdered traiterously

by *Simeon* and *Leai*, and which *Abimelech* an inhabitant thereof and borne in the same, did afterward make leuell with the ground. But the commoditie of the place was so great, that the citie was built the third time, which in Hieroms. time they called *Neapolis*. And the Euangelist putteth the matter out of doubt by adding so many circumstances. For it appeareth out of *Moses*, Gen 48. 22. Ios. 24. 32. where that field was which *Jacob* gaue to the sonnes of *Ioseph*. And also all men doe grant that the mountaine *Garrizin* was nigh vnto *Sichem*. Wee will declare anon that there was a temple built there: And moreouer it is questionlesse that *Jacob* and his familie dwelt there long time: forasmuch as he did also buy a possession there, contrary to the custome of the fathers, that hee might dwell quietly.

6. *And Iesus being wearie of his iourney.* He did not faigne that he was wearie, but he was wearie in deede. For to the end he might be the more bent to take pitie vpon vs, and to be sory for vs, hee tooke vpon him our infirmitie: as the Apostle teacheth, *Hebrewes* 4. 15. Heereunto appertaineth the circumstance of time. For it was no maruell that being wearie and thirstie, he rested himselfe at the Well about the mid time of the day. For seeing that the day from the rising of the Sunne vntill the going downe thereof was twelue houres long, the sixt houre was noone. When he sayth that he sate thus, he doth as it were expresse the gesture of a weary man.

7. *Giue me to drinke.* In that hee asked water of the woman, hee doth it not simply for this cause, that he may haue some matter to teach her: for thirst did enforce him to desire to drinke. But this could not hinder him from vsing that opportunitie to teach which he had gotten: because he preferreth the womans saluation before his owne necessitie. Therefore forgetting his thirst, as though he had had leasure and opportunitie to talke to the ende hee may instruct her in true godlines, he passeth cunningly from visible water vnto spirituall water: & hee watereth her mind with the heauely doct: in, that denied to giue him water.

9. *Howe is it that thou, seeing thou art a lew.* This is an exprobaton, where in shee requiteth the common contempt of her nation: It is well knowen that the Samaritanes were a raskall kinde of people gathered together of saliants. And the Iewes did for good cause hate them, because they hadde corrupted the worshippe of God and did retaine many peruerse and corrupt rites, Yet notwithstanding it is questionlesse, that the Iewes did for the most part cloake their carnall hatred with the zeale of the lawe. For ambition and enuie was of greate force with many, and that did more greue them than the countrie which was appoynted for them, was possessed by the Samaritanes, then that the worshippe of GOD was violated. No: notwithstanding there was iust cause of disagreement, if sobeit, their affections had beene rightly framed. Therefore when Christ sendeth his disciples to preach the Gospell first, he biddeth them to turne aside vnto the Samaritanes. *Mat.* 10. 5. But this woman doth that which is ingrafted almost in all men. For because we are desirous to haue some account made of vs, wee can hardly suffer our selues to be despised. So that this is the common disease of our nature, that euery man woulde haue his vices to please other men. But and if any man doe reprove vs. and finde fault with our vices, wee are by and by angrie with one as well

as with another. Let euery man examine himselfe and he shall finde this seed of pride in his minde, vntill such time as it shall be rooted out by the spirit of God. Therefore this woman because shee knew that the superstitions of her nation were condemned amongst the Iewes, doth deride them in the person of christ. Whereas it followeth by and by that the Iewes hadde no dealings with the Samaritans, I thinke it was the woman that said so. Some do thinke that the Euangelist doth put it in by way of exposition. And truly it skilleth not much whether sense you chuse: but me thinkes it agreeth very well that the woman doth flout Christ after this sort. What? is it lawfull for thee to aske drinke of me, seeing that you account vs so prophane? If any man had rather expound it otherwise, I contend not; but it may be that the Iewes did abhorre the Samaritans more then they should. For as we haue said that they abused the false colour of zeale, so it was an easie matter for them to passe measure. As it befalleth all those most cōmonly who suffer themselues to be led with wicked affections.

10. *Iesus answered and sayd vnto her, if thou diddest know the gift of God, and who it is, that sayeth vnto thee, giue me drinke: thou wouldest haue asked of him, and he should haue giuen thee the liuely water.*

11. *The woman saith vnto him, Syr, thou hast neither any thing to draw withall, and the well is deepe. From whence then hast thou that liuely water?*

12. *Art thou greater then our father Iacob who gaue vs the well, and hee himselfe dranke thereof, and his sonnes and his flockes.*

13. *Iesus answered and saide vnto her, Euery one which drinketh of this water shall thirst againe:*

14. *But he that shall drinke of the water which I shall giue him, he shall not be a thirst againe for euer: but the water which I shall giue him shall be made in him a well of water, leaping out into eternall life.*

15. *The woman saith vnto him, Syr, giue me this water that I may not thirst, and that I may not come hither to draw.*

¶ 10. *Iesus answered.* Christ hauing now taken an occasion beginneth to preach of the grace & power of his spirit, and that before a simple woman, which was altogether vnworthy, to haue him to talke to her. Certainly, it was a wonderfull example of his goodnes, for what was there in this wretched woman, that of an harlot she should sodainly be made a disciple of Christ the sonne of God? Although he shewed the like token of mercy in vs all. All women truly are not whores, all mē are not distained with some haynous offence: but what excellencie can any of vs bring forth, for which he shuld haue vouchsafed to bestow vpon vs his heauenly doctrine, & the honour of adoption? Neither came it to passe by chaunce that he talked with such a person: for the Lord doth shew vnto vs as vnder a tipe, that he doth not chuse them for their worthines, to whom hee doth impart the doctrine of saluation, and truly this seemeth to be a wonderfull purpose at the first sight, that he did passe ouer so many great men in Iurie, and did in the meane season talke familiarly with this woman. But it was requisite that in her person should be expressed, how true that sayinge of the Prophet is, *Isay 65. 1. I am found of those that sought me not: I haue openly appeared*

vnto those that aske not after me: If sayde vnto those that enquired not, beholde I am heere. If thou diddest know the gift of God. I doe reade these two members, If thou diddest know the gift of God, and, who it is that talketh with thee, so distinctly, that the latter is as it were an interpretation of the former. For this was a singular benefit of God, to haue Christe present, who brought with him euerlasting life. The sense shall bee more plaine, if in steede of the copulatiue coniunction you put the expositiue particle: *If thou diddest know the gift of God: namely, who it is that talketh with thee.* And in these wordes we are taught, that wee doe then know who Christ is, when we vnderstand what the father hath giuen vs in him, and what good things he himselfe offereth vnto vs.

And this knowledge beginneth at the feeling of our owne pouertie. For a man must first be touched with his maladies, before he will seeke remedie. And therefore the Lorde inuited not the drunken but the dry, not the full but the hungry, that they may eat and drinke. And to what end should Christe be sent vnto vs with the fulnes of the spirite, vnlesse we were emptie? But as he hath profited much, who feeling his want doth now acknowledge what great neede hee hath of another mans helpe: so it were not enough to grone vnder miseries, vnlesse the hope of ready helpe were added thereunto. Because by this meanes, we shoulde doe nothing els but pine away with sorrow, or rather (which thing befalleth the Papistes) kill our selues with an vnprofitable & superfluous wearisomnesse, with running hither and thither. But so soone as we once see Christe, wee doe not wander any more in vaine, to seeke remedie there, where there is none to bee founde, but wee goe straightway vnto him. Therefore this is the true and profitable knowledge of the grace of God, when as we know that the same is offered vnto vs in Christ, and that it is reached vnto vs by his hande. Christ doth also tell vs how effectually the knowledge of his good things is, which doth pricke vs forward to desire them, and doth enflame our mindes. *If thou diddest knowe,* (saith hee) *thou wouldest haue asked.* Furthermore, the drift of the wordes is nothing obscure: for his intent was to sharpen the womans desire, leaſt that she should lightly reiect the life which was offered her. *Hee shoulde haue giuen thee liuely water,* In these words Christ doth testify, that if our petitions be directed vnto him they shall not be void. And truly, without this hope all the desire to aske should waxe colde. And seeing that Christ doth preuent those that come vnto him, and is ready to satisfie them all, there remaineth no longer any place of sluggishnes or lingring. But there is no one that would not thinke that this is spoken to vs all, vnlesse euery mans vnbeleife did hinder him. And although he translated this worde *water* vnto the spirite, according to the thing that is present, yet the *Metaphore* is vsuall enough in the scriptures, and hath very good reason: for we are as drie & barren grounde: there is no iuyce nor sappe in vs, vntill such time as the Lord doth water vs with his spirite. The spirit is called els where pure water, but in another sense: namely, because it wipeth away and purgeth the blottes and filch whereof we are full. But in this and such like places, the secreete quickninge whereby he restoreth vs to life, defendeth and finisheth the same, is spoken of. Some there bee who expounde it of the doctrine of the Gospell: whereunto I sonfesse this name doth agree.



But I doe thinke that Christ doth vnder this comprehend all the whole grace of renouation. For we knowe he was sent to this end that hee might bring a newe life. Therefore in my iudgement his meaning was to set water against the want of all good things wherewith mankinde is oppressed and troubled. Furthermore, he doth not onely call it liuing water of the effect, as being quickening water, but hee alludeth also vnto the diuers sorts of waters. Therefore it is called liuely, because it floweth out of a liuing fountaine.

11. *Syr, thou neither hast any thing to drawe with.* As the Samaritanes were despised of the Iewes, so they did despise them againe. Therefore this woman dooth at the first settle light by Christe, and so consequently doeth flout him, shee knewe well enough that CHRIST doth speake figuratiuely: but shee requiteth him with a contrarie figure, as if she should say that hee promisseth more then he is able to performe. Then secondly shee accuseth him of arrogancie, because he preferreth himselfe before the holy Patriarche Iacob. Iacob, saith shee, was contented with this well both for his owne vse and the vse of all his familie: hast thou better water? It dooth sufficiently appeare how corrupt this comparison is, euen by this, because she setteth the seruant against the master, and a dead man against the liuing God, and yet how many doe at this day fall into the same vice? Wherefore we must take good heed that we doe not extoll mens persons so high, that they darken the glory of GOD. Truly the giftes of God are reuerently to bee reuerenced, wheresoever they appeare. Therefore it is meete that we honour men who excell in godlynesse, and are indued with other rare giftes, but yet so farre soorth that God doe alwayes surpasse all, that Christe with his Gospell may shine and bee seene: for all the brightnesse and gorgeoufnesse of the worlde muste yeelde vnto him.

Wee must also note that the Samaritanes did falsly boast, that they were the Progenie of the holy fathers. So at this day the Papistes, whereas they are bastardes, and an adulterous feede, doe most proudly bragge of the fathers, and doe mocke and taunt the lawfull children of God. Although the Samaritanes had come of Iacob according to the flesh, yet beecause they were altogether growen out of kinde, and alienated from true godlines, this had bene a wrong kinde of boasting. Now whereas they are *Cuthites* by their originall, or at least gathered together of the profane Gentiles, yet they doe not cease falsly to pretend and vse the name of the holy patriarch: but this was to no ende. So must it needs befall all those who doe wickedly reioyce in the light of men, they must be deprived of the light of God, and haue no fellowship with the holy fathers, whose tittle they did abuse.

13. *Every one which drinketh of the water.* How small effect soeuer Christ doth see his doctrine take, and so consequently to be mocked, yet doth he proceed more plainly to expound that which he had said. For he setteth downe the vse of both waters, that the one serueth the body for a time: the force of the other is perpetuall in the quickening of the soule. For as the body is subiect to corruption, so the helpes wherewith it is fostered must be fraile and brittle, that which quickēeth the soule must needs be eternal. And that is not cōtrary to the words of Christ, that the faithfull are inflamed with a desire of more plentifull

grace,, euen vnto the end of their life. For he dooth not meane that wee doe thinke the first day so much as will serue vs, so that we haue need of no more. But his onely meaning is this, that the holy spirit is a fountaine, which runneth continually: so that they need not to feare, that they shall wyther away who are renewed with the spirituall grace. Therefore although we be a thirst during our whole life, yet it is certaine that we haue drunken the spirite not for one day onely, or a short time: but that flowing continually, he may neuer forsake and faile vs. So that the faithfull are a thirst during their whole life, and that vehemently: yet in the meane while they abound with liuely iuyce: because howe little grace soeuer they haue receiued, the same doth quicken them continually, so that they are neuer altogether drie. Wherefore this sufficiencie is not set against desire, but onely against drines, which thing is more plainely expressed in the words next following: *It shall be made a fountaine of water leaping out vnto eternall life.* For there is a continuall watering signified, which cherisheth in them in this mortall life, heavenly eternitie. Therefore the grace of Christe doth not flow vnto vs for a short time, but doth powre out it self euen vnto blessed immortalitie: because it ceaseth not to flow vntill the vacorruptible life which it doth begin, be throughly made perfect.

*Give mee this water.* It is quetionlesse that the woman doth know well enough that Christ doth speake of the spirituall water: but because she despiseth him, shee counteth all his promises as good as nothing. For doctrine can haue no passage, so long as hee that speaketh is not of any authoritie amongst vs. Therefore the woman doth interrupt him by the way, as if shee shoulde say, thou makest great bragges: but I see nothing: if thou canst doe any thing lette me see it indeede.

16. *Iesus saith vnto her, goe, call thy husband, and come hither.*

17. *The woman answered, and said vnto him, I haue no husband. Iesus said vnto her thou hast sayd well. I haue no husband.*

18. *For thou hast had five husbands, and he whom thou now hast is not thy husband: this saidest thou truely.*

19. *The woman saith vnto him. Syr, I see that thou art a Prophet.*

20. *Our fathers worshipped in this mount: and yee say that Ierusalem is the place where men ought to worship.*

21. *Iesus saith vnto her, woman beleewe me, the houre commeth when as neither in this mountaine, neither at Ierusalem yee shall worship the father.*

16. *Call thy husband.* This seemeth to appertaine nothing vnto the matter. Yea, some man may thinke, that Christe being discouraged and abashed with the frowardnesse of the woman, doth turne his talke vnto some other matter: but it is not so, For when he saw that she did flout and taunt that which he sayd, he applyed a meete medicine vnto this maladie. For he striketh the womans conscience with the feeling of her sinne. And againe this is an excellent token of mercy, that he draweth her almost against her will, who would not come willingly. But that which I haue already touched is chiefly to be noted, that they must be wounded with the feeling of their sinne, who are too carelesse and almost dull. For such will make but small account of the doctrine of Christ, vntill

till such time as being cited to appeare before the iudgement seate of God they be then compelled to feare him as their iudge, whom they did despise. After this sort are all those to bee handled, who doubt not to gainstand the doctrine of Christ with their ruffianly bragging that they may perceiue and know that they shall not escape scotfree for this. Furthermore, so great is the stubbornesse of some, that they will neuer giue eare vnto Christ till such time as they be subdued by violence. Therefore so often as we see the oyle of Christ to be vsfauorie, it must be mingled with vineger that it may begin to haue some tast. Yea, we haue all of vs need of this. For we are neuer earnestly affected and moued when Christ speaketh, vnlesse we be awaked with repentance. Therefore if any man will profit aright in the schoole of Christ, his hardnesse must be tilled and subdued with the declaration of his owne miserie, as with a plough. For it is this knowledge onely which doth take from vs all daintines that we may not be any longer so bold as to mocke God. Therefore if at any time the contempt of the worde of God doe come vpon vs, there can be no fitter remedy, then if euery man doe stirre vp himselfe to consider vpon his sinnes: that he may bee wearie of himselfe, and so being afraid with Gods iudgement, may be humbled to obey him, whom he did before time despise.

*I haue no husband.* The fruite of that admonition dooth not yet appeare whereby he meant to pricke forward the womans mind vnto repentance. And truly the drunken loue of our selues doth keepe vs so fast asleepe, or doth rather make vs so dull, that the first prickings cannot awake vs. But Christe doth also very sily cure this slownesse, when as hee presseth the sore more strongly: for he doth manifestly cast in her teeth her haynous offence. Although I think that he doth not here touch her whoredome onely. For in that he sayth, that shee had fise husbandes, it is to be thought that that came to passe, because being a wanton and disobedient woman she had enforced her husbandes to be diuorced. Therefore I expound the words thus, whereas God had ioyned thee to lawfull husbandes, thou hast made no ende of sinning, vntill such time as being made infamous through more diuorcements, thou didst set forth thy self to be a common strumpet.

19 *Syr. I see that thou art &c.* Here now appeareth the fruite of the reprehension, for the woman doth not only modestly acknowledge her fault: but being prompt and readie to heare Christe his doctrine which she had before refused, requireth and craueth the same of her owne accord, therefore (as I said euen now) the beginning of true aptnes to be taught is repentance, it is the opening of the gate to enter into the schoole of Christ. And the woman teacheth vs by her example, that when any teacher is offered vs we must vse this opportunitie least we be vnthankfull towarde God, who doth neuer send his prophetes vnto vs, but he doth as it were inuite vs vnto himselfe, reaching out his hand vnto vs. And we must hold that which Paule teacheth, that they are sent vnto vs of God, who excell in the facultie of teaching. Rom. 10. 15.

20. *Our fathers.* It is false which some doe thinke that because the reprehension was troublesome and lothsome, shee slide craftily vnto some other matter. Nay shee rather passeth from the species vnto the genus, (or from the particular thing vnto that which was more generall,) and being taught thoroughly

concerning her sinne, shee will be instructed in the pure worship of God. And this doth shee both well and orderly, in that shee asketh counsell of a Prophet, least shee erre in worshipping God. In like sort as if shee did inquire of god himselfe after what sort he would be worshipped. For there is nothing more peruerse, then at our owne pleasure to feigne diuers kinds of worshippings without the word of God. Furthermore, we know well enough that there was a continuall strife betweene the Iewes and the Samaritanes concerning the rule of right worshipping. For although the *Cuthites* and other strangers, who were carried into Samaria when the ten tribes were exiled, being enforced with stripes, did take vpon them the rites of the lawe, and did professe that they worshipped the God of Israel (as we read 2. King. 10. 27.) yet was religion lame and many wayes corrupted amongst them, which the Iewes could not away with. But the contention waxed more hot after the building of the temple in mount *Garizin*, which Manasses the sonne of Iohn the chiefe Priest and Iaddi his brother did builde at such time as Darius the last king of the Persians did hold Iudea by the hand of *Sanabales* the gouernour.

For Manasses hauing married the Dukes daughter, to the ende hee might be no whit inferiour to his brother, hee made himselfe priest there, and did allure and drave vnto him with rewardes all the reuoltes hee could: As Iosephus writeth in his eleuenth booke of Antiquitie. And that which is accounted a solemne thing amongst the forsakers of true godlynesse, to defende themselves with the examples of the fathers, that did the Samaritanes then, as we may gather out of the womans woordes. Our fathers, sayth shee, worshipped in this mount. Certaine it is that they were not perswaded with cause to offer sacrifice there: but after that they had erected a peruerse kinde of worshipping there, there followed *stubbornes*, which was readie enough to catch at clokes I graunt in deede that light persons are *stung* and pricked sometimes with a foolish zeale as with a waspe, so that they do *straightway* without iudgement take that for an example which they haue heard holy men did. But that other vice is more common to paint their errors with the facts of the fathers. And this may we easily see in *Papistrice*. But because this place doth notably teach vs, how disorderly these men deale, who setting aparte the commaundement of God, doe frame themselves according to the example of the fathers, we must note how many wayes the world is wont to offend in this point. For it oftentimes falleth out that the greater sort do follow those as fathers who are not to be accounted fathers. So at this day wee see that when the *Papists* do with full mouth bable of the fathers, they giue no place to the Prophets and *Apostles*: and when they haue named a few that are worthe of honour, they huddle vp a great companie of men like to themselves, or else descend vnto more corrupt times, wherein although so grosse barbarisme hadde not so much gotten the vpper hande, yet religion and doctrine were very much corrupted. Therefore wee must diligently note the difference, that none be accounted fathers saue those who wee know well are the children of God: and secondly, those who haue deserued this degree of honour for the excellencie of their godlinesse.

Moreouer, men doe oftentimes offende in that, that they *establishe* a common

common law out of the fathers factes. For the common people doth thinke that they doe not giue due honour vnto the fathers, vnlesse they exempt them out of the number of men . So that whilest that we doe not remember that they were but menne, that might erre, wee mixe vice with vertue, hand ouer head, whereupon followeth most wicked confusion in the maner of liuing. For seeing that all mens actions are to bee examined according to the rule of the lawe, we make the ballance subiect to his weightes.

Finally, whereas the imitating of the fathers, is so much esteemed, the world doth thinke that it doth offend freely after them . The thirde vice is wicked emulation : namely, when as being neither endowed with the same spirite, nor furnished with the same commaundement, we take that for an example which some one of the fathers haue done . Like as if some priuate man should with the sworde reuenge the iniuries of his brethren, because Moses did this : if any priuate manne should punish whoremongers, because Princes did this. Hereupon did rise the fierce and cruell furie to kill their owne children ( as many doe thinke ) because the Iewes would bee like to their father Abraham . As though this precept were generall, *Offer vp thy sonne Isaac* : and not rather a particular triall of one man. It is pride & too much trust in mens selues, which for the most part bringeth forth such emulation, whilest that menne do arrogate to themselues more then they ought, and euery man is not content with his owne measure . In the meane season the fathers haue no true followers, but a great many Apes . And they also who shall thoroughly weigh with wisdom the writings of the auncient fathers, will confesse that the greatest parte of Monckery did flow from this fountaine. Therefore vnlesse we will erre willingly, we must alwayes take heede, with what spirite euery man is endowed, what euery mans calling requireth, what is meete for euery one, and what is giuen euery man in charge, Like vnto this third vice is there an other namely, the confusion of times, whilest that the posteritie being occupied in the examples of the fathers, doe not thinke that there is another maner of workinge and doing prescribed them of the Lord. We may thanke this ignorance for the infinite heape of ceremonies, wherewith the Church was ouerwhelmed in time of Poperie. Immediately after the beginning of the Church menne began to offend in this point, because the foolish following of Iudaisme was of greater force then it should haue beene . The Iewes hadde their sacrifices : least the Christians should want such pomp, they inuented a rite to offer vp Christ. As if the estate of Christes church should haue beene euer a whit the worse, if all such shadowes had ceased, whereby the brightnesse of Christ might be darkened. But madnes ran further afterward, and raged without measure. Therefore least we erre in this point, we must alwayes take heede vnto the present rule . In times past perfumes, lights, holy garments, the altar, vessels, & such like rites did please God . namely, because there is nothing more acceptable or precious in his sight, then obedience.

Nowe after Christ his comming the order was chaunged . Therefore wee must consider what hee appointech vs to doe in the Gospell : least wee doe rashly follow that which the Fathers obserued vnder the lawe . For that which was then a godly keepinge of holy rites , shoulde at this day

Exod. 2. 12

Num 25. 8

Gen. 22. 2

be wicked sacrilege . This deceiued the Samaritans, because they did not consider in the example of Iacob what difference there was in the time, It was lawfull for the Patriarkes to erecte Altars euery where, because the place was not yet ordayned, which the Lord did afterward choose : but after that God had giuen commaundement that the Temple shoulde be builded in the mount Sion, that former libertie ceased . In this respect *Moses* saide. Deut. 12. 8. *After this yee shall not doe euery one that which seemeth good in his owne eyes : but onely that which I commaunde you .* For after that the Lord gaue the lawe, he tyed the right worshipping of himselfe vnto the decrees of the lawe, whereas the custome was before more free . With the like cloake did they couer their fact who worshipped in Bethel. For Iacob offered a solemne sacrifice there. But after that the Lord had appointed the place at Ierusalem, it was no longer Bethel, but Bethauen.

Now we see what was the state of the question . The Samaritanes did take the example of the fathers for a rule : the Iewes were grounded in the commaundements of God. Although this woman had hitherto obserued the custome of her nation, yet is she not contented therewith. Vnderstand here by worship not all maner of worl.ip : ( for it was lawfull for them to pray daily euery where ) but that whereunto sacrifices were annexed, that it might be a publike and solemne profession of religion.

21. *Belieue me woman.* In the first part of his answere he doth briefly abolish the ceremoniall worship, which was instituted vnder the law. For seeing that hee saith that the houre is at hand which hath no proper and peculiar place of worshipping, he giueth vs to vnderstand that that was temporall which was instituted by Moses, & that now is the time when the wall of seperation shalbe taken away. By this meanes he extendeth the worship of God farther, being deliuered out of the former straites, that euen the Samaritans may bee made partakers thereof. When he saith that the *houre doth come*, he putteth the present tense instead of the future : not withstanding the meaninge is, that the abrogation of the law is now at hand, as concerning the temple & the priesthood & other external rites. In calling God *father*, hee seemeth by the way to set him against those fathers whereof the woman had made mention, as if he should say, that God is a common father for all men : so that he may now be worshipped euery where without any difference of places or countries.

22. *You worship you know not what, we worship that which we know, because saluation is of the Iewes.*

23. *But the houre commeth and now is when the true worshippers shall worship the father in spirit and truth, for the father requireth to haue such to worship him.*

24. *God is a spirit, and they that worship him must worship him in spirit & truth.*

25. *The woman saith vnto him, I knowe that the Messias shall come who is called Christ, therefore when he shall come he shall tell vs all thinges.*

26. *Iesus saith vnto her, I am he that talke with thee.*

Nowe hee doeth more at large expounde that which hee touched briefly concerning the abrogating of the lawe . Yet doth hee deuide the summe of his speech into two members : in the former hee condemneth the manner of

worshipping God vsed among the Samaritanes, of superstition and errour: and doeth testifie that the Iewes did worship God well and lawfully. He addeth the cause of the difference, because the certaintie of the worship which the Iewes vsed, did appeare vnto them out of the worde of God: but the Samaritanes had no certaintie from the mouth of God. Secondly, he declareth that the rites which the Iewes kept hitherto, should shortly haue an end.

22. *You worship that which you know not.* A sentence worthie to be remembered, wherein we are taught that we must assay nothing rashly and by chaunce in religion. because vnlesse knowledge be present, we doe not any longer worship God, but a false imagination or ghost. Therefore by this thunderbolt are throwne downe all good intents, as they call them For we know that men can doe nothing else but erre when their owne opinion doth rule them without the word of God or his commandement. For Christ taking vpon him his countreys cause and person, doth teach that the Iewes doe much differ from the Samaritanes. Why so? Because *of them commeth saluation* saith he. By which wordes, he giueth her to vnderstand that they doe exceed them in this one point, because God had concluded the couenant of eternall saluation with them. Some do re- strain it vnto Christ, who came of the Iewes: And truely sithence that all the promises of God are sure and certaine in him, there is no saluation saue only in him. But because it is out of doubt that Christ doth preferre the Iewes for this cause, because they doe not worship any vnknowne power but one God, who reuealed himselfe vnto them, and who hath adopted them to be his people: by this sword *saluation* must be vnderstood that wholesome manifestation, which they had by the heauenly doctrine. But why doth he say, that it is of them, when as it is rather committed to them that they alone might enjoy it? Hee alludeth in my iudgement, vnto that which was foretold by the Prophets, that there should a lawe come out of Syon. For they were separated for a time from o-  
Esay: 2. 3.
ther people vpon this condition: that the pure knowledge of God might at length flowe from them vnto the whole worlde. Notwithstanding this is the summe, that GOD is not worshipped aright, vnlesse he be worshipped according to the certaintie of faith, which must needs proceed from the worde of God: whereupon it followeth that they fall away vnto idolatry, who soeuer they be, that depart from the word of God. For Christ dooth in plaine wordes testifie, that an idol or vaine fiction is set vp in steed of GOD, where men are ignorant of the true God: and he dooth condemne all those of ignorance vnto whom God hath not reuealed himselfe. For so soone as we are once destitute of the light of his worde, darknes and blindnes doe reigne And we must note that when the Iewes had brokē the couenant of eternall life with their vnfaithfulnes, which was established with their fathers, they were de- prived of that treasure, which they kept then as yet: for they were not as yet dri- uen out of the Church of God. Now seeing that they denie the son they haue nothing to doe with the father The same must we thinke of all those, who haue fled from the pure faith of the gospel, vnto their own & mens inuentions. Ho- w- soeuer they flatter themselves in their stoutnes, who worship God according to their owne mind, or mens traditions, yet this one voice thundering out of hea- uen, doth ouerthrow whatsoeuer diuine and holy thing they thinke they haue:

You

You worship that which you know not. Therefore to the end our religion may be approued of God, it must needs leane vnto the knowledge conceiued out of his worde.

23. *But the houre commeth and now is.* The latter member concerning the abrogation of the legall worship followeth. when he saith, that the houre commeth or shall come, he teacheth that the order deliuered by Moses shall not be perpetual Heb. 9. 10. When he saith, that the houre is now, he maketh an end of the ceremonie: and so he telleth her that the time of reformation is fulfilled. In the meane while he alloweth the Temple, the Priesthood and all the rites annexed thereunto, as touching the vse of the time past.

Furthermore, to the ende he may declare that God will neither bee worshipped at Ierusalem, nor in mount Garizin, hee taketh vnto himselfe a deeper principle: namely, that the true worship of him consisteth in the spirit. For thereupon it followeth that hee is rightly called vpon euery where. Yet first of all here may a question be asked, why and in what sense the worship of God is called spirituall? To the end we may vnderstand this, we must note the opposition betweene the spirite and the externall figures, as betweene the shadowes and the truth. Therefore the worship of God is sayd to consist in the *spirite*, because it is nothing else but the inward faith of the heart, which bringeth forth inuocation: secondly, the puritie of conscience, the deniall of our selues that being giuen to obey, we may be vnto him as holy sacrifices. Hereupon ariseth another question: whether the fathers did worship him spirituall vnder the law or no? I answere, seeing that God is alwayes like to himselfe, hee allowed no other worship from the beginning of the world, saue the spirituall worship which was agreeable vnto his nature. Which thing Moses dooth sufficiently testifie, who doth in many places declare, that the end of the lawe did tend to no other end, but that the people should cleaue vnto God, with faith and a pure conscience. And the Prophets doe more cleerely expresse the same, when as they sharply inueigh against the hypocrisie of that people. because they thought they had satisfied God, after they had offered their sacrifices, and executed that externall pompe. It is no need to inferre many testimonies here which are common euery where, yet are there most notable places before all other in the 50. Psalme, the second of Isayas, verse the fiftie eight: and threescore and sixt, Micheas the fift, Amos the seventh. But the worship of God was in such sorte spirituall vnder the law, that yet notwithstanding being intangled in so many externall ceremonies, it did seeme to smell of some carnall and earthly thing. Therefore Paule calleth the ceremonies the flesh, and the beggerly elementes of the world. In like sort the Authour to the Hebrewes saith, that the olde sanctuary with his appurtenance was earthly. Therefore we may fitly say, that the worship of the law was in his substance spirituall: in respect of the forme it was after a sort carnall and earthly. For all that way was shadowish, the truth whereof appeareth now plainly.

Nowe we see wherein the Iewes did agree with vs, and wherein they did dissent from vs. GOD would in all ages bee worshipped with faith, prayers, thanksgiuing, purenesse of heart, and innocencie of life, neither was hee euer delighted in any other sacrifices, but there were in the  
law



law diuers additions, so that the spirit and truth did lie hid vnder shadowes: but now the vaile of the temple being rent, there is nothing obscure or couered. We haue indeed at this day certaine externall exercises of godlinesse, whereof our ignorance hath neede: but such is the meane and sobrieticie that they do not darken the plaine truth of Christ.

Finally, wee haue that plainly expressed, which was shadowed vt to the fathers . And this difference was not onely confounded in time of Poperie, but quite ouerthrowne. For there is no lesse thicknes of shadowes there, then there was in times past in time of Iudaisme. But it cannot be denied that Christ doth here put a manifest difference betweene vs and the Iewes. Out at what straight holes fouer they seeke to escape, it is manifest that wee are onely vnlike to the fathers in the externall forme, because that they worshippinge God spiritually, were tyed to ceremonies, which were abolished by the coming of Christe . Therefore so much as in them lieth, they spoyle the Church of Christe of his presence, whosoever doe burthen the same with an immoderate companie of ceremonies . Neither doe I pattle these vaine colours, that many of the common people haue as great neede of such helpe at this day, as they hadde in times past amongst the Iewes. For wee must alwayes respecte after what sort the Lord would haue his Church to be grounded, because he alone knoweth best what is expedient for vs. And it is certaine, that nothing is more contrary to the order which God hath appointed, then the grosse and wise carnall pompe which raigneth in Papistrie . The shadowes of the lawe indeede did cover the *spirite*, but the visardes do altogether disfigure him. Wherefore wee must in no case winke at such filthy and vnseemely corruptions. Howsoever craftie menne, or those who are too fearefull to correcte vices, doe obiecte that these are things indiffernt, and that therefore they are indifferently to be taken: truly it is not tollerable that the rule which Christ hath prescribed should be violated.

*The worshippers.* Christe seemeth briefly by the way to touch the stubbornesse of many which brake forth afterwarde. For wee know how stoutly the Iewes did defend ceremonies whercunto they were accustomed . Although this sentence reacheth further. For seeing that he knew that the world would neuer be free from corruption, therefore he seperateth the true and right worshippers from the perucise and faigned. With which testimonie being furnished, let vs not doubt to condemne the Papistes in all their inuentions, and to contemne their reproches. For what neede haue we to feare, when we heare that this bare and plaine worshippe doeth please God, which the Papistes doe contemne, because it is not full stuffed with ceremonies? And what doth the vaine pompe of the worlde profit them, whereby (as Christ doth testifye) the spirite is extinguished? It appeareth plainly by that which goeth before what it is to worshippe God *in spirite and truth*: namely, taking away the shadowes of the olderites, simply to retaine *ŷ* which is spiritual in the worship of God. For the truth of gods worship consisteth in the spirit. the ceremonies they were certaine accidental thing. And here we must note againe, that truth is not opposed with lying, but with the externall accession of figures, so that the substance of the

the spirituall worship is pure and plaine (as they say.)

24. *God is a spirit.* This is a confirmation drawne from the very nature of God. Seeing that menne are flesh, it is no maruell if those things please them which are answerable to their nature. Hereupon it commeth to passe that they inuent many thinges in the worshipp of God, which beeing full of vaine boasting, haue in them no soundnesse. But it is meete for them first of all to weigh this throughly, that they haue to doe with God, who doeth no more agree with the flesh, then fire with water. This one cogitation onely ought to suffice to bridle the wantonnesse of our wit, wher as we are occupied about the worshipping of God: that hee is so vnlike vnto vs, that these things which please vs, doe most of all displease him. But admit hypocrites be so blinded with their pride, that they are not afraide to make God subiecte to their will or rather lust; yet lette vs knowe that this modestie hath not the lowest roome in the worshipp of GOD, howsoeuer wee thinke it pleaseth according to the flesh.

Furthermore, because we cannot ascend vnto his highnesse, let vs remember that we must fet a rule out of his word, whereby we may be directed. The fathers doe oftentimes cite this place against the *Arrians*, to prooue the diuinitie of the spirit: but it is falsly wrested thither, because Christ doth in this place simply affirme that his father is of spirituall nature, and that thefore he is not moued with friuolous things, as men are wont by reason of their lightnes.

25. *The Messias shall come.* Although religion was vncleane and mixed with many errors amongst the Samaritanes, yet were there certaine groundes which were taken out of the lawe, imprinted in their mindes: as was this of the *Messias*. And it is likely, that seeing that the woman did gather out of christ his wordes that there was an vnwonted kinde of change at hande, which should befall the Church of God, she did straightway call to minde Christ, vnder whom she hoped for a perfect manifestation of all things. When she saith that the *Messias* shall come, shee seemeth to speake of a time that was nigh at hand. And truly it appeareth euery where by many arguments, that the minds of all men did then waite for the comming of the *Messias*, who shoulde restore things which were miserably destroyed & gone to decay. This is out of doubt, that the woman preferreth Christe before Moses, and all the Prophetes in the office of teaching. For she comprehendeth three thinges in a fewe wordes: First, that the doctrine of the law was not altogether perfect, but that there were onely rudiments deliuered there. For vnlesse there had bene a farther thinge she would not haue said that the *Messias* should shew all things. For there is a secret opposition betweene him and the prophetes, because it is his part & duty to bring the scholers vnto the marke, who were but onely entred by them & brought into the course. Secondly, the woman declareth that shee hopeth for such a Christ, as should be his fathers interpreter, a maister and a teacher of all the godly. Last of all she sheweth that there is no better thing or more perfect thing to be desired then his doctrine: yea, that this is the vitermost marke of wisdom, beyond which it is not lawfull to goe.

And wouldeto GOD that those who boast and bragge that they are  
pillers

pillers of the Church of Christe, would but imitate this poore simple woman, that they would rather be contented with the plaine doctrine of Christ, then challenge and take to themselves, I wote not what kinde of maistership and authoritie, to bring in their owne inuentions. For from whence came the religion of the Pope and Mahomet, saue onely from wicked additions whereby they faigned themselves to fill vpp the doctrine of the Gospell? As though it were vnperfect without such dotings. But who soeuer shall bee thoroughly instructed in Christ his schoole, he shall not seeke to himselfe any other maisters, nay he shall in no case admit any other.

26. *I am hee that speake with thee.* When hee confesseth to the woman, that he is the *Messias*, without doubt he offereth himselfe to teach her, to the ende he may answere the hope which shee had conceiued. Therefore it seemeth to mee that shee desired greater store of doctrine to quench her thirst withal. And he would haue such a testimonie of his grace to bee extant euen in a poore woman, to this ende, that he might declare vnto all men that hee did neuer neglect his office where there was any that was desirous of a teacher. Therefore it is not to be doubted that he will deceiue any man whom he shall finde to be a readie scholler.

But as for those who doe thinke much to submit themselves vnto him (as we see many proud & profane men) or who do hope for more perfect wisdom from some other, as the Turkes and papistes, they are worthie being driuen about by innumerable delusions, to bee drowned in their laborinth. And in these words, *I who speake, am the Messias, the sonne of God*, hee setteth the worde *Messias* as a seale to seale the doctrine of his Gospell. Because wee must thinke that he was annoynted of the father, and that the spirite of God rested vpon him: that he might bring vnto vs the message of saluation, as Esayas doeth Esay 6. & testifie.

27. *In the meane season came his disciples, and they marvelled that hee talked with the woman. Yet no man sayde, what seekest thou? Or what speakest thou with her?*

28. *Therefore the woman left her water pot, and went into the cittie, and sayde vnto the men:*

29. *Come and see a man, who hath tolde mee all things, which I haue done, is not this Christ?*

30. *Therefore they went out of the cittie, and came vnto him.*

31. *In the meane while his disciples asked him saying, Maister, eate.*

32. *But he sayd vnto them, I haue meate to eate, which you know not.*

33. *Therefore the disciples said amongst themselves, hath any man brought him any thing to eate?*

34. *Iesus saith vnto them my meate is, that I doe his will who sent mee, and fulfill his worke.*

27. *And they marvelled.* Whereas the Euangelist writeth, that the Disciples marvelled, there might bee two causes which might moue them heereunto, eyther because the vilenes of the person did offend them, or else because they

they thought that the Iewes were defiled, if they did talke with the Samaritans And although both these things did spring from the godly reuerence of their maister, yet doe they euill in this if they wonder at it as being an absurd thing, that hee should vouchsafe to doe a poore simple womanne so great honor. For why doe they not rather looke vpon themselues? Truly they should finde there no lesse matter to wonder at, that they being seely men and as it were the ofscourings of the people, should be extolled vnto the highest degree of honor. And yet where as the Euangelist sayth that they durst not aske, it is worth the marking. For wee are taught by their example that if there be any thing in the wordes or deedes of God, and Christ, which seemeth strange vnto vs, we must not immediately giue our selues leaue to murmur boldly: but wee must rather keepe silence with modestie, vntill such time as that be reuealed vnto vs from heauen, which we know not as yet. Furthermore, the groundworke of this modestie is the feare of God and the reuerence of Christ.

28. *Therefore shee left her waterpot.* The Euangelist setteth downe this to expresse the feruentnesse of her desire. For it is a signe of hast that shee returneth into the citie leauing her waterpot behind her. And this is the nature of faith, that so soone as wee are made partakers of eternall life, wee desire by & by to haue more companions, neyther can the knowledge of God lye buried & idle in mennes heartes, but that it will shewe it selfe. For that which is in the Psalme 116. 10. must needes bee true, *I haue beleued, therefore will I speake.* And wee must so much the more note the earnestnesse and gladnesse of the woman, because onely a small sparkle of faith doth kinde them. For shee hadde scarce tasted Christ as yet, when as shee did prayse him throughout the whole citie: Therefore it shall bee great shame for those who haue gone reasonable well forward in his schoole, to waxe sluggish. But this seemeth rather to be worthie of reprehension, that shee being ignorant, and not thoroughly & soundly taught, passeth the bounds of her faith. I answer, that shee should haue delt very rashly if shee had taken vpon herselfe the office of teaching, but now seeing that her onely desire is to stirre vp her citizens to heare CHRIST speake wee will not say, that forgetting herselfe, shee went beyond her reach, she doth onely play the parte of a trumpet or bell, that shee may inuite men vnto Christ.

29. *See a m.m.* Because shee speaketh in this place doubtingly, she may seeme not to haue bene much moued with Christ his authoritie. I aunswere, because shee was vnfit to intreate of so great mysteries, according to her small talent, shee endeuureth to bring her citizens to this point, to submitte themselves to be taught of Christ. Furthermore, this was a good spurre to pricke them forward withall, seeing that they knewe by a manifest and plaine token that hee was a prophet. For sithence that they were not able to iudge by docterin this inferiour preparation was profitable and fitte for them. Therefore whilst that they heare that hee hadde opened hidden thinges to the woman, they gather by this that hee is a Prophet of the Lord: which beeing set downe they beginne to giue eare to his doctrine. Although the woman goeth farther: for shee biddeth them consider, whether hee bee the Messias or no, beeing contented with this one thing, if so bee it they through her perswasion should seeke

seeke that which she had already found in Christ, for she knew that they should finde more then she did promise. But why doth she lie, in that shee sayeth that Christ had told her all things? I haue already sayd, that Christ did not reprehend her for her whoredome alone, but that in few wordes more sinnes which shee had committed during her life, were layd to her charge. For the Euangelist doth not recite euery sentence, and he taught summarily that Christe did set before her, her former & present life, that he might tame her tatling tongue. In the meane while wee see that the woman being inflamed with a godly zeale did no whit spare hertelfe and her estimation, that shee might set forth Christe his name, for she doth not abstaine from the reckoning vp of her shame and reproch.

32. *I haue meate.* It is a great maruaile that being wearie and hungry hee refuseth meate. For if any man say, that he doth this to the ende hee may instruct vs by his example to suffer pouertie, why did hee not this continually? But he aymed at another marke, then to teach that meate ought simply to be refused. For we must marke this circumstance, that when as the care of the present businesse doth so constraîne him, and doth wholly possesse his mind, it is no trouble to him to neglect meate. And yet he doth not possesse that he was so earnestly bent to execute his fathers businesse and commandementes, that he can neither eate nor drinke: he doth onely shew what is former or what is latter. And so by his owne example he teacheth, that the kingdom of God ought to be preferred before all the commodities of the bodie. Indeepe God doeth giue vs leaue to eate and drinke, so that wee bee not drawne away from that which is the cheifest: that is, that euery man be occupied in his vocation. Some man will say that it cannot be but that meate and drinke must needs be some hinderances, and such as drawe away some time from other good studies. I grant this is true: but because the Lord accerding to his fauourableness doeth giue vs leaue to care for our flesh so much as neede requireth, he ceaseth not in the meane space to prefer the obedience of God as he ought, who doth cherish the body moderately and soberly. Although wee must also beware that wee be not so addicted vnto our houres, but that we must be readie to defraud our selues of meate, when as God doeth appoint vs vnto some other businesse the same houre, offering vs some oportunitie. Seeing that Christ had such oportunitie offered him now, he doth as it were embrace the same in his armes, which might escape him. Therefore for as much as the busines inioyned him by his father did so cōstraine him, that he must needs let all other things alone, he doubteth not to set light by meate. And it had been a shame that the woman should leaue her waterpot and run to call the people, and that there should lesse seruentnes appeare in Christ. Finally, if wee shall thus determine with our selues not to loose the causes of liuing for life, it shall be no hard matter to keepe the best n eane. For he that shall set before himselfe this end of life, to serue y Lord from which we may not be led away euen with the present peull of death. hee shall doubtles make more account of this, then of meate and drinke. The metaphore of meate and drinke hath so much the greater grace, because it is set in due season from the present talke.

34. *My meate is.* His meaning is, that he doth not only make the greatest account of this: but that there is nothing wherewith hee is more de-

lighted, or wherein he practiseth himselfe more willingly and earnestly. Like as David in the 19. 11. Psal. to the end he may commend the lawe of God hee doth not onely say that it was precious vnto him, but more swete then anie honye. Therefore to the end we may follow Christ, we must not onely serue God diligently, but must also be so willing to doe his commandements, that the labour must be nothing troublesome vnto vs. Further more, when Christe ad- deth, *that I may fulfill his will*, he doth sufficiently declare what his fathers will is whereunto he was so bent: namely, that hee shoulde fulfill the function which was intoynd him. So euery man must haue respect vnto his calling, least any man doe say that that was layd vpon him by God, which he tooke vpon him at his owne pleasure rashly. But we know well enough what was Christ his func- tion: namely, to further the kingdome of God, to restore lost soules vnto life, to spread abroad the light of the Gospell, and finally to bring saluation vnto the world. The excellencie of these things did cause him being wearie and hun- grie to forget both meate and drinke. Yet do we reape no small comfort here- by, when as wee heare that Christe was so carefull for mans saluation, that it was vnto him a great pleasure to care for the same. And doubtles we need not to doubt but that he is like affectioned toward vs at this day.

35 *Say not you there are yet foure monethes and then commeth haruest? Beholde I say vnto you, lift vp your eyes, and see the regions because they are white vnto haruest.*

36 *And he that reapeth receiveth a reward, and gathereth fruite vnto eternall life: that both he that soweth may reioyce, and he that reapeth.*

37 *For herein is the saying true, that one soweth, and another reapeth.*

38 *I haue sent you to reape, that which you laboured not, others haue laboured, and you haue entred into their labours.*

35 *Say you not.* Hee prosecuteth the former sentence: for because hee had sayd that he accounted this the chiefest thing, to doe his fathers worke, hee de- clarcth now how ripe the same is, and that by comparing it vnto haruest. For like as whē the corne is once ripe the haruest can stay no longer, because other- wise the corne shuld fall away: so the spirituall corne being now ripe, he doth te- stifie that he must in no case delay, because delay bringeth danger. Now we see to what ende the similitude was brought: namely to expresse the cause of his hast. By this word, *say you not*, he meant to note howe much more bent mens mindes be vnto earthly things then vnto heauenly. For they are so desirous to haue haruest, that they do carefully count the moneths and dayes: in the mean while it is a wonder to see how sluggish they are in gathering up heauēly wheat. And dayly vse doth argue that this frowardnes is not onely in vs naturally, but also that it can scarce be pulled away from our heartes. For seeing that al men do prouide for the earthly life afore hand, we thinke full negligently vpon diuine matters. So Christ sayth in another place, *O ye hypocrites, you iudge accord- ing to the face of heauen, what maner day to morow shall be, but you know not the time of my visitation.*

36 *And he which reapeth, receiveth a reward.* Hee proueth by another ar- gument howe diligently wee ought to bee in the worke of the Lorde: namely because there is a large and a glorious rewarde layde vppe for our labour.

For he promiseth fruite, and that no corruptible or fraile fruite. Although that which he addeth concerning fruit may be expounded two manner of waies: either that it may be a declaration of the hyre ( and so should he vtter one and the selfe same thing in diuers woordes ) or els that he may commend their diligence who doe increase the kingdome of God : as hec will repeate Chapter 15. 16. *I haue chosen you that you may goe, and bring fruite, & that your fruit may remaine.* And truly both these things ought greatly to encourage the ministers of the worde, that they doe neuer faint vnder their labour, whilest that they heare that there is prepared for them in heauen a crowne of glory, & do know also that the fruite of their harvest shall not onely be precious before God, but also eternall. To this ende is there mention made of rewarde euery where in the scripture, and not to the ende that the merites of workes may bee esteemed thereby. For who is he who being thoroughly tryed, shall not rather be found worthy to be punished for sluggishnes, then rewarded for dilligence? Therefore there shall nothing remaine for the best labourers, saue onely to the humbly to craue pardon. But the Lord who dealeth fatherly with vs, to the ende he may amend our sluggishnes, & better incourage vs being otherwise but faint hearted, vouchsafeth to repay vnto vs a free reward. Furthermore, this is so far from ouerthrowing the righteousnes of faith, that it doth rather establish the same. For from whence commeth it that God findeth in vs any thing that is worthy of rewarde, saue onely because he hath endowed vs with his spirite? And wee know that the spirit is the earnest and pledge of our adoption. Secondly, how cometh it to passe that God doth giue so great honor vnto vnperfect & corrupt workes, saue onely because after that he hath reconciled vs vnto himselfe freely, by not imputing the vices which cleaue vnto our workes, he accepteth them contrary to our desert. The sum of this place is, that the labour & paines which the Apostles doe take, ought not to seeme grieuous vnto them, seeing that they know that it is so profitable for the selues & fruitfull for the church of Christ. *That both he that soweth.* In these words christ teacheth vs, that no man shall need to complaine for that the Apostles shall gather the fruit of other men stillage. And we must note this amplificatiō. For if the sobs & sighes of those men who complain that the fruits of their labor are giuen vnto others, do no whit hinder but that a new possi flour may reape the corne sown by another : how much more ioyfull ought the repers to be whereas there is a mutuall consent, mutuall ioy, and reioycing. And to the end wee may the better vnderstand this place, wee must note the opposition that is betweene the sowing and the reaping. The sowing was the doctrine of the law and the prophets : for then the seede being cast into the ground, did remaine as in greene corne: but the doctrine of the Gospel, because it bringeth men vnto perfect ripenesse, is fitly compared vnto the harvest. For the lawe was farre from that perfection which was at length exhibited in Christ. We doe also well know the comparison that Paule maketh betweene childhood & manhood which tendeth to the same end. Finally, for as much as the coming of christ brought with it present saluation, it is no meruel if the gospel, wherein the gate of the kingdōe of heauen was set open, be called the harvest of the propheticall doctrine. And yet neuertheless this hindereth no whit, but that the fathers vnder the law were gathered into God his barne.

Gal 4.1.

But this similitude is to be referred vnto the manner of teaching. For as the childhoode of the Church did continue vntill the ende of the lawe, and when as the Gospel was once preached, the youth thereof did immediately succeed: so saluation beganne to waxe ripe then, which the Prophets had onely sowed. But seeing that Christ spake these woordes in Samaria, he seemeth to extend the sowing further then vnto the lawe and the Prophets. And there be some who expounded this as well of the Gentiles as of the Iewes. I graunt indeede that there were alwayes certaine graines of godlines scattered throughout the whole world: and no doubt God did after a sort sow those excellent sentences which are extant in the Philosophers and prophane writers by their hand. But for as much as that seede was corrupt from the very roote, and the corne which might thence haue sprang, (although it was neither good nor naturall) was choked with the huge heape of errors, it were an absurd thing to compare that so hurtfull corruption vnto sowing. Secondly that which is heere spoken of the agreement of ioy, cannot be applyed vnto the Philosophers and such like. Yet the doubt is not dissolued, for Christ seemeth after a sort to speake of the Samaritanes. I answer, although all things were corrupted amongst the Samaritanes, yet was there hidde amongst them some seede of godlinesse. For whence cometh it that they were so ready to seeke Christ whē as they heard but one worde of him, saue onely because they had learned out of the law and the Prophetes that the Redeemer shoulde come? Iudea truely was the peculiar possession of the Lorde, which hee had tilled by the Prophets: but because there was some portion of seede brought into Samaria also, it is not without cause that Christ saith that the seede was waxen ripe euen there also. If any manne doe obiekt that the Apostles were chosen and sent to preach the Gospel vnto all the whole worlde, we may easily answere, that Christ did speake as time did require, vnlesse it were so that he commendeth in the Samaritans the seede of the propheticall doctrine, although it were filled with many weeds, for the hope of the fruite which was almost ripe.

37. *For in this is the saying true.* This was a cōmon proverb, vwhereby they did declare, that many did oftentimes reape the fruits of other mens labours. Although this was otherwise, because he that hath taken paines doth hardly suffer an other man to take away the fruit, seeing that the Apostles haue the Prophets to be partners of their ioy. And yet notwithstanding wee cannot here by gather, that the Prophets themselues doe know of those things which are done at this day in the Church, because this is christ his drift, that the prophets taught so long as they liued with this affection, that they did already reioyce ouer that fruit which they themselues could not gather. Not much vnlike vnto this is the comparison which Peter vseth in the first chapter of his first Epistle, saue onely that he exhorteth all the faithfull generally: but Christ doth in this place speake vnto his disciples alone, and in their person vnto the ministers of the word. And in these woordes he commandeth them generally to helpe one another in such sort, that there be amongst thē no wicked emulation: that those who are first sent vnto the work must be so diligent in the present tillage, that they do not disdain the greater blessing of others, who shal come after thē: that they who are set as ie-



were to gather ripe corne, do so much more ioyfully apply their businesse For the comparison which is made here betwene the teachers of the lawe and the Gospel, may also be applyed vnto euery one of these amongst themselves.

39. *And many of the Samaritanes of that cittie beleued on him, because of the womans wordes, which did testifie, he hath tolde me all things which I haue done.*

40. *Therefore after that the Samaritanes were come vnto him, they requested him to stay with them. And he stayed two dayes.*

41. *And many moe beleued, because of his wordes.*

42. *And they saide vnto the woman, wee doe not any longer beleue because of thy words: for we our selues haue heard, and doe know that this man is called Christ the Saviour of the world.*

43. *And after two dayes he went thence, and went into Galilee.*

44. *For Iesus himselfe did testifie that a Prophet hath no honour in his owne countrye.*

45. *And when he came into Galilee, the Galileans receiued him, who saw all things, which he did at Hierusalem vpon the feast day: for they also came vnto the feast,*

39. *They beleued because of the womans wordes.* Here the Euangelist declareth how forcible the womans wordes were amongst the citizens. Whereby it appeareth that they did not a little hope for, and desire the comming of the Messias. And this word *beleue* doth signifie in this place vnproperly that they were stirred vp with the womans words to acknowledg Christ to be a Prophet. This is as it were the beginning of faith, when as mens minds are prepared to receive doctrine. Such an entrance vnto faith, is in this place called faith, that we may know how greatly God esteemeth the reuerence of his word, seeing that hee vouchsafeth to giue so great honour vnto their readines to bee taught, who were not as yet taught. And that faith doth shew it selfe in this, that they are desirous to goe forward: for which cause they desire to haue christ to stay with them.

41 *Many moe beleued.* It appeareth by the successe that Christe did not shew himselfe to be more easie to be intreated then became him, for wee see howe fruitfull these two dayes were which he graunted to stay with them at their request. By which example we are taught that wee must neuer loyter, so often as we may spread abroad the kingdome of God. And if so be it wee bee afraid least that our facilitie be subiect to false tales, or be oftentimes vnprofitable, let vs aske of Christ the spirit of counsell to direct vs. The word *beleued* is put in in this place in another sense: because it doth not onely signifie that they were prepared vnto faith, but also endowed with true faith.

42. *Because of thysayinge.* Although I haue followed *Erasmus* his translation, because the woorde *speech* which the olde interpreter hath, is barbarous, yet are the readers to bee admonished that the woorde (*latia*) hath the same signification amongst the Grecians which (*loquentia*) hath amongst the Latinistes. And the Samaritanes doe seeme to boast that they hadde nowe a surer stay, then that which was in the womans tongue, which is wont for the most parte to bee vaine. *Wee beleue.* Hee doeth better

better expresse what maner of faith theirs was : namely, conceiued of the very word of God : so that they may boast that they haue the sonne of God to bee their maister, as he truly is he alone vpon whole authoritie they may safely rest. He is not now present openly, that he may speake vnto vs mouth to mouth; yet by whosoeuer we chance to heare him, our faith can cleaue vnto none but vnto him alone, neither commeth that knowledge, whereof mention is made, from any other. For the worde that commeth from mortall man may fill and faiffie the eares : but it shall neuer establish the minde in the quiet hope of saluation, so that he may worthily boast & hee knoweth who hath heard. Therefore this is the principall thing in faith, that we know that it is Christ who speaketh by ministers : secondly, that we giue him the honour due vnto him : that is, that we doubt not but stedfastly belecue that he is faithfull and true, so that trusting to so sure an authour, we may safely leane vnto his doctrine. But whereas they say that Iesus is the sauiour of the worlde, & Christ, without doubt they had that by hearing. Whereby we gather that the summe of the Gospell was deliuered more familiarly vnto them by Christe in two dayes, then it was hitherto to Ierusalé. And Christ did testifie that the saluation which he brought was cōmon to all the world to the ende they might the better vnderstand that it did appertaine vnto them also. Neither did he call thē vnto the participation of the grace of saluation as lawfull heires: but he taught that he came to admit strangers into God his family, and to bring peace vnto them that were a farre off.

44. For Iesus himselfe did testifie. The show of contrarietie, which appeareth here at the first blush, hath brought forth diuers expositions. That is to farre set, which *Augustine* bringeth, that Christ did want honour amongst his owne, because he did more good in two dayes amongst the Samaritans, thē in a long time amongst the Galileans hee gate more Disciples in Samaria without myracles, then a great number of myracles did gaine in Galilee. That also of *Chrysostome* doth not please mee, that by the countrie of Christe is meante Capernaum, because he was oftner there then else where. Therefore I doe rather agree with *Cyryllus*, who sayeth that hee went into another parte of Galilee after he hadde left the Cittie Nazareth. For the other three Euan-gelistes do name it, when as they make mention of the testimony of Christe. This truly may be the meaning, that seeing that the time of his full manifestation was not yet come, he would lurke in his country as in a darke and obscure bie place.

Some doe also expound it, that hee stayed two dayes in Samaria, because there was no cause why he should make hast into that place where cōtempt did stay for him. Some other doe thinke that he went straightway into Samaria, & that he returned thence againe immediately. But because Iohn maketh mention of no such thing I dare not giue place to gessing. Therefore that is more true, when he saw that he was despised in his country Nazareth, he went vnto some other place, wherefore it followeth immediately that he came into the city *Ca-na*. And in this that it is added also that hee was received of the Galileans because of his myracles, it was a signe of reuerence, and not of contempt. A Prophet in his owne country. I doe not doubt but that this sentence was prouerbiall, & we know that that is takē vp for a prouerb which cōmeth often to passe  
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Wherefore wee must not straightly require that it shoulde alwayes bee true, as though that had need alwayes to be true which is there said. Certaine it is, that Prophets are commended elswhere then in their owne countrie: and it may also sometimes come to passe, and doth indeed chance that a prophet is no lesse reuerenced of his owne countrie men then of strangers: but the prouerbe teacheth what is more common: namely, that Prophets are rather honoured elswhere in any place, then amongst their owne countrie men. And this prouerbe may haue a double beginning, and meaning. For this is a common vice, that looke whom soeuer we see lie crying in their cradles, & toying childishly, those doe wee despise during their whole life. As if they had still continewed in childhood. There is also an other euill, which raigneth more amongst those that are of acquaintance: namely, emulation. Notwithstanding I am perswaded that the prouerbe did arise hereupon, because Prophets were so badly entertained in their owne nation. For good & godly men, when as they saw so great vnthankfulness toward God in Iudea, so great contempt of the worde, so great stubbornnes, they might worthily thus complaine, that God his prophets are neuer lesse reuerenced any where then in their owne countrie. If we like better of the former sense, the word *Prophet* shalbe taken generally for euery teacher, as Paul calleth *Epimenides* the Prophet of the *Cretianes*. *They receiued him*. We know not whether this honour did long continew or no. For there is nothing whereunto we are more bent, then to forget God his benefits. Neither doth Iohn make mention of this to any other end, saue onely that we may know, that Christ did worke myracles in the sight and presence of many, so that they were preached farre and wide. There is one commoditie of myracles set downe again, that they make a way for doctrine, for they make christ to be reuerenced.

46. Therefore Iesus came againe into Cana of Galilee, where hee turned water into wine. And there was a certaine ruler whose sonne was sicke in Capernaum.

47. When he had heard that Iesus was come out of Iudea into Galilee, hee went vnto him, & requested him that he would goe downe, & heale his son: for he was almost dead.

48. Therefore Iesus saide vnto him: except you see signes and wonders, yee will not beleue.

49. The Ruler himselse said vnto him, Maister goe downe before my childe die.

50. Iesus sayd vnto him, goe thy way, thy sonne liueth. The man beleued the worde that Iesus had spoken, and went.

51. And as he was now going downe, the seruantes met him, and told saying, thy son liueth.

52. Therefore he demanded of them, at what houre he began to amend: and they said vnto him, yesterday at the seuenth houre the feuer left him.

53. Therefore the father knew that it was the same houre wherein Iesus said vnto him thy sonne liueth. And he beleued and all his house.

54. This second myracle did Iesus againe when hee came out of Iudea into Galilee.

46. There was a certaine. This is the truer reading, although *Erasmus* doth think otherwise. I grant that there were at that time some that were called *reguli* or princes, who are now called Dukes, or Barons, or Earles: but such was the estate of Galilee at that time, that none of that degree could dwel in Capernaum.

Furthermore, I suppose that it was some of Herodes Court. For they who thinke that hee was sent by *Cæsar* haue no colour. But the Euangelist expressed this by name, because in such a person the myracle was more famous.

47. *When hee had heard that Iesus*. In that he craueth helpe of Christ this truly was some token of faith: but in that hee appointeth Christe the way and meane how to helpe, it appeareth thereby how great his ignoraunce was. For he tyeth the power of Christ vnto his corporall presence. He had conceiued no other thing of Christ, saue onely that he was a prophet sent of God, with this commaundement and power, to prooue by shewing and workinge wonders, that he was the minister of God. Yet Christ winking at this fault, although it was worthy blame, doth sharply chide him for another cause, nay he chideth all the Iewes generally, because they were too desirous to see wonders. But whence is it that Christ is now so sharpe set, who was wont so courteously to entertaine others that desired myacles? There was some particular reason which we know not of, which moued him to deale more sharply with this man, then he was wont. And peraduenture he did not so much respect him as the whole nation. Hee saw that his doctrine was but of small authoritie, and that it was not onely neglected, but also altogether despised: in the meane season he saw that they were wholly set vpon myacles, and that all their sense were rather filled with some amazednesse then admiration. There were that wicked contempt of the worde which raigned then commonly, did wrest out of him this complaint. True it is that euen some of the Saints haue sometimes desired to haue confirmation from myacles, least the truth of the promises should stagger with them: and we doe also see that God was not offended therewith, seeing that he yeilded vnto their requests. But Christ noteth in this place a farre greater forwardnesse. For the Iewes did so depende vpon myacles, that they left nothing for the word. And first of all, there was this fault amongst them all, that the dull and carnall did no whit reuerence doctrine, vnlesse they were awaked by myacles. For it was meete that the worde of God wherein they were trained vp from their tender yeares, should haue bin more then familiar vnto them: secondly, when wonders were wrought, there did so small profite follow, that being astonied they waxed dull. So that their religion was nothing: there was amongst them no knowledge of God in exercise of godlines saue only in myacles. Whereupon that vpbraiding which Paul vseth tendeth, *the Iewes seeke signes*. For the meaning is that they were addicted vnto signes without reason and measure, & that they were neither moued with the grace of Christ, or promises of eternall life, or secret working of the spirit: but that they did rather lothsomly refuse the Gospell, because they can digest nothing but signes. And would to God there were not many at this day infected with the same disease: there is nothing more common then these words. Let myacles goe before, that we may giue care vnto this doctrine. As though the truth of Christe ought to be so vile and base in our eyes, vnlesse it be vnderpropped by some other thinge. But although God should ouerwhelme them with an huge heape of wonders, yet doe they lie when they say that they will beleue there shoulde some outward wondering arise: but they would take ne-

uer a whit the more heed vnto doctrine.

49. *Lord come downe.* Seeing that going forward in his fruite hee doth at length obtaine that which he would, we may gather that he was not therefore reprehended of Christe, as if hee would vterly haue reiected him, & refuse his prayers: but that hee did it rather to this ende that hee might reforme that vice which did stop him from comming to true faith. And we must remember that which I saide before, that this common reprehension of all the people was greater, then the peculiar reprehension of one man. So that which is preposterous or superfluous in our petitions, must needs be amended or cut off by this meanes, that hurtfull lets may be taken away.

Furthermore, whereas courteors are wont commonly to be daintie & proud, and will not willingly be hardly dealt with, we must note that this man being humbled with his owne necessitie, and feare, least he should be deprived of his sonne, was neither angry, neither did he repine when he was entertained somewhat vn-courteously by Christ: but passed ouer that chiding with modest silence. We haue experience of the same euen of our selues: for our daintinesse is wonderful, our vnpatience and churlishnesse is strange vntill such time as being brought vnder by aduersitie wee be compelled to lay away our pride and loftie lookes.

50. *Thy sonne liueth.* Heere appeareth firste of all the singular courtesie of Christe and his fauourableness, in that he pardoneth the ignorance & rudenesse of the manne, and extendeth his power farther then he hoped for. He desired that Christe by his comming would heale his sonne. Hee thought that being sicke he might be cured of the disease: But he was perswaded, that being dead, he could not be raised vpe againe: therefore he requesteth him to make hast, least death should preuent him. Therefore seeing that Christ pardoneth both these faultes, wee may thereby gather how greatly hee esteemeth euen a slender faith. This also is worthie the noting, that Christ not obeying his desire, doth graunt him farre more then hee desired. For he hath a testimony of the present health of his sonne. So our heauenly father in not graunting oftentimes our petitions as touching the circumstances, doeth worke to helpe vs by such meanes as we looke not for, that we may learne to appoint him nothing. When he saith that his sonne liueth, his meaning is that hee was deliuered from danger of death.

*The man beleued his wordes.* Because he came furnished with this persuasion that he was a Prophet of God, therefore was hee so ready to beleue, so that he did by and by snatch at one worde, and hauing caught it, he did lay it vpe deeply in his minde. And all though he did not thinke so honourably of the power of Christe as hee ought, yet the short promise did worke in his minde a new hope of a sodaine: so that he did surely thinke that the life of his sonne was included in the woorde of Christe. And with such readinesse ought we to receiue the woorde of GOD: but it is farr from hauing such present effecte alwayes in the hearers. For who is he that can profit so much by hearing many Sermons, as did this manne being almost halfe profane hauinge but heard one worde? Wherefore wee must be more dilligent to stirre vpon our sluggishnes: and must first of all pray vnto the Lorde that hee will so stirre

vp our hearts, that wee may be no lesse readie to belecue, then hee is ready and bountifull to promise.

51. *And as he was going downe.* Here is described the effect of faith, together with the force of the word. For like as Christ did by the woordes restore the childe to life that was at the point to die, so the father recouereth his sonne safe in one moment, by his faith. Therefore let vs know that so often as the Lorde offereth vnto vs his benefites, his power is alwayes prest to performe whatsoever he promiseth: so that our vnbeleife do not itoppe the same. I confesse that this is not continuall, yea it is not often or commonly seene that the Lord doth straightway stretch forth his hande to helpe vs: but so often as he deferrith, hee hath his reason for it, and that such as is profitable for vs. This is most certaine, that he is so farre from being the cause of delay, that hee doth rather striue with our lets and hinderances. Therefore when as his helpe appeareth not presently, let vs consider how great our vnbeleife is, or at least how slender and weak our faith is. And it is no maruell, if he will not haue his benefites to perish, & rashly to throw them vpon the grounde, but will bestow them vpon those who holde out the lappe of faith, and are ready to receiue them. And although hee doth not helpe all his children, one manner of way, yet shall neuer any mans faith be voide, but that wee shall alwayes perceiue that that is true, which the prophet teacheth, that the promises of God doe most of all make hast, when as they seeme to linger.

52. *Therefore he asked.* In that he asked his seruants when his sonne began to amend, it came to passe through the secret motion of God, to the end the truth of the myracle might the more plainely appeare. For euen wee are by nature more then wickedly bent to cloake the light of the power of God, and Sathan goeth about this with many shifts that he may darken the beholding & sight of his works. Wherefore they must needs be made so plaine and euident that they may be praised amongst vs, that there may remaine no place for doubting. How vnthankfull therefore soeuer men are, yet this circumstance doeth not suffer so excellent a worke of Christ to be ascribed vnto fortune.

53. *He beleued and his house.* This seemeth to be an absurd thing that the Euangelist maketh mention of the beginning of faith in that man, whose faith he did before commend. Neither can the word *beleued* be referred in this place vnto the going forward of faith: but we must marke, that the man being a Iew and brought vp in the doctrine of the law, was now endued with some taste of faith, when he came vnto Christ. In that he did afterwarde beleue the wordes of Christ, that was a peculiar faith, which reached no farther, saue onely vnto the life of his sonne. But now hee beganne to beleue after another sorte: namely, because hauing imbraced the doctrine of Christe, he professed himselfe to be one of his disciples. So that hee doeth not onely now hope that his sonne was restored vnto him safe, through Christ his benefite: but he acknowledgeth Christ to be the sonne of God, and subscribeth vnto his Gospell: he hath all his familie to beare him company, who saw the myracle. And yet it is not to be doubted, but that he endeuoured to bring all his together with himselfe, vnto Christianitie.

## Chap. 5,

- 1 **A**fter this was the feast day of the Iewes, and Christ went vp to Ierusalem.
- 2 And ther is at Ierusalem beside the sheepe market, a poole which is called in Hebrew Bethesda, hauing five porches.
- 3 In these sate a great multitude of sicke people, of blinde, lame, and withered, waiting for the mouing of the water.
4. For an Angel went downe at a certaintime into the poole, & troubled the water: he therefore that went downe first after the troubling of the water, was made whole of what disease soeuer he was sicke.
5. And there was a man there who had passed thirtie eight yeeres in an infirmitie.
6. When Iesus saw this man sitting, and knew that he had bene now long time sicke, he sayd vnto him, wilt thou be made whole?
7. The man that was sicke answered him: Syr, I haue not a man to put me into the poole when the water is troubled; but in the meane while whilest I come, an other stepeth downe before mee.
8. Iesus sayth vnto him, Arise take vp thy bed and walke.
9. And the man was by and by made whole, and hee tooke vp his bed and walked: & the Sabbath was that day.

1 After this was the feast day. Although the Euangelist doeth not in plaine woordes expresse what day this was, yet wee may well gesse that hee meaneth Whitsuntide, if so be it that which is here recited was done immediately after that Christ came into Galilee. For he went frō Ierusalem immediately after Easter, and going through Samaria, hee made account that it was foure moneths vntill haruest: entring into Galilee, hee healed the rulers sonne. The Euangelist addeth immediately after, that this feast day followed. Therefore the course and respect of time perswadeth vs to thinke that he speaketh in this place of Pentecost, although I will not greatly strue about that matter. But Iesus came vnto the feast day vnto Ierusalem, partly because there was greater opportunitie to spread abroad doctrine, then, by reason of the concourte of people: partly because he must be obedient to the law, that he might deliuer all men from the bondage of the law, as we haue sayd else where already.

2 A poole beside the sheepe market. The circumstance of the place is added: whence we gather that the miracle was not obscure or known vnto a few only. For that the place was much frequented, both the five porches do declare, and the nighnesse of the temple also did require thus much. Moreover, the Euangelist sayth flatly, that many sicke folkes laid there. As touching the word it selfe the learned doe worthily reiect the vaine surmise of Ierome, who maketh *Betheder* of *Bethesda*, and interpreteth it *an house of a flocke*. For there is in this place mention made of a poole which was nigh vnto the sheepe market. They also doe it with reason who reade it *Bethesda*, as it were a place of fishing. Therefore their opinion is more sound who expounde it a place of pouring out. For *asid* doth signifie amongst the Hebrutians a flowing. But the Euangelist did pronounce it *Esda*, after the maner of the Chaldeans, as the common vse of the tongue did then require.

For I thinke that the water was brought thither by conducts that the Priests might draw thence. Vnlesse peradventure the place was so called, because the water was powred out by pypes. In my iudgement it was called the sheepe market, because there were sheepe brought thither to be offered vp in sacrifice.

3 *The multitude sare.* It may bee that the sicke folkes layd in the porches to aske almes, when the people went that way, which went into the temple to worship. And they were also wont to buy sheepe there, which they would offer in sacrifice. In the meane while God did heale some number of them euery feast day, that by this meanes he might set forth the worship appointed in the lawe, and the holinesse of the temple. Notwithstanding this may seeme an absurde thing, that ( seeing we do not reade that there was any such thing done at such time as religion did most of all flourish, yea, seeing that myracles were wrought onely extraordinarily in the Prophetes time ) the power and grace of God did appeare more plainly in miracles then they were wont, when things were so decayed and almost vtterly brought to confusion. I answere, that in my iudgement there were two causes. for seeing that spirit which dwelt in the Prophetes was a sufficient witnessse to testifie Gods presence, religion had no neede of any other confirmation at that time. For the lawe was established by signes more then needed, and GOD ceased not to confirme the commaundement which he had giuen by innumerable testimonies. But when the time of christ his comming drew neere, because they were destitute of Prophetes, their state was most miserable: and they were fore tempted on euery side, they had neede of this extraordinarie helpe, least they should thinke that they were vtterly forsaken of God, and being thus discouraged should vtterly haue fainted and fallen away. For we know that Malachie was the last of the prophetes, and therefore he concludeth his doctrine thus, chap. 4. 4. *That the Iewes may remember the law giuen by Moses, vntill Christ appeare.* For it seemed to God a profitable thing, to let them be destitute of prophetes for a season, to the end they might more earnestly desire Christ, and receiue him with greater reuerence when he was reuealed. In the meane while least that the temple should want testimonie, and the sacrifices, and all the worship from whence saluation should come vnto the world, the Lord retayned the Iewes by this gift of healing, that they might know that it was not in vaine that they were separated from other nations by God himselfe. For God did openly testifie by healing the sicke, as if he had reached his hand out of heauen, that hee did allow of this kinde of worship, which they had from the prescript of the law. Secondly, I do not doubt but that by such signes he taught them that the time of redemption was at hande, and Christ the authour of saluation drew neere, to the ende all mens minds might the better be awaked. I suppose that this vse of myracles was at that time double: first, that the Iewes might knowe that God was present with them, and so might remaine constant in the obedience of the law, secondly, that they might bee bent to waite for a new and vnwonted estate. *Of lame, blinde, withered.* To the end we may know that they were no common diseases which the Lord did cure, the Euangelist expresseth certaine kindes thereof. For the remedies which men can inuent cannot cure the halt, blind, and withered



withered. Truly it was a sorrowfull sight to see in such a multitude of men, a manifolde deformitie of members. . Yet the glory of God did more clearly shine there, then the beholding of a great and well ordered armie. For there is nothing more famous & excellent, then when the power of God doth amend and restore the wants of nature: there is also nothing more beautifull & sweet, then when as of his infinit goodnes, he helpeth the miseries of men. Therefore the Lord would haue that most noble Theater to be extant, wherein his maiestie might appeare, not onely to those that were borne there aboutes, but also to all maner of strangers. And (as I saide euen now) this was not the least ornament of the Temple, when as God by stretching out his hand, did make it knowne that he was present there.

4. For an Argell. It was indeed the proper and peculiar worke of the Lord, to cure the sicke: but as he was wont to vse the hand and diligence of Angels, so he committed this vnto an Angels charge. In which respecte Angelles are called powers or might: not that God doeth resigne vp his power vnto them, and sit idle himsele in heauen: but because by working mightily in them, hee doth wonderfully make knowne his power vnto vs. Therefore those menne doe deale wickedly and peruersly, who faine that the Angels haue something of their owne, or who doe make them Mediatours betweene God and vs, in such sorte, that they doe darken the power of God, being as it were set farre off, whereas it doth ratlier shew it selfe to be present in them. Therefore we must beware of those doing speculations of *Plato*, because God is too farre distant from vs, we must goe vnto the Angelles, that they may purchase fauour for vs: whereas wee ought rather to goe straightway vnto Christe, that by his guiding, ayde, and commaundement, wee may haue the Angels to behelpers and ministers of our saluation.

At a certaine time. God was able in one moment to heale them altogether: but as myracles haue their end, so haue they also their meane, as Christe saith, when so many were dead in the time of *Eliuzens*, there was but one onely boy raised vp againe: when as there were so many hungry widdowes in the time of the drought, *Elias* did onely helpe one in her neede. So it was sufficient for the Lord to shew some token of his presence vpon a few sicke people. But the manner of healing which is described in this place, doeth sufficiently teach vs, that there is nothing more vnconuenient then that men should make the workes of God subiect to their iudgement. For I pray you, what helpe & remeily could they looke for, by the troubling of the water? But the Lord doth by such meanes accustom vs vnto the obedience of faith, when hee doeth things contrary to our reason. Wee doe too too greedily follow those things which besides the word of God doe pleate our reason. Therefore to the end he may make vs obey him, hee obiecteth oftentimes those things, which are contrary to reason. Therefore we do then declare and prouoe our readines to be taught, when as shutting our eyes, wee follow the bare woorde, although we seeme to our selues that we shall haue no rewarde for our labour. The like example haue wee in *Naaman the Assyrian*, whome the Prophet sent vnto Iordan to haue his leprosie cured, but hee contemned this at the first as a mocke, yet at length he perceiued in deed that God doth so worke contrary to mans reason, that yet

Luk. 4. 15.

27.

2.Kin.4 32

1.Kin.17.9

2.Kin.3.

10. 23.

notwithstanding he doth neuer deceiue or moke vs. In the meane while the troubling of the water was a manifest token that God doeth vse the elements freely at his owne pleasure, & doth challenge to himselfe the effect of the worke. For this is a vice too common, to ascribe vnto the creatures that which belongeth to God alone. But it shall bee a point of too much foolishnes to seeke the cause of health, in the troubled water. Therefore hee doeth so commend the externall signe, that by the beholding of the same, the sicke may bee compelled to looke vnto him who is the onely authour of grace.

5. *And there was a certaine man.* The Euangelist gathereth diuers circumstances which make the myracle more credible. The long continuance of the disease had taken away all hope of curing. Hee complained that hee was deprived of the remedy of the water: hee oftentimes went about to throw himselfe into the water, but in vaine, he had no manne to helpe him: hereby appeareth more plainly the power of Christ. To the same purpose serueth this, that he was commaunded to take vp his bed, that all men might know that hee was healed by no other meanes, saue onely by the benefit of Christ. For seeing that he ariseth sodainely being strong in all his limbs, whereof he was lame before, such a sodaine change ought so much the more to stirre vp and moue the mindes of the beholders.

6. *Wilt thou be made whole?* Hee doth not aske the question as if he did doubt of the matter; but partly that he may kinde in him the desire of the grace which was offered, partly that he might make the witness who were present more attentiu, whom the myracle might otherwise escape whilst they thought vpon some other matter, as it falleth out oftentimes in matters which chaunce on a sodaine. Therefore this preparation was necessary for these two causes.

7. *I haue not a man.* This sicke man doth the same which almost all of vs are wont to doe: for he includeth Gods helpe in his cogitation, neither dare hee promise himselfe any more, then hee can conceiue in minde. And whereas Christ doth pardon his infirmitie, wee may therein behold his mercifulnesse which euery one of vs trieth daily, whilst that we doe sticke fast in the meanes which are nigh vs. Hee doth by stretching out his hand out of hidden places, contrary to our expectation, declare howe farre his goodnesse extendeth our weakenesse and straightnes in faith. Furthermore, we must be instructed by this example, to suffer. Thirtie yeares were a long time, wherein God did deferre his benefite, in helping this miserable man, which yet not withstanding hee determined to bestow vpon him from the beginning. How long soeuer therefore hee maketh vs waite, let vs so grone vnder our miserie, that yet the yrksomnesse of the long time doe not discourage vs. For although there appeare no end, when as our miseries are prolonged; yet wee must alwayes perswade our selues that God is a wonderfull deliuerer, who doth easily remooue all hinderances by his power.

9. *And it was the Sabbath.* Christe knewe well enough what great offence would followe immediately, when they shoulde see the manne goe bearing a burden. For the Lawe doeth in plaine woordes forbid to beare any burden vpon the Sabbath day. But there was a double reason why Christe did sette forth such a spectacle, settinge apart all respects of this danger.

danger: namely: that the common people might the better know the miracle: secondly that there might some occasion be ministred, and as it were a way made, for that excellent sermon which he made immediately.

Furthermore, the knowledge of that miracle was so greatly to be esteemed, that he thought not to haue passed for offending the people, especially seeing that he had in readines a lawfull excuse, wherewith though hee did not pacifie the wicked, yet did he sufficiently refuse their false flanders. Therefore wee must note this rule, that though the whole world doe fret and fume against vs, yet must wee publish the glory of God, and preach his workes, to the fure forth as it is expedient for his workes to be knownc. Neither must wee bee wearied or discouraged, although this our desire fall not out so well as wee would, so that wee see before our eyes that end wherof I haue spoken, and leape not ouer the boundes of our dutie.

10. Therefore the Iewes sayd vnto him that was healed, it is the Sabbath: it is not lawfull for thee to take vp thy bed.

11. Hee answered them, he that made me whole, sayd vnto me, take vp thy bed and walke.

12. Therefore they asked him, what man is that, that sayd vnto thee, take vp thy bed and walke?

13. Furthermore, he that was healed, knew not who it was: for Iesus had withdrawn himselfe, because there was a multitude in the place.

14. Afterward, Iesus found him in the temple, and sayth vnto him, behold, thou art healed, sinne no more, least a worse thing happen vnto thee.

15. The man went and told the Iewes, that it was Iesus, who had healed him.

16. And there the Iewes did persecute Iesus, and they sought to slea him, because he did these things on the Sabbath day.

10. It is the Sabbath. Forasmuch as it stood all men vpon to defend the religion of the Sabbath, they doe well, and for good causes accuse the man: but when as the excuse that he had made, doth not satisfie them, they doe now begin to offend therein: for they ought to haue loosed him when they knewe the cause. To beare a burden (as wee haue sayd) was a breaking of the Sabbath, but Christ who laid the burden vpon his shoulders, did vburden him with his authoritie. Therefore we are admonished in this place to beware of rash iudgment vntill wee doe thoroughly knowe the reason of euery mans facte. What thing soeuer is contrary to the word of God, without doubt it deserueth to be condemned: but because it oftentimes falleth out so, that wee are deceiued in this point, let modestie goe before, together with a quiet inquisition, to the end our iudgement may be sound and sober. For because the Iewes being possessed with a wicked affection, doe not stay to make inquisition, they stop the gate against iudgment and moderation. But and if they had suffered themselues to be taught, the offence had not only beene taken away, but they had been brought vnto the knowledge of the Gospell with farre more fruite.

Nowe wee see howe farre they Sinne reached, and wherein they sinned: namely, because they did not admitte a iuste defence.

And

And the defense is thus, that he that was healed did answer, that hee did nothing, but that which he commaunded him to doe, who had authoritie and power to commaund. For although he vnderstood not as yet who Christ was yet was he perswaded that he was sent of God, because he had tryed his diuine power: and hee doth thereby gather that he was indowved with authoritie, so that he must needs obey him. But this also seemeth to bee worthy of blame, that the myracle doth remoue him from the obedience of the lawe. Indeede I confesse hee leaneth vnto, and fighteth with a reason that was scarce strong enough: yet the other doe offend double, in that they neyther consider that this was an extraordinarie worke of God, neyther yet do suspend their iudgement vntill such time as they haue heard the Prophet that was furnished with the word of God.

13. *He knewe not who it was.* Christ would not haue the glory of so great a worke to vanish away, Yet would he haue it first to be knowne and famous, before such time as he would profess himselfe to be the authour thereof. Therefore he withdrew himselfe a little, that the Iewes might iudge of the thing itselfe, without any respect of person. Hence may we gather, that it cannot bee attributed to the faith of the man that hee was healed, who knoweth not his Phisition when he was cured: and yet it seemeth that he did this by the direction of faith in that he tooke vp his bed when he was commaunded. For mine owne part, as I do not denie that there was in him some secret motion of faith, so I say that it doth plainly appeare by the text, that he was destitute of sound doctrine, wherein he should rest, and of the pure light.

14. *After this Iesus found him.* These wordes doe more plainly shew, that Christ did not therefore lie hid for a time, that the memorie of his benefit might perish: for he doth nowe come abroad of his owne accord, his meaning was onely to haue the worke first knowne, and then to haue himselfe knowne to be the authour thereof. Furthermore, this plaee contayneth most profitable doctrine, for when Christ sayth, *Behold thou art healed.* His meaning is, that wee doe wickedly abuse God his benefites, vnlesse we be moued vnto thankfulness. Neyther doth Christ cast that in his teeth, which hee had giuen him: but doth only admonish the man and tell him that hee was healed for this cause that being mindefull of the grace receiued, he might worship God his deliuerer during his whole life. Therefore as God doth instruct vs vnto repentance, and pricke vs forward with like punishmentes: so he doth exhort vs vnto the same with his goodnesse and clemencie. Yea this is the generall ende aswell of our redemption, as of all Gods giftes, to haue vs wholly addicted and knit vnto him.

Furthermore, this cannot be, vnlesse wee remember the paine and punishment which wee haue alredie escaped: and he that hath obtained pardon do exercise himselfe in this meditation during his whole life. Also this admonition teacheth vs that what harme soeuer we suffer, it is to be imputed to our sinnes. For doubtlesse calamities do not come by chance, but they are so many punishmentes to chasten vs. Therefore wee must first of all acknowledg the hand of God which smitteth vs, & not imagine any blinde brunt of fortune in our aduersitie: Secondly, wee must giue God this honor, that seeing he is our best father he taketh no pleasure

pleasure in our miseries : and therefore that hee doth neuer handle vs roughly vnlesse hee bee offended with our sinnes. When hee forbiddeth him to sinne, hee doth not require that he should be free from all sinne: but there is a comparison made of his former life. For Christ doth exhort him heereafter to amend his life, and not to continuelike to himselfe. *Least any worse thing.* If GOD can doe vs no good with light punishments, wherewith he being our most gentle father doth correct vs, as tender and daintie children, he is compelled to put vpon him a new, and as it were a strange person. Therefore hee taketh whips in hand to tame our fiercenes withall, as he denounceth in the lawe, Leuit. 26. 14. 18. Deut. 28. 15 & Psal. 32. 9. Yea such testimonies are vsuall in the scriptures. Therefore in that we are often times punished with newe miseries, wee may thanke our owne stubbornnes for that. For wee are not like to vnbroken horses & mules: but we are more then vntamed beastes. Therefore it is no manuell if God doe as it were breake vs in peices with more cruell punishmentes as with hammers, whom indifferent punishment can not amend. for it is meete that they be broken who will not bend. To conclude, this is the vse of punishmentes, that we may be made to take better heed hereafter. If we stubbornly resist the first or second stroke, hee will strike seuen fold harder: if hauing shewed some token of repentance for a short time, we do by & by returne vnto our nature, he doth more sharply punish this our forgetful lightnes, that is full of sluggishnes.

But it is worthy to be noted in this man, how mercifully and fauourably the Lord suffereth vs. For suppose he drew nigh vnto old age. yet must hee needes be taken with the disease in the first flower of his age: and peradventure he had bene sicke from his childehood. Now consider how greivous the punishment and paine of so many yeares was. And certaine it is that God cannot be accused of too great seueritie, because he did punish a man that was halfe dead, with so long sicknesse. Therefore in that wee are lightly punished, let vs learne that that cometh to passe because the Lord doth mitigate the greatest rigour of punishmentes, for his infinite goodnes sake. Let vs also learn that there are no paines so fierce and cruell, but that the Lord can adde something thereunto, so often as he thinketh it good. And questionles miserable men doe often times pull downe vpon themselves horrible & wonderfull tormentes, with their complaints: whilst that they say that their plagues cannot bee augmented. Are not these things hidden in my treasure sayth the Lord? Deut. 32. 34. We must also note how small fruite the chastisements of God doth bring forth in vs. For if Christ his exhortation was not superfluous, we may gather thence that this mannes soule was not yet well purged from all vices. And truly vices doe take deeper roote in vs then that they can be plucked vp in one or two dayes. And the curing of the diseases of the soule is harder then that it is contented with the remedie of a small time.

15 *The man went.* He meant nothing lesse then to purchase eniue vnto Christ & also he looked for nothing lesse then that they would so rage against Christe. Therefore it was a godly affection when as hee would honor his punishment with due honor. The Iewes do vomit out their poyson in this, that they do not only accuse christ for breaking y<sup>e</sup> sabboth, but do also burst out into extreme cruelty

17. *And Iesus answered them, my father worketh vntill this time, and I worke.*

18. *For this cause therefore the Iewes sought the rather to kill him, because he did not onely break the Sabbath, but did also call God his father, making himself equall with God.*

19. *Therefore Iesus answered, and sayd vnto them, verily, verily I say vnto you, the sonne can doe nothing of himselfe: saue that which he shall see the father doe, which things when he doth, the sonne doth these in like sort.*

17 *My father.* We must marke what maner of defence Christ vseth. He doth not answer, that the law concerning the keeping of the Sabbath was temporal, and such as was now to be abrogated but doth rather say that hee had not broken the Sabbath: because this is a worke of God. It was indeed a shadowish ceremonie, whereof Christ made an end by his comming, as Paul teacheth Col. 2. 16. 17. But the state of this present cause consisteth not in that. For me are onely commanded to rest from their owne works: therefore circumcision which is a worke of God, & not of men, is not contrary to the Sabbath. Christ standeth vpon this point, that the holy rest is not troubled with the workes of God, which rest was commanded in the law of Moses. And by this reason hee doth not onely excuse his owne fact, but his also that bare his bed, for it was an appurtenance and as it were a part of the myracle: because it was nothing else but an approuing of the same. Secondly, if thanksgiuing and the preaching abroad of the glory of God be, to be reckoned among the workes of God, it was no breaking of the Sabbath with foote and hand to set forth the grace of God. Yet Christ doth chiefly speake of himselfe, with whom the Iewes were more offended: In the meane while he doth testifie that the health which he restored to the sicke man is a testimonie of his diuine power. He affirmeth that he is the sonne of God, and that the maner of working is common to him and his father I do not now at large dispute what was the vse of the Sabbath, and for what causes it was commanded. As touching this present place, the religion of the Sabbath is so farre from breaking and hindering the course of the workes of God, that it doth rather grant place to them alone. For why doth the law command men to rest from their owne workes: saue onely that they may apply all their senses being emptie and free, to consider vpon the workes of God? Therefore hee is a wicked ouerthrower of the lawe, and also a false interpreter, who doeth not graunt vnto the woorkes of God a free kingdome in the Sabbath. If any man doe obiekt that the example of GOD is sette before men, that they may rest the seuenth day: the answer is easie, that menne are not like vnto God in that poynt, because he kept holy day, but because that ceasing from the troublesome actions of this worlde, they doe aspyre vnto the heauenly rest. Therefore the Sabbath of God is no loytering, but a sound perfection which bringeth with it the quiet estate of peace. Neyther is that any hindrance which Moses sayd, Gen. 2. 2. that God made an end of his works. For his meaning is, that when God had finished the frame and worke of the world, hee did consecrate that day, which menne should bestow vpon the meditating vpon his workes. In the meane while hee ceaseth not by his power to vpholde the world which he hath made, to gouerne it by his counsell, to nourish it with his goodnesse, and to determine all thinges at his pleasure in hea-

uen and earth. Therefore the creation of the world was finished in fixe daies: But the gouernement of the same is perpetuall, and God doth worke continually in defending and preserving the order thereof: as Paule teacheth, that in him we liue, we moue and haue our being. And Dauid teacheth that all things doe stande, for asmuch as the spirit of God giueth life vnto them, and that they doe faile so soone as they shall be destitute of his force. Neither doth God only defend nature being created by him, with his generall providence only, but he ordereth, and moderateth euery part thereof. And he doth especially keepe & gouerne by his ayd the faithfull, whom he hath taken into histuition. *And I worke.* Christ hauing omitted the patronage and defence of the present cause, he declarerth the ende and vse of the myracle: namely, that he may be thereby knowne to be the sonne of God. For this was his purpose in all his wordes & deedes, to shew himselfe to be the authour of saluation. This is proper to the diuinitie, which he challengeth to himselfe. as saith also the Apottle, that hee sustaineth all things by his mighty becke. And hee doth testifie that he is God for this cause, that beeing reuealed in the flesh, hee may execute the office of Christ: so that he affirmeth that he came from heauen, because he would haue it knowne, especially why he descended into the earth.

18 *For this cause therefore.* He was so farr from pacifying their rage with this defence, that he did rather prouoke the same. Neither was he ignorant how malicious their wickednes, and how harde their stubbornnesse were: but this was his chiefe drift to profit a few of his who were then present: and secondly, to bring to light their incurable wickednes. And he hath taught vs by example, that we must neuer yeelde vnto the furie of the wicked, but endeouour so much as neede requireth to defend the truth of God, though all the worlde gain say vs, and murmur against vs. Neither is there any cause why the seruantes of God should be greued, if so be it they haue not so good succelle as they would wish: seeing that euen Christ himselfe had not such good successe. Neither is it any maruell if Sathan doe so much more violently rage in his members & instruments, the more that the glory of God doth shew it selfe. In the former member, when the Euangelist sayeth that they were displeas'd with Christ, because he had broken the Sabboth, he speaketh according to their meaning. For I haue alreadie taught that the matter was otherwise. The principall cause of indignation is, because he calleth God his father. And in deede Christe his intent was to haue God to be taken for his father after a peculiar sort, that he might exempt himselfe from the common order of other men. He made himselfe equall with God seeing that he did attribute vnto himselfe the continuall working. And Christ is so farre from denying of this, that he doth more plainly confirme the same. Whereby is refuted the madnes of the *Arrians*, who did confesse that Christ was God in such sort, that they thought that hee was not equall with the fathet. As if there could any inequalitye be found in the one and simple essence of God.

19. *Therefore Iesus answered:* Wee see as I haue saide, that Christ is so farre from refusing that which the Iewes did obiecte, although it were slanderous, that he doth more plainly proue & it was true. And first of all he standeth vpon this point, that that was a worke of God wherewith the Iewes found fault

that they may perceiue that they must strue with God, if they proceed to condemne that which must of necessitie be ascribed vnto him. This place was in times past diuersly tost betweene the true Fathers and the *Arrians*. *Arrius* did gather thereby that the sonne was lesser then the father: because he could doe nothing of himselfe. The fathers did object that the distinction of person is onely ment by these words, that it might be knowne that Christ is of the father, and yet not withstanding that hee is not deprued of the internall power of working. But they were both deceiued: for neither are these wordes spoken concerning the bare diuinitie of Christ: and those things which wee shall see by and by do not belong of themselves and simply vnto the eternall worde of God, but doe only agree with the sonne of God in asmuch as he is reuealed in the flesh. Let vs therefore let Christ before our eyes, as hee was sent of the father to be the redeemer of the world. The Iewes did consider in him no farther thing, then his humane nature. Therefore he affirmeth that he healed not the sicke man, as hee was man: but by his diuine power which laid hid vnder the visible flesh. This is the estate of the cause, whereas they fastening their eyes vpon the flesh did contemne Christ, he biddeth them rise higher, and behold God. All the speach is to be referred vnto this matching of contraries, that they are greatly deceiued, who thinke that they haue to deale with a mortall man, whilest that they accuse Christ for his workes which were meere diuine. Therefore doth he so earnestly affirme, that in this worke he differeth nothing from the father.

20 For the father loueth the sonne, and sheweth him all things which he doth: and hee will shew him greater workes then these, that you may maruell.

21 For as the father rayseth vpon the dead, and quickneth, so the sonne also quickneth whome he will.

22 For the father iudgeth no man: but he hath giuen all iudgement to the sonne.

23 That all men may honour the sonne as they honour the father: hee that honoureth not the sonne, honoureth not the father that sent him.

24 Verily, verily, I say vnto you, that he which heareth my wordes and beleueth in him that sent me, hath eternall life: and shall not come vnto iudgement: but hath passed from death to life.

20 For the father loueth. All men see howe hard and farre set the exposition of the old writers is. God (say they) loueth himselfe in his sonne. But this doth very well belong vnto Christ being clothed with the flesh, to be beloued of his father. Yea wee know that he was distinguished by this excellent title aswell from Angels as from men, *This is my welbeloued sonne*. For we know that Christ was elected, that in him might bee resident the whole loue of God that it might flow thence vnto vs as from a full fountaine. For Christ is beloued of God the father as he is the head of the Church He teacheth that this loue is the cause why the father worketh all things by his hand. For when he saith that all things are *shewed vnto him*, by these words is to be vnderstood the communication or participation: as if he should say, as the father hath poured out his mind into me, so hath he poured into me his power, that in my workes the diuine glory may appeare: so y men can seek no diuine thing, which they may not find in me.

And



And truly wee shall in vaine seeke for the power of God without Christ.

*Hee sheweth him greater workes then these.* His meaning is that the myracle which he shewed in the curing of the man, was not the cheifest of the workes which were giuen him in charge by his father. For he had onely giuen them a small tast there of that grace, whereof he is properly both the minister and the authour: to wit, that hee may restore life to the world. When he addeth that, *ye may maruell*, hee toucheth by the way their vnthankfulness, because they did contemne that so excellent a token of the power of God: as if hee should say, how dull and blockish soeuer you bee, those things which God shall bring to passe by me hereafter, shall enforce you to wonder whether you will or no. Yet it seemeth that this was not fulfilled, seeing that we know that in seeing they saw not, like as Esayas sayth also 69. that the reprobate are blind when they behold the light of God. I answer that Christ spake not in this place of their affection, but did onely note how valiantly hee would afterwarde proue himselfe to be the sonne of God.

21. *For as the Father.* He doth here briefly set downe what maner of office was giuen him of his father. For although hee seemeth to choose one kinde: yet is it a generall doctrine, wherein he sheweth that he is the authour of life. And it containeth in it selfe, life, and righteousness, and all the giftes of the holy Ghost, and all the partes of our saluation. And truly it was requisite that this myracle should bee such a speciall testimonie of Christes power, that it might bring forth that common fruite: namely, that it might open the gate vnto the Gospell. Wee must farther note after what sorte Christe giueth vs life. For hee found vs all dead. Yet notwithstanding it is not superfluous that he ioyneth two wordes together: Because it were not sufficient for vs to be deliuered from death, vnlesse Christ did restore life vnto vs fully and perfectly. Furthermore, hee maketh not this life common to all men. For hee sayth, that hee giueth life to whom he will, whereby he meaneth that he doth vouchsafe to bestow this grace peculiarly onely vpon certaine menne, that is, the elect.

22 *For the Father.* Hee doeth more plainly expresse the generall thing it selfe, that the father doth gouerne the worlde in the sonnes person, and doeth by his hand rule. For the Euangelist taketh *iudgement*, for gouernement and power according to the phrased of the Hebrew tongue. Now wee know what is the summe, that the father hath deliuered the kingdome to Christe, that hee may gouerne heauen & earth at his pleasure. But this may seeme to be a very absurd thing, that the father hauing resigned vpp the right of his gouernement should sitte idle in heauen like some priuate man. The answer is easie, that this is spoken not so much in respect of God as of menne. For there is nothing changed in God whilest that hee hath made Christ the cheife king and Lord of heauen and earth. For he himselfe is in the sonne and bee worketh in him. But because when wee will ascende vnto GOD, all our senses doe by and by faile, CHRIST is sette before our eyes, as the visible image of God, who canne not bee seene. There is no cause therefore why we should weary our selues in vaine with seeking out the secrete places of heauen, seeing that

God doth prouide for our infirmitie, when he sheweth himselfe nigh vnto vs in the person of Christ: But rather when as we haue to deale concerning the gouerning of the world, the estate of our selues, the heavenly ayde of our saluation, let vs learne to turne our eyes vnto Christe alone ( like as all power is committed vnto him, and in his face appeareth God the father who shoulde otherwise be hid far away ) least the bare maichlie of God doe swallow vs vppe with his infinite brightnesse.

23. *That all men may honour.* This member doth sufficiently confirme that which I touched of late, that God doth not so reigne in the person of Christe as if he were at ease in heauen, as sluggish kings are wont to doe: because hee doth declare his power in Christe, and doeth shewe himselfe to be present. For what other thing doe these wordes signifie, *that all may honour the sonne*, saue onely that the father will be acknowledged and worshipped in the sonne? Therefore it is our durie to seeke God the father in Christ, there to behold his power there to worship him. For ( as it followeth immediately after ) *hee that honoureth not the sonne*, defraudeth God of his lawfull honour. All men doe confesse that God is to be worshipped, and this sense beeing naturally ingrafted in vs, hath taken such deepe roote in our hearts, that no manne dare absolutely deny God his honour: in the meane while the mindes of men do vanish away by seeking God without the way. Hence came so many fained gods, hence came so many peruerse worshippings. Therefore we shall finde the true God no where els saue onely in Christ, neyther shall we worshippe him aright any other way saue onely by kissing the sonne, as Dauid teacheth. For ( as Iohn witnesseth els where 1. Iohn. 2. 12. ) hee that hath not the sonne hee lacketh the father also. The Turkes and Iewes doe with gorgeoustitles adorne the God whom they worship, but we must note this that the name of God being separated fro christ is nothing els but a vaine fiction. Therefore who soeuer will haue his worshipping to be approued of the true God, let him not turne aside from Christ. Neither was the estate of the fathers vnder the law any other. For although they did behold Christ obscurely vnder shadowes, yet God did neuer reuale himselfe without Christ. But now since that Christ was reuealed in the flesh and made our king, all the world must bow their knees vnto him, that it may be subiect to God. For seeing that God the father hath commanded him to sitte at his right hand, he that imagineth God without Christ, he lameth him of the one part of himselfe.

24. *Hee that heareth my word.* Here is expressed the maner and order of the worship, least any man should thinke that it is placed in some externall rite onely, and in friuolous ceremonies. For the doctrine of the Gospell is vnto christ as a scepter wherewith he doth gouerne the faithfull which are put vnder him by the father. And this definition is principally to be noted. There is nothing more common then the faise profession of Christianitie For euen the Papistes who are the most deadly enemies of Christ, do yet notwithstanding too boldly bragge of his name: but Christe doeth in this place require no other honour at our hands, saue onely that we obey his gospell. Whereupon it followeth that what honor soeuer the hypocrites do giue vnto Christ, it is nothing els but the traiterous kisse of Iudas. Although they call him king an 100. times, yet do they spoyle

spoil him of his kingdome and all power, whilst that they doe not beleue his Gospell. Hee doth also set forth the fruite of obedience, when he sayth *Hee hath eternall life*, to the ende we may bee the more willing to performe the same. For who ought to be so hard hearted, but he will submit himselfe willingly vnto Christ, hauing the reward of eternall life set before him? and yet we see how few he winneth vnto himselfe with this so great bountifulnes. Such is our frowardnes that wee had rather willingly perish, then submit our selues vnto the sonne of God, that we may be saued through his goodnesse. Therefore Christ comprehendeth both these things in these wordes: both the rule of the godly and sincere worshipping, which he requireth at our handes, and the way whereby he hath restored vs vnto life. For it were not sufficient for vs to vnderstand that which he taught before: namely, that hee came to raise the dead, vnlesse we did also know how he doth deliuer vs from death. Hee affirmeth that we doe obtaine life by hearing his doctrine, vnderstanding by the word (*heareth*) faith, as it doth immediately shew it selfe. And faith hath not his place in the eares, but in the heart.

Furthermore we haue els wher declared whence so great force of faith cometh. We must alwayes consider what the Gospell offereth vs. Neither is it any maruell, that he that receiueth Christ with all his merites, is reconciled vnto God, and is absolved from the guiltinesse of death: that hee that is indued with the holy spirit, is cloathed with the heauenly righteousnes, that hee may walke in newnesse of life. Rom. 6.4. The clause which is added, *Beleueth in him that sent me*, serueth to establish the authoritie of the Gospel, whilst that Christ doth testify that it came from God, and was not forged by man. Like as in another place he denieth that that is of himselfe which he speaketh: but that it is commaunded him of his father, after ward in the 14. chapter, and 10. vers. *He commeth not into iudgement*. Herein is contained a secret opposition betweene guiltines, wherunto we are all naturally subiect, & the free acquitting which we haue through Christ. For vnlesse all were in danger of damnation, to what end should it serue to exempt those that beleue in Christ? Let this therefore be the meaning of these words, that we are out of the danger of death, because we are absolved through the benefite of Christ. Therefore howloeuver Christ doth sanctifie vs & regenerate vs by his spirit into newnesse of life: yet the free remission of sinnes is here specially touched, wherein alone consisteth the happiness of men.

For he beginneth to liue in deede, who hath God to be mercifull vnto him, and how should God loue vs vnlesse he did pardon our sinnes? *Hee hath passed*. Whereas certaine latine copies haue it in the future tense, *He shall passe*, it proceedeth from ignorance and rashnes of some man, who not vnderstanding the Euangelist his meaning, did grant himselfe greater libertie then was meete. For there is no doubtfulnesse at all in the Greeke worde. And hee saith not vntruly that there is a passage made from death already, because both the vncorruptible seede of life is in the children of God, after that they are called, and they doe already sitte downe with Christe through hope in the heauenly glory, and haue the kingdome of GOD certainly appointed within themselues. For although their life bee hidden, yet doe they not therefore cease to

Col. 3. 3. possesse it through faith: although they are beset round about with death, yet they doe not therefore cease to be quiet: because they know that they are safe enough through the ayde of Christ. In the meane while let vs remember that the faithfull are now in such sort in life, that they do alwayes beare about them the matter of death: but the spirit which dwelleth in them is the life, which shall at length abolish the relikes of death. For that saying of Paule is true, that death is the last enimie that shall be destroyed. Neither doth he here intreate either of the perfect abolishing of death, or the full exhibiting of life. But although life be onely begun in vs, yet Christe doth affirme that the faithfull are so sure thereof, that they ought not to be afraid of death: neither is it any maruell, seeing they are ingrafted into him, who is the fountaine and Well of life that can neuer be drawne drie.

1. Cor. 15.  
26.

25 Verily, verily, I say vnto you, that the houre shall come and nowe is, when the dead shall heare the voyce of the sonne of God: and they that shall heare shall liue.

26 For as the father hath life in himselfe, so he hath also giuen vnto the sonne to haue life in himselfe.

27 And he hath giuen him power to doe iudgement, because hee is the sonne of man.

28 Maruell not at this: because the houre shall come, wherein all they which are in the graues shall heare his voyce.

29. And shall come forth, they that haue done good, vnto the resurrection of life: and they that haue done euill, vnto the resurrection of iudgement.

25 Verily, verily, I say vnto you. Seeing that the Euangelist bringeth in the Sonne of God so oftentimes swearing in the matter of our saluation: we doe first of all hereby perceiue how careful hee was for vs: and secondly, how greatly it skilleth that the credit of the Gospell bee well and thoroughly established and grounded. Truely he seemeth to tell in this place a certaine vcredible thing, when as this effect of faith is declared whereof Christ intreateth: therefore he confirmeth with an oath that the voyce of the Gospell is soluely, that it is able to rayse vp the dead. It is euident enough that he speaketh of the spirituall death. For they that referre it vnto Lazarus and the sonne of the widow of *Naim*, and such like, they are refuted by the text it selfe. Christ telleth vs first that we are all dead, before he doth quicken vs. And hereby it appeareth of what force the whole nature of man is vnto the obtaining of saluation. When as the Papistes will set vp their free will, they compare it to the Samaritane, whome the robbers left halfe dead in the way. As though it were lawfull with the smoake of an Allegorie to darken a cleare sentence, whereby Christ doth flatly adidge vs to death. And truly seeing that we are estraunged from God through sinne, after the falling away of the firste man, whoe soeuer doe not acknowledge themselues to be oppressed with eternall destruction, they doe nothing els but deceiue themselues with vaine flattering. I grant truly, that there remaineth some life in the soule of man: (for both the vnderstanding, and will, & all the senses are so many parts of life) but because there is no part of life, which doeth aspire vnto the heauenly life, it is no meruell if the whole man, as appertaininge vnto the kingdome of God, bee iudged dead.

dead. And Paule declareth this death at large (Eph. 2. 1 & 4. 17.) when as he saith that we are estranged from the pure and sound reason of the mind, and that being enemies vnto God with all the affection of our heartes, and aduersaries of his iustice, that we wander in darkenetic being blinde, we are giuen to wicked concupiscence. If there be no force in a nature, that is so corrupt, to desire rightcousnes, it followeth that the life of God is quite extinguished in vs. So that the grace of Christ, is the true resurrection from death. Furthermore, we haue this grace giuen vs by the Gospell: not that the outward voyce hath so great force, which doth oftentimes beate the eares in vaine, but because Christ doth speake vnto our heartes within by his spirite, that we may receiue by faith the life that is offered vs. Neither doth he intreate in this place generally of all the dead: but he meaneth onely the elect, whose eares God doth bore through and open, that they may heare the voyce of his sonne, that it may restore them to life. Yea Christ doth distinctly in his words commend vnto vs a double grace, when hee saith, *The dead shall heare the voyce of the sonne of God, and they that shall heare shall liue.* For it is no lesse contrary to nature for the dead to heare, then to bee called againe to life from whence they were fallen. Therefore both of these are properties of the secret power of God. When he saith, *The houre shall come and now is,* hee speaketh as of a thing before vnaccustomed. And truly the publishing of the Gospell, was a newe and sodaine resurrection of the worlde. If any man aske this question whether the worde of God did not alwayes giue life to men, or no: we may readily answer, that the doctrine of the law and the Prophetes, for asmuch as it was appointed for God his people, it rather had this office to nourish those in life who were begetten to God, then to bring them backe againe from death. But the estate of the Gospell was otherwise, whereby the Gentiles who were before aliants from the kingdome of God, separated from God, deprived of all hope of saluation, were gathered into the fellowship of life.

26 *For as the father.* Hee sheweth by what meanes his voyce hath so great force, to wit because hee is the fountaine of life, and doth powre out the same by his voyce into men. For we should not haue life from his mouth, vnlesse the cause and originall thereof were in his power. For GOD is not onely sayde to haue life in himselfe, because hee liueth alone through his owne and inwarde power: but because hauing in himselfe the fulnesse of life, hee quickneth all thinges. And this truely doth properly appertaine vnto God, as it is I salme 36. 9. *With thee is the well of life.* But because the maiestie of God as it is sette farre off from vs, might bee like to an hidden and secret springe, therefore did it shew it selfe in Christ. Therefore wee haue a ready and common well out of which wee may draw. This is the meaning of the wordes, because God would not haue life to be hidden with him, and as it were buried, hee therefore powred it out into his sonne, that it might flow vnto vs. Hence we gather that this title is properly ascribed vnto Christe: in asmuch as he was manifest in the flesh.

27 *And hath giuen him power.* Hee repeateth this againe that the gouernement was giuen of the Father, that hee may haue full power of all thinges both in heauen and earth. *exousia* doeth in this place signifie digni-

tie and *iudgement* is taken for government, As if he should say, that the sonne is made of his father that he may gouerne the world, and exercise his fathers power. The reason which followeth immediately, is principally to be noted. *Because he is the sonne of man.* For his meaning is, that hee commeth vnto men adorned with so great power, that he may impart vnto them that which he receiued of his father. Some do thinke that that which is here spoken is all one with that of Paule, Phil, 2.7. *That Christ when hee was in the forme of God, did make himselfe of no reputation taking vpon him the shape of a seruant, and did humble himselfe vnto the death vpon the crosse. Wherefore God hath also highly exalted him, and giuen him a name aboue all names, that every knee may bow before it, &c.* But I doe make it to reach farther, that Christe in asmuch as he was manne, was appointed of the father to be the authour of life, that we might not seeke farre for it. For Christ did not take it to himselfe, as if he needed the same: but that hee might enrich vs with his plentie. The summe is, that that was reuealed vnto vs in Christ as he was man, which was hidden in God, and that the life which before could not be attained vnto, is now in readines. And whereas some doe knit this reason vnto the member following, hauing pulled it away frō his own text, it is farre fet, and contrary to Christ his meaning,

28 *Maruell not at this.* Hee seemeth to reason very vnfitly whilest that he setteth the confirmation of that which he had spoken from the last resurrection. For it is no harder matter for the bodies to be raysed vppe then for the soules. I answere that here is no comparison made betwene the greater and the lesse according to the thing it selfe: but according to the meaning of men. For as they are carnall, they maruell at nothing but that which is carnall and visible. Hereby it commeth to passe that they doe carelesly passe ouer the resurrection of the soule: and doe more wonder at the resurrection of the flesh. And also this our blockishnes causeth those things to be more of credite, which can be seene with the eyes, then those which can be conceiued by faith onely. Because he maketh mention of the last day, that restraint is no longer added, *And nowe is:* but he doth absolutely say that the time shall once be. And here meeteth vs another obiection, for although the faithfull doe waite for the resurrection of the bodies, yet can they not leane vnto the knowledge thereof to be perswaded that the soules are nowe deliuered from death, because the bodies shall in time to come ryse out of the graues. And what is more credulous amongst the wicked then to proue that which is knowne by that which is (as they say) vnknowne? I answere, that Christ doth in this place boast of his power amongst the reprobate, that he may declare that the perfect restoring of all things was commaunded by the father, as if he should say, that which I say I haue now begun, I will once finish before your face. And truly whereas Christe doth nowe quicken the soules that were drowned in destruction by the voyce of his Gospel, that is a certaine beginning of the last resurrection,

Furthermore, because it containeth all mankinde, hee doeth by and by distinguish betweene the electe and the reprobate. Which partition doeth declare that as the reprobate are now cited vnto iudgement by the voyce of Christe, so they shall bee once brought by the same voyce, and be presented before his iudgement seate. But why doth he onely name those who are

shut vp in the graues, as if others shoulde not bee partakers of the resurrection whether they perished by shipwracke, or were deuoured of beastes, or were consumed to ashes? because the dead vse commonly to be buried, he vnderstandeth by *Synecdoche* all those who dyed long agoe. And this is more forcible then if he had sayd the dead onely. For the sepulchre doth as it were withdraw those from the world, whom death hath alreadye depriued of breath and light. *The* Mat. 14. 37  
*royce* of the sonne of God doth signifie the sound of the trumpet, which shall 2. Cor. 15  
 sound at the commandement, and through the power of Christ. For whereas 52.  
 the Angell shalbe the cryer or apparitour, 1. Thes. 4. 16. That is no let why that may not be attriuted vnto the iudge which is done through his authoritie, and as it were in his person.

29 *They that haue done good.* Hee poynteth out the faithfull by good workes, like as he teacheth that the tree is knowne by his fruite, Mat. 7. 19. 20. And hee commendeth their good workes which they began to doe after they were called. For the theife, vnto whom Christ promised life vpon the crosse, who was giuen vnto wicked facts during his whole life, doth euen at the last gaspe as it were, desire to doe that which was right. And because he is borne againe a new man, and of the bondslau of sinne beginneth to bee the seruant of righteousness, all the former course of his life was neuer called to an account before God. Moreover, euen those sinnes with the guiltinesse whereof the faithfull do bindethemselues dayly, are not imputed vnto them. For there was neuer any in the world who without pardon can be iudged to haue liued well. Yea, there shall no worke at all be accounted a good worke, saue that whose faultes God doth pardon: seeing they are all vnperfect and corrupt. Therefore they are called in this place doers of good workes, whom Paul calleth studious, or zealous of the same. And this estimation dependeth vpon the fatherly mercifullnesse of Tit. 2. 14.  
 God, who doth freely allow that which did deserue to be reiected. Whereas the papists do gather out of these places, that eternall life is repayed vnto the merites of workes, it is easily refuted. For Christ doth not intreat of the cause of saluation: but hee doth onely distinguish the elect from the reprobate by their marke. And this doth he that he may exhort and inuie his children vnto holinesse and innocencie: Indeede wee doe not denie, that faith which iustificth vs is ioyned with the desire of liuing well and righteously: but we do only teach that our hope can rest no where els saue onely in the mercy of God,

30. *I can doe nothing of my selfe: as I heare, I iudge, and my iudgment is iust: because I doe not seeke my will: but the will of the father who sent me.*

31. *If I testifie of my selfe, my testimonie is not true.*

32. *There is another who doth testifie of mee, and I know that the testimonie is true, which he doth testifie of mee.*

30. *I can doe nothing of my selfe.* It were superfluous in this place to dispute subtilly, whether the Sonne of GOD can doe that of himselfe or by the helpe of some other which belongeth vnto his eternall diuinitie: neither woulde hee haue vsto bee occupied about such subtile matters. Therefore there was no cause why the olde fathers shoulde so trouble themselues about

about the refuting of the false slander of *Arrius*: that knaue did object that the sonne is not equall with the father, because he can do nothing of himselfe. The holy men doe answere that the sonne doth by good right acknowledge that he hath receiued of the father whatsoeuer he hath, of whom, in respect of person, hee taketh his beginning. But first of all Christe doth not heere speake of his bare diuinitie: but as he was clothed with our flesh, he teacheth that hee is not to bee esteemed according to the outward shewe, because he hath some higher thing then man. Secondly, wee must marke with whom he hath to do. It was his intent to refute the Iewes, who did goe about to set him against G O D. Therefore he denyeth that he doth any thing according to the maner of men, because he hath God to be his guide and gouernour, who dwelleth in him. We must alwayes remember this, that so often as Christ doth speake of himselfe, he taketh onely to himselfe, that, which is proper to man: because he hath respect vnto the Iewes who did falsly say that he was as one of the common sort of men. In like sort whatsoeuer is about man, that doth he referre vnto the father. This word *indge* doth properly belong vnto the doctrine: yet doth it also appertaine vnto all the administration. As if hee should say that he hath the father to bee his authour in all things, that his will is vnto him as a rule: and that therefore he is a reuenger.

*And my iudgement is true.* Hee concludeth that his wordes and deedes are not to bee reprehended, because hee suffereth not himselfe to doe any thing but that which his father commaundeth him. For that ought to bee sure and certaine without all controuersie, that all that is right what soeuer doth spring & flow from god. This modestie ought to be the first *maxime* of godlinesse amongst vs, so reuerently to thinke of the workes and worde of God, that the name of God onely ought to bee sufficient to proue his iustice and righteousness but there bee but a fewe found who can be perswaded that God is iust, vnlesse they be compelled. I grant that God doth shew vnto vs his righteousness by experience: but to restrain the same vnto the sense of our fleshe, so that wee can thinke no otherwise of the same, then our wit doth tell vs, is too licentious impietie.

Let this then bee a certaine and vndoubted consequent, that that is right and true, what soeuer is of God, and that it cannot bee but that God must bee true in all his wordes, iust and righteous in all his workes, wee are also taught that this is the onely way to doe well, to take nothing in hand vnlesse God bee our guide and helper. And if the whole world doe rise against vs afterward, let this inuincible detence suffice vs, that hee erreth not that followeth God. *Because I seeke not mine owne will.* Christ doth not in this place sette his owne will against his fathers will, as being contrary things: but doth onely refuse their vaine surmise who thought, that he was rather enforced with humane boldnes then gouerned with the authoritie of God. Therefore he denieth that he hath any desire of his owne, and such a desire as is separated from the commaundement of his father.

31. *If I testifie of my selfe.* Hee doth not in this place any whit discredit his owne testimonie, which in another place hee stoutly defendeth, but it is a manner of graunting. For, because Christe was sufficiently instructed



and furnished by another, he passeth not for being beleued himselfe, If (saith he) according to the common custome of menne, you beleue not my witnesse which I beare of my selfe, let it be so, let my testimonie be of no force. And we know that this is not accounted true and lawfull which euery manne saith of himselfe, although he doe otherwise speake the truth: be cause no man is a sufficient witnesse in his owne cause. And although it be vnjust dealing that the sonne of God should be reckoned in this number of men, yet wil he rather yeeld some part of his right, that hee may overcome his enemies with the authoritie of God.

33. You sent vnto Iohn and he bare witnesse of the truth.

34. But I receiue no witnesse of man: but I speake these thinges that you may be safe.

35. Hee was a burning and a shining light: and yee would reioyce for a time in his light.

36. But I haue a greater testimonie, then of Iohn: for the workes which the father hath giuen me to doe, the same workes which I doe, doe testifie of mee, that the father hath sent me.

33. You sent vnto Iohn. Before he vttereth the testimonie of God, he vrgeth them with the answer of Iohn, which they could not iustly discredit or distrust. For to what purpose serued it to sende vnto him, vnlesse they would stand to his woordes? For they doe sende vs vnto a Prophet of God: therefore they faigned that his voyce is vnto them in steed of an oracle. And although there is another concession or graunt contained in this, yet Christ doth plainly cast in their teeth, that it was nothing but malice that did hinder them and keepe them backe from beleueing. Therefore we see that this circumstance maketh much to the matter, that they sent vnto Iohn, and did aske of him as being desirous to learne, who was the *Messias*: and yet they set light by his answer.

34. I receiue not witnesse from man. But God did not choose him in vaine to be his witnesse and in another place, Acts 1. 8 Christ himselfe affirmeth that his disciples are his witnesses. I answer that christ vseth the testimonie of Iohn, not that he needeth it, but so farre soorth as it is profitable for vs to haue some confirmation thereby. One man borroweth testimonie of another, because they cannot want that helpe. The estate of God and Christ is otherwise. For if the Philosophers doe say, that vertue needeth not the helpe of another, what hath man in himselfe, wherewith hee can vnderprop the truth of God? And Christ addeth also immediately, that he vttered the testimonie of Iohn for their sake. Whereby he giueth them to vnderstand that he hath not respect so much vnto himselfe, as that he provided for men, whilest that he rayseth vpe preachers of his Gospel, by whom he may make his will knowne vnto vs. Wherein his wonderful goodnes doth also shine, whilest that he doth apply all things vnto our saluation. Wherefore it standeth vs vpon to endeouour that he may not take paines in vaine in sauing vs.

35. Hee was a burning light. In that he calleth Iohn a burning light, it is

a farther argument of their vnthankfulnesse. For it followeth that they are blind of their owne accorde, seeing that the light of God was set vpp before their eyes. Therefore the meaning of the wordes is, God woulde not haue you to erre: for he appointed Iohn to be a light that his brightnesse might direct you. In asmuch therefore as you doe not acknowledge me to be the sonne of God, it commeth to passe through voluntary error. There followeth another exprobration: that they did not onely passe by the light which was offered the, with shut eyes: but did also of set purpose abuse it to oppresse Christ withall. For in that they were readie to extol Iohn about his iust degree, that did arise of a malicious and vnfaithfull purpose, least there should be any place left for the sonne of God. Christ doth very finely compare this wicked abuse of the heavenly light vnto wantonnesse: like as if the good man of the house should set vp a candle in the night season for his seruants, that they may doe that worke which hee hath commanded them to doe: and they doe translate the vse thereof vnto banquetting, and all maner of naughtinesse. Furthermore, as in these wordes Christ doth accuse the Iewes, so he doth admonish vs all in generall, that wee doe not abuse to wander hither and thither, the godly teachers whome God hath appointed to direct vs in the right way.

The experience of all times, teacheth how profitable this admonition is. God doth take men into his gouernement during the whole course of their life, euen vnill they come to the last marke, hee sendeth his Prophetes as gouernours. Such is the dittemperature of men, that they had rather leape frowardly without going forward, then goe forward walking, such is their inconstancie and lighnesse, that hauing despised and reiected the perpetuall direction, they are carried vnto their sodaine affections. Therefore saith hee, *for a time*, or an houre: in which word he toucheth their foolishnes, that they thought that the eternall light of God could be extinguished with frayle and vaine frowardnes. So deale the Papistes at this day, how many godly teachers soeuer the Lorde hath giuen to his Church as burning lights, they drawe them vnto a contrary vse, as if they were determined to blinde their owne eyes with the beholding of the light. Neither doe they only abuse the lightes to choake the light of god, but doe also triumph ostentimes in darknesse, as when as they boast of the doltish inuentions of their blabbes and brawlers, against the pure doctrine of the Gospell. But that which Christ doth in this place affirme of Iohn, Paul maketh common to all the faithfull, because hauing the woorde of life, they ought to shine in the worlde as lightes: but Christe teacheth that it belongeth properly to the Apostles and ministers of the Gospell, to carry the light before others. For seeing that wee be all in darkenesse beeing blinde, God doeth giue vs light by the light of his woorde. But in this place hee doeth peculiarly adorne Iohn with this title, by whose ministerie God did more plentifully shine vnto his Church.

86 *I haue a greater testimonie*. After that he hath shewed that the Iewes hadde wickedly corrupted the gift of God in the person of Iohn, hee doeth nowe the seconde time repeate, that which hee hadde sayde, that hee had no neede of mans testimonie, as if he were not sufficient of him selfe. Although according to his custome hee reclaimeth them vnto his father, because hee

saw that they did despise him. For the workes which the father hath giuen mee. He bringeth forth two things whereby he was proued to bee the sonne of GOD. The father, sayth he, doth testifie by myracles that I am the sonne of God: and before I came into the worlde hee gaue mee a sufficient testimonie in the holy scriptures. Let vs alwayes remember his drift. He will be acknowledged to be the promised *Messias*, that hee may be heard. Therefore he doeth now proue that he was such a one indeede as the scripture speaketh of. The question is, whether myracles be sufficient to proue that or no, seeing the Prophetes hadde wrought the like. I answere, that the signes which God shewed by the hands of the Prophetes, reached no farther then vnto the ende for which they were appointed. namely, that they might shew that they were the ministers of God, who could haue authoritie by no other meanes: but God meant more highly to extoll his sonne. And this purpose of God is to bee accounted the ende of myracles. Therefore vnlesse being possessed with wickednes they had shutte their eyes of their owne accord, Christe might haue made it plaine vnto them by the power of his signes, who and what a one he was.

37. *And the father that sent me, he hath testified of me: neyther did you ever heare his voyce, nor see his shape.*

38. *And you haue not his worde abiding in you: because you beleue not him whome he sent.*

39. *Search the Scriptures, because you thinke that in them you haue eternall life, & they are they that seisie of mee.*

40. *And you will not come vnto mee, that you may haue life.*

37 *And he that sent me.* This is falsly restrained vnto the voyce heard in his baptisme. For he saith in the preter tense that his father hath testified, that he may giue them to vnderstand that he commeth not abroad vnknowne, because God had marked him long agoe in the law & the Prophetes, so that hee brought with him his markes, whereby he might be knowne. Therefore I doe interpret it, that God did testifie of his sonne, so often as he put the old people in hope of saluation, or promised the perfect restoring of the kingdome of Israell. So that the Iewes ought to haue conceived the forme and image of Christe out of the scriptures before he was manifested in the fleshe. In that they contemne him being present, and so consequently do reiect him, they do thereby declare that they haue no tast of the law: which thing Christe doth also cast in their teeth. They did boast of the knowledge of the law as if they had bene brought vp in Gods bosome. *Neyther haue yee heard his voyce.* After that Christ hath complained that he is not receiued, he inuicigheth forer against their blindnes. In that hee sayth, that they neuer heard the voyce of God, nor neuer sawe his shape. they are metaphoricall speeches, wherein hee teacheth briefly that they were aliants from the knowledge of God. For as men doe make known themselves by their voyce and countenance: so God vttereth his voice in the voice of the Prophetes, & in the Sacraments he doth as it were put vpon him a visible forme whereby he may be knowne, according to our slender capacitie. But hee that doth not know god in his liuely image he doth sufficiently bewray by this, that hee worshippeth no power, but that which hee himselfe hath framed. There-  
fore

Cor. 3. 13 fore Paul sayeth that there was a vaile put ouer their eyes, so that they cannot see the glory of God in the face of Christ.

38 *And you haue not his word.* This is true profiting when the word of God taketh roote in vs, that being fastened in our heartes, it may haue there a certaine seate. Christ sayth that the heavenly doctrine hath no place amongst the Iewes, because they receiue not the son of God, whome it setteth forth euery where: and he calleth this in their teeth worthily. For God spake not in vaine by Moses and the Prophets. And it was the only drift and purpose of Moses to call all men straight vnto Christ, whereby it appeareth manifestly that they are not his disciples who reject Christ. Secondly, how shall hee haue the wor: of life abiding in him, who driueth away the life it selfe? How shall hee vnderstand the doctrine of the law who hath extinguished so much as in him lyeth the soule of the lawe? For the law without Christ is vaine, neither hath it any substance. The nigher therefore euery man knoweth Christ, so much hath hee profited in the word of God.

39. *Search the scriptures.* Whereas Christ had sayd before, that he hath the father for a witnesse in heauen, we haue sayd that it is referred vnto Moses and the Prophets. Now followeth a more plaine exposition: for he saith that that testimonie is extant in the scriptures. And he toucheth againe their vaine boasting, in that they professed that they haue life in the scriptures, when as they did onely catch at the dead letter. Neither doth he absolutely reprehend this that they seeke in the scriptures (seeing that they are appointed vnto vs for that end and vse): but because the Iewes did thinke that the Scriptures did quicken them when as they knew not the true meaning thereof: yea seeing that they did choak the light of life, which is contayned therein. For how shall the lawe giue life without Christ, who doth onely quicken the same? Wee are taught in this place, that wee must fet the knowledge of Christ out of the Scriptures. For they which imagine of Christ, according to their owne pleasure, shall at length haue nothing but a shadowish ghost in steede of him. Therefore we must first of all hold this, that Christ can be knowne aright by no other meanes saue onely out of the scriptures. And if it bee so, it followeth, that wee must reade the Scriptures to this end that we may find Christ there. Whosoeuer shall misse this marke, howsoeuer he wearie himselfe during his whole life with learning, hee shall neuer attaine vnto the knowledge of the truth, for what shall our wisdom be without the wisdom of God?

Furthermore, as we are commanded to seeke Christ in the Scriptures, so he affirmeth in this place that our studie shall not bee void. For the father doth in such sort testifie there of his sonne, as he doth vndoubtedly reueale him vnto vs. But this hindereth a great many, that they do onely looke vpon them negligently, and superficially as it were, running ouer them. But they had need of great attentiuensse. Therefore Christ comandeth to search this treasure which is deeply hidden. Wherefore in that the Iewes doe so abhorre Christ, it is to bee imputed to their sluggishnesse, who haue the lawe dayly in their hands. For the euident brightnesse of Gods glory shineth in Moses: but they doe desire a vaile to couer the brightnesse. It is well knowne that the old testament is vnderstood by the worde *scripture*. For Christe began not to be first manifested

tested in the Gospell: but he of whom the lawe and the Prophets bare witness did openly shew himselfe in the Gospell.

40. *And yee will not.* He doth againe cast in their teeth that nothing letteth them but malice, to take the life offered in the scriptures. For when hee sayth that they will not, he ascribeth the cause of ignorance and blindnes vnto forwardnes and stubbornnes. And truly seeing that he offered himselfe so courteously vnto them, they must needs be wilfully blinde. And sithence that they fled from the light of set purpose, yea seeing that they did couet to ouerwhelme the Sun with their darkenes, Christ doth sharply chide them for good causes.

41. *I receiue not glory from men.*

42. *But I know you that you haue not the loue of God in you.*

43. *I came in my fathers name, and you receiue me not: if another come in his owne name, him will yee receiue.*

¶ 44. *How can yee beleeeue, who receiue glory one of another, and seeke not the glory that commeth of God alone?*

45: *Thinke not that I will accuse you vnto my father: there is one that accuseth you, Moses in whom you trust.*

46. *For if you did beleeeue Moses, you would also beleeeue me: for hee writ of mee.*

47. *But if you beleeeue not his writings, how will you beleeeue my wordes?*

41. *I receiue not glory from men.* He holdeth on in reprehending them: and least he be suspected, as if hee did handle his owne cause, he sayth first to preuent them, that he passeth not for the glory of man, neyther passeth he, neither is he sory for his owne sake, that hee seeth himselfe to be despised. And truly hee is greater then that he dependeth vpon mens iudgements, seeing that the wickednesse of the whole world can take nothing from him, nor diminish his highnesse one hayre. Hee standeth so vpon the refuting of the false slander, that hee extolleth himselfe aboue men. After that he inueigheth freely against them, and objecteth vnto them the contempt and hatred of God. And although we be farre distant from Christ in the degree of honour, yet must we contemne the sinister iudgements of men. Truly we must take great heede that the contempt of our selues doe not prouoke vs vnto wrath: But let vs rather learne to be angry for this cause, if the honour that is due vnto God be not giuen him. Let this holy ieaousie burne and vexe vs, so often as wee see the world to be so vnthankfull that it doth reiect vs.

42. *Because you haue not the loue of God.* The loue of God is in this place taken for the whole sense of godlines. For no man can loue God, but he must receiue him, & wholly submit himselfe vnto him, like as againe where the loue of God doth not reigne, there can be no desire to obey. For which cause Moses putteth downe this brieve some of the law, that we loue our God with all our heart, &c. Deut. 6. 5.

43. *I came.* Christe proueth by this argument that the Iewes do neither loue nor reuerence God, because they will greedily receiue false Prophets, when as they refuse to submit themselves vnto GOD. For hee taketh this for a thing which all menne doe graunt, that this is a signe of a

froward and wicked minde, when men doe subscribe willingly vnto lyes, setting apart the truth. If any man doe obiekt that this doth come to passe for the most part rather through errour then malice wee may easily answere, that no man is subiect to the deceits of Satan, saue onely so farre forth as he preferreth lyes before the truth, through a certaine peruerse greedinesse. For how cometh it to passe that God speaketh to vs as vnto deafe men, and Satan findeth vs readie and willing to heare, saue onely because being turned away from righteousnesse we desire vnrighteousnesse of our owne accord? Although we must note that Christ speaketh properly of those, whom God hath illuminated peculiarly: as hee vouchsafed to graunt this priuiledge vnto the Iewes, that being instructed in his law, they might keepe the right way of saluation, It is certaine that such doe not giue care to false teachers vlesse it be because they desire to be deceiued. Therefore Moses sayth, when false Prophetes arise, the people is tryed and examined by this meanes, whether they loue the Lord their God or no. There seemeth to be in many, innocent simplicitie: but without doubt it is hypocrisie that blindeth their eyes, which lurketh within their minds. For it is certaine that God doth neuer shut the gate against those who knocke, that they are neuer deceiued who seeke him sincerely. Therefore doth Paul truly ascribe this vnto the vengeance of God, when as the power of deluding is granted to Satan, that they may beleeeue lyes, who hauing reiected the truth did approue vnrighteousnes: and he sayth that those men doe perish, who haue not receiued the loue of the truth, that they might be saued. So at this day the dissimulation of many is discouered, who being addicted vnto the Popes deceit and wicked superstition, doe fret and fume against the Gospell with poysoned furie. For if they hadde their mindes framed vnto the feare of God, that feare should also beget obedience. *In the name of the father.* The false prophetes doe boast of this title as at this day the Pope doth w<sup>th</sup> full mouth boast, that hee is Christ his vicar. Yea, Satan hath deceiued miserable men vnder this colour alone since the beginning. But Christ doth in this place note out the thing it selfe and no colour. For he doth testifie that hee came in the fathers name for this cause: because he is both sent of the father, and doth faithfully dispatch that which he was commanded to doe.

Furthermore, he distinguisheth by this marke the lawfull teachers of the church, from false and corrupt teachers. Therefore whosoever do extoll themselves, and doe arrogate vnto themselves authoritie of their owne ouer soules, this place teacheth that they are to be reiected without feare. For he that will be accounted the seruant of God must haue nothing that is separated from him. Now if wee examine all the Pope his doctrine, euen the very blinde shall see that he came in his owne name.

44. *Howe came you?* Because it might seeme to bee an harde matter that those who hadde bene the household schollers of the lawe and the Prophetes from their childehood, shoulde bee condemned of so grosse ignorance and made the enemies of the truth, yea it might seeme to bee an vncredible thing, CHRISTE telleth them what it is that letteth them to beleeeue: namely, because ambition did take away their soundnesse of minde. For he

speaketh properly vnto the Priestes and Scribes, who were so puffed vpp with pride, that they could not submit themselves vnto God. This is a most excellent place, which teacheth that the gate of faith is shut against all those, whose mindes are possessed with a vaine desire of earthly glory. For hee that will become bodie in the world, must needs wander and vanish away, so that he cannot goe forward vnto God. A man doth then prepare himselfe vnto the obedience of the heauenly doctrine, when hee thinketh that he ought to seeke this especially during his whole life, that he approue himselfe vnto God. But that peruerse confidence whereby hypocrits do extoll themselves before God, seemeth to be a greater let then is worldly ambition: & we know that the Scribes were sore sicke also of that disease. We may easily answer: for Christ his meaning was to plucke from their faces the false visour of holines wherewith they deceiued the ignorant people. Therefore hee doth as it were with his finger point out the grosse vice, whereby all men might perceiue that they were nothing lesse then that which they would be accounted to be. Againe, although hypocrisie doe boast it selfe againstt God: yet it is alwayes ambitious in the world and before men. Yea this is the onely vanitie which puffeth vs vp, euen wicked confidence, whilest that wee stand rather to our owne and the iudgement of other men, then of God. For he that doth truly set God before him as a iudge, he must needs fall downe flat, being discouraged & throwne downe. Therefore he that will seeke glory of God alone must needs being confounded with the shame of himselfe, flie vnto his free mercy. And truly those that haue respect vnto God, doe see themselves to be condemned and lost, and that there remaineth nothing whereof they may boast, besides the grace of Christ: such desire of glory shall alwayes beioyned with humilitie.

And as touching this present place, Christe giueth vs to vnderstand that men are no otherwise prepared to receiue the doctrine of the Gospell, saue onely when as they turne all their senses, hauing drawne them from the world, vnto God alone, and doe earnestly consider that they haue to deale with him, that, forgetting the delights wherewith they are wont to deceiue themselves, they may descend into their owne consciences. Wherefore it is no maruell if the Gospel doe finde at this day but a few that are easie to be taught, seeing ambition carrieth all men hither and thither. It is no meruell also if many doe fall away from the profession of the Gospell, for being carryed away with their own vanitie they doe flie away. Wherefore wee ought the more earnestly to seeke this one thing, that being contemptible, & as it were cast awaies in the sight of the world, and being cast downe in our selues, wee may be reckoned amongst the children of God.

35 *Thinke not.* We must take this order with the obstinate & stubborne, when we see that they profit nothing by doctrine & friendly admonitions to that we cite the to appeare before Gods iudgementseate. There are but a few that mock god openly: but very many do carelesly mocke him with vaine flatterings who they are set againstt as enemies, faigning that hee is mercifull vnto them. So at this day our Gyants, who doe wickedly tread vnderfoote all the

whole doctrine of Christ, do yet notwithstanding wax as proude as if they were Gods deare friendes. For who can perswade the Papistes that Christianitie is any where els saue onely amongst them? Such were the Scribes, with whome Christe disputeth in this place. Whereas they were great contemners of the lawe, yet did they boast much of *Moses*, so that they were not afraide to set him against Christ as a buckler. If hee had threatned that he himselfe would bee vnto them an heauie and vntollerable aduersary, hee knew that all this would haue bene contemned: therefore hee denounceth that there is an accusation prepared for them by *Moses*. They are deceiued who thinke that there is a difference set downe in this place betweene the office of Christ and of *Moses*, because it is the office of the lawe to accuse the infidels. For Christe doth not respect that. but onely that he might take from the hypocrits all confidence, who did falsly boast of the reuerence of *Moses*. Like as if at this day any man should obiekt vnto the Papistes, that the holy teachers of the Church haue no more deadly enemies then they whose title they do wickedly corrupt.

Furthermore, let vs learne hereby, that wee must not boast of the scriptures in vaine, because vnlesse we worship the sonne of God with the true obedience of faith, they shall rise to accuse vs at the last day, whome God raised vp to bee witnesses there. When as hee sayeth, that *they hoped in Moses*, hee doth not accuse them of superstition, as if they did ascribe the cause of their saluation vnto *Moses*: but his meaning is that they did wickedly leane vnto *Moses* his ayd, as if they could haue him to be a patron of their wicked stubbornenes.

46 *For if yee did beleene*. He sheweth why *Moses* shall be their accuser, to wit, because they refuse his doctrine. And we know that there can no greater iniury be done vnto the seruantes of God, then when as their doctrine is despised or slandered. Secondly, those whom the Lord hath made ministers of his word, they must also be defenders of it. Therefore hee gaue vnto all the prophets a double person, that they shoulde teach the godly vnto saluation, and that they shuld at length thrust through the reprobate with their testimony. Whereas Christ saith that *Moses* writ of him it needeth no long prooffe amongst those, who know that Christ is the ende of the lawe, and the soule thereof, But if any man being not contented therewith doth desire to see the place, I counsell him first that he reade dilligently the Epistle to the Hebrewes, wherewith also Stephen his sermon agreeth, in the 7. chap. of the Acts. Secondly that he marke when Paul applieth testimonies vnto his purpose. I confesse indeed that there are fewe places, wherein *Moses* doth openly preach Christe, but to what ende serued the Tabernacle, sacrifices, and all ceremonies, saue only that they might bee figures formed according to that first example, which was shewed him in the mount? Therefore without Christ all *Moses* his ministrie is in vaine. Againe, wee see how he doth continually call backe the people vnto the couenant of the fathers, which was established in Christ: in somuch that he maketh Christ the principall point & ground worke of his couenant. Neither was this vnknowne to the holy fathers, who had alwayes respect vnto the mediatur, A longer treatise would not agree with the breuitie which I desire.

47. *For if you beleene not his wordes*. Christe seemeth in this place to make him-



himselfe to be of lesse credit then Moses: but wee know that heauen and earth was shaken with the voyce of the gospell. But Christ frameth his speech vnto those vnto whom he speaketh. For without all doubt the authoritie of the law was holy amongst the Iewes: so that it could not bee but that Christ was inferiour vnto Moses. Heereunto appertayneth the opposition of writings and wordes. For hee doth thereby exaggerate their infidelitie, that the truth of God being as it were written in tables, is yet of no credit amongst them.

Chap. 6.

- 1 **A**fterward went Iesus over the Sea of Galilee, which is called Tyberias.
- 2 And there followed him a great multitude, because they sawe his myracles, which hee did vpon those that were diseased.
- 3 And Iesus went vp into the mountaine, and sate there with his disciples
- 4 And Easter a feast day of the Iewes was neere.
- 5 Therefore when Iesus had lift vpp his eyes, and saw that a great multitude came vnto him, he sayth vnto Phillip, whence shall wee buy bread, that these may eate?
- 6 (Furthermore, hee sayd this trying him: for hee himselfe knew what hee would doe:)
- 7 Phillip answered him, two hundred pennie worth of bread are not sufficient for them, that every one of them may take a little.
- 8 One of his disciples sayd vnto him, Andrew Simon Peters brother,
- 9 Heere is a lad that hath five barley loanes, and two litle fishes, but what are these amongst so many?
- 10 And Iesus sayd, Make the men sit downe. And there was much grasse in that place. Therefore the men sate downe, in number about five thousand.
- 11 And Iesus tooke the loanes, and hauing given thankes, hee gaue to the disciples: and the disciples to them that were set downe, and in like sort of the fishes so much as they would.
- 12 And after they were satisfied, hee sayd vnto his disciples: Gather the fragments which remaine, that nothing be lost.
- 13 Therefore they gathered them together, and they filled twelue baskets with the fragments, which remained of the five barley loanes, to those that had eaten.

1 **A**fterward went Iesus. Whereas Iohn is wont to gather the words and deedes of Christ which the other three had passed ouer, in this place hee repeateth an hystorie of a myracle, which they had set downe, contrary to his custome: but he doth this for a certaine purpose, that he may thence passe ouer vnto Christ his sermon, which hee made the day following in Capernaum because they were matters which were ioyned together. Wherefore although the other haue this narration as well as hee, yet hath it this peculiar thing, that it tendeth to another ende as wee shall see. Some say that this was done anone after the death of Iohn Baptist: by which circumstance of time they note the cause of the departure of Christ. For so soone as tyrants haue their hands once imbrowed with blood, they waxe more cruell, euen as the distempera-

ture of drinking, doth make drunken men more thirstie. Therefore Christ his meaning was to pacifie the furie of Herod with his absence. Hee taketh the sea of Galilee for the lake *Genesara*. When he sayth that it was called *Tyberias*, he doth better expresse the place whither Christ went. Neyther was all the lake thus called, but onely a part thereof which was neere to the banke, whereon *Tyberias* stood.

2. *There followed him a great multitude, because,* Hereupon followed such desire to follow Christ, that so soone as they hadde seene his power in myracles, they were perswaded that he was some great Prophet, and sent of God. And heere the Euangelist passeth ouer that which the other three recite, that a part of the day was spent in teaching and healing the sicke, & that when it was now almost Sunneset, he was requested by his disciples that he would send the people away. For it was sufficient for him to gather the summe briefly, that vpon this occasion he might leade and bring vs vnto the rest of the text which shall follow afterward. And heere we see first of all how desirous the people was to heare Christ, that hauing all of them forgotten themselues, they doe quietly waite for the night in a desert place. Wherefore our dulnes, or rather sluggishnes is so much the more vnexcusable, seeing that we are so farre from preferring the heauenly doctrine of Christ before the care of hunger, that euery little let doth call vs away from meditating vpon eternall life. Yea, it fallerh out verry seldom that Christ findeth vs free from the hinderances of the world, Wee are all of vs so farre from following him into a desert mountaine, that there is scarce one amongst ten that can asoord to receiue him at home amidst all commodities. And although this bee a common disease throughout all the worlde, yet is it certaiue that no man is apt for the kingdome of God, but hee that can learne to desire the foode of the soule more earnestly, huiing shaken off such dainties, then that his belly shall be any let vnto him, And because the flesh doth alwayes picke vs forward to seeke the commodities thereof, wee must also note this againe, that Christ doth willingly take care for those, who neglect themselues. Neyther doth he waite and stay vntill such time as being hungry, they cry that they perish through pouertie, and that they have no meate: but he prepareth meat for the before he is requested. Some man will say that this is no continuall thing, because we do oftentimes see that the godly, whilest that they are vtterly addicted vnto the kingdome of God, doe yet hunger, and almost pine away through hunger. I answere, that although Christ will proue our faith and patience by this meanes, yet doth he behold from heauen our pouertie, and is carefull to helpe the same, so farre forth as is expedient for vs: and in that he helpeth not the same by and by: I answere, that he doth that for good cause though the same be hidden from vs.

3. *He went vp into a mountaine.* Without doubt Christ sought some secret & by place vntil the feast day of Easter: therefore is it said that he sate down in y<sup>e</sup> mountaine with the disciples. He toke such counsel according to man but in the meane season, the counsell of god was otherwise, which he did willingly obey. Although therefore he did eschew the sight of men: yet doth hee suffer himselfe to be brought forth as it were into a most famous theater by the had of God. For there was greater resort in y<sup>e</sup> desert mountaine, the in some populous city, his fame also

so became greater by reason of the miracle, then if hee had stand in the midst of the market of *Tyberias*. Wherefore we are taught by this example, so to take counsell concerning things present, that if so be it they fall out otherwise then we thought, wee be not sorry that God is aboue vs, who can order all things by his will.

5 *He sayth vnto Phillip.* The rest say, that that which wee doe in this place reade to haue beene spoken to Phillip alone, was spoken to them all: but in that there is no absurditie. For it is likely that Phillip spake as all of them thought: therefore Christ answereth him peculiarly: Like as immediately after he bringeth in Andrew speaking, whereas the other do assigne the speech vnto them all together. Hee tryeth the Disciples in the person of Phillip whether they did looke for such a miracle as was wrought by and by or no, when as he seeth that they conceiue nothing touching the extraordinarie remedie, then he awaketh their mindes being as it were fast on sleepe, that they might at least haue their eyes open to behold the present thing. This is the drift of all those things which the disciples do bring, that they may dissuade Christe from keeping the people there any longer. And peraduenture they doe therein priuately prouide for themselues, least they suffer some part of the discommodity. Wherefore Christ holdeth on in his purpose neglecting their objections.

7 *Two hundredth pennyworth of bread.* Seeing that a pennie according to *Eudeus* his account is worth foure pence sterling, and two pence turnois, this amounteth vnto three pound ten shillings sterling. If you diuide this summe amongst five thousand men, euery hundred shall haue seuentene pence halfe pencie. Now let a thousand women and children be added vnto the five thousand, you shall finde that Phillip giueth vnto euery head halfe a farthing, to buy a little bread with. Put peraduenture he supposed, (which thing happeneth in a great companie) that they were more. And seeing that the disciples were poore, and not very full of money, Andrew meant to terrifie Christe with the greatnesse of the sum: as if he should say, that they had not sufficient riches to feede the people.

10. *Make the men sit downe.* Although the dulnes of the disciples was worthy to be reprehended, in that they were no sooner lifted vp vnto hope, and that it came not into their mindes to attribute so much vnto his power as was meete yet their readie obedience deserueth no small prayse, in that they do now obey his commandement, not knowing what he meant to doe, and what successe they shoulde haue in doing that which they doe. The like readinesse was there in the people in obeying: for being vncertaine of the end, when they were commanded but with one word, they sit downe. And this is the true tryall of faith, when as God commandeth men to walke as it were in darknes. To the end this may come to passe let vs learne not to be wise in our owne conceite but in things confused notwithstanding to looke for a prosperous euent, when as we follow God as our guide who doth neuer deceiue his

11. *Hauiug giuen thanks.* Christ hath taught vs not once onely by his example, that wee must begin with prayer so often as we touch meate. For what thinges soeuer GOD hath appoynted for our vse they doe inuite vs to prayse him, as signes of his infinite goodnesse and Fatherly

loue. And thanksgiuing (as Paule teacheth, 1. Tim. 4. 4.) is a certaine so-  
 leinne sanctification, that the vse of those things may begin to be pure. Where-  
 upon it followeth that they are sacrilegious profaners of the giftes of God,  
 who deuour the same, neglecting God. This admonition is so much the more  
 to be noted, because wee see a great part of the worlde gorge themselues after  
 a beastly manner. Whereas hee would haue the bread which was giuen to  
 the disciples to increase in their handes, wee are hereby taught that when one  
 of vs doth seeke an others profite, the Lorde doth blesse our labours. Now  
 may we gather the summe of the whole myracle. And this is common to it  
 with the rest, that in it Christ did shew his diuine power ioyned with liberali-  
 tie. It is also vnto vs a confirmation of that sentence, wherein he exhorteth  
 vs first to seeke the kingdome of God, and promisseth that all other things shall  
 be added. For if hee tooke care for those who were brought vnto him onely  
 with a sodaine force and motion, how should he bee wanting vnto vs, if wee  
 seeke him with a constant purpose of minde? Hee will first (as I haue saide)  
 suffer his to be hungry, yet will he neuer suffer them to be destitute of his ayde.  
 In the meane while he hath good causes and reasons why he doth not helpe vs  
 saue onely in extremitie. Moreouer, Christe did declare, that hee did not  
 onely giue the spirituall life vnto the worlde: but that he was also appointed to  
 nourish our bodies. For the abundance of all good things is giuen into his  
 hande, that hee may power out the same into vs like a water conduit. Al-  
 though I doe call him a conduit vnproperly, seeing that hee is rather the liuely  
 fountaine, flowing out of the eternall father. Therefore Paule wisheth vn-  
 to vs all good thinges, from him and from the father. And hee teacheth  
 that wee must giue thanks to GOD the Father through him in all thinges.  
 Neither is this office proper to his eternall Diuinitie onely, but the Father  
 hath also made him in the fleshe stewarde for vs, that by his hande hee may  
 feede vs. Although we doe not daily see myracles, yet doth Christ no lesse  
 liberally shewe his power in feeding vs. And truely wee doe not reade that  
 he vsed new and strange meanes so often as he would giue vs a supper. Where-  
 fore it shall bee a preposterous petition, if any doe desire to haue meate giuen  
 him after a straunge maner.

Moreover, Christ prepared no great dainties for the people: but they must be  
 content with barley bread & dry fish, who did openly see his wonderfull power  
 in that supper. And although he doth not at this day fill siue thousand menne  
 with siue loaves, yet doth he not cease to feede the whole worlde myraculously.  
 We count this a paradoxe & strange thing, y<sup>e</sup> man doth not liue by bread only,  
 but by the word which proceedeth out of the mouth of God. For we are so tyed  
 to the eternal meanes, that there is nothing more hard then to depend vpon the  
 prouidence of god. Hence cometh such trembling when as we see that we haue  
 not bread ready at hand. But if any man do well consider vpo all things. he shal  
 be compelled to see the blessing of God in all maner of food: but the myracles  
 of nature doe waxe vile amongst vs through continuance. Neither are we so  
 much letted in this point by dulnes, as by maliciousnes. For who is he that had  
 not rather compasse y<sup>e</sup> heauen & earth about with a wandering gadding of the  
 minde, & that an hundred times, then behold God offering himselfe vnto him?

1 Cor. 1. 3.  
 Ephc. 5. 20.

Deut. 8. 3.

13 *And they filled twelue baskets.* Matthew writeth that when as there were foure thousand men satisfied with seuen loaves, there remained as many baskets full as there were loaves. Therefore seeing that lesse store was in like sort sufficient for a great number of men, and there remaineth almost twice as much, wee doe hereby more plainly see of what great force that blessing o. God is, at the beholding whereof we shut our eyes of our owne accorde. We must also note this by the way that although Christ doth command to fill the baskets that the myracle might be made more knowne. yet doth he exhort his disciples vnto thriftines, when he saith, *Gather yee, les nothing be lost.* For the greater liberalitie of God ought not to prouoke vs vnto wastifulnes. Therefore let those who haue a boundance remember that they shall once giue an account of their immoderate store, vnlesse they doe bestowe the ouerplus diligently and faithfully vpon good vses and such as God alloweth.

14 *Therefore when those men had seene the myracle, which Iesus had wrought, they said, truly this man is the Prophete, which shall come into the world.*

15 *Therefore when Iesus knew, that they would come, and carry him away that they might make him a king, he departed againe into the mountaine alone.*

16 *And when it was euening, his disciples went downe vnto the sea.*

17 *And going into a shippe, they came ouer the sea into Capernaum, and it was now darke, and Iesus came not vnto them.*

18 *And the sea did swell with a great winde which did blow.*

19 *Therefore when as they were gone forward five and twenty furlongs, or thirtie they see Iesus walking vpon the sea: and when hee drew nigh vnto the shippe, they were afraid.*

20 *And he saith vnto them, it is I, be not afraid.*

21 *Therefore they would haue receiued him into the ship: and by and by the ship arised at the land whereunto they went.*

14 *Therefore when those men.* The myracle seemeth to haue some successe, in that they do acknowledge Christ to be the *Messias*: for that was Christ his onely drift: but they doe by and by turne that knowledge which they had conceiued concerning Christ, vnto another end. And this vice is ouer common amongst men, to corrupt with their lyes, & ouerthrow Gods truth, so soone as he hath reuealed himselfe vnto them: yea when they seeme to bee entred into the right way, they doe by and by degenerate from themselves.

15 *That they might make him a king.* Whereas those men were determined to giue vnto Christ the title and honour of a king, that did proceed from some reason: and in this point were they greatly deceiued, that they did take to themselves libertie to make a king: for the scripture saith that this belongeth to god alone, as it is *Plal. 2.6 I haue set my king.* &c. Secondly of what sorte doe they faigne the kingdom: to be? namely, an earthly kingdom which is altogether contrary to his person. Let vs hereby learne how dangerous a thing it is, to inuent any thing accordinge to our owne reason, in matters appertaininge vnto God, forsaking the word of god. For there is nothing which the toward quicknesse of our owne wit cannot corrupt. And what doth the colour of zeale helpe  
which

When as we are more contumelious against God through our disordered worshippes, then if any man should impugne his glory of set purpose? We know how furious the endeouours of the enemies were to extinguish Christ his glory. That was the extreamest violence when he was nayled vpon the Crosse. But by this meanes both saluation was obtained for the worlde, and Christ himselfe triumphed gloriously ouer death and Sathan. If he had now suffered himselfe to be made a king, he had quite ouerhrowne his spirituall kingdome: the Gospell had bene eternally slandered, the hope of saluation had bene quite extinguished. This is the successe which fained worshippings and honours rashly inuented by men haue, that they do only dishonour God, hauing spoiled him of his true honour. Wee must also note the worde, *carried away*. For they would carry away Christe, saith the Euangelist, that is, they would violently make him a king, although it were against his will. Wherefore if wee be desirous to haue that honour which wee giue vnto him to be approoued of him, we must alwayes regard what he requireth. And truely those who thrust vpon God honours inuented by themselves, they doe him iniurie after a sorte, seeing that obedience is the foundation of the true worship. Furthermore, we doe hereby learne, how reuerently we must remaine in the pure & simple word of God: because so soone as we turne aside but a little, the truth is infected with our leauens, so that it is now made vnlike to it self. They had out of the word of God, that the promised redeemer should bee a king: but they inuent of their owne head an earthly kingdome, and they giue him a kingdom contrary to the worde of God. So, so often as we doe mixe our opinions with the word of god, faith doth degenerate into friuolous coniectures. Therefore let the faithfull accustom themselves vnto modestie, least Sathan carry them away into a peruers feruentnes of zeale, so that they doe violently runne vpon God, like Gyants, who is then worshipped aright, when as we embrace him offering himselfe vnto vs. And it is a wonder, that there was such headlong boldnes in fiew thousand men, that they were not afraid lest they shoulde prouoke the weapons of Pilate & of the empire of Rome against them by creating a new king. It is certain that they would neuer haue gon so far, vnles trusting to the oracles of the prophets they had hoped that God was on their side, & that by that meanes they should haue the vpper hand. But in the meane season they doe erre in faining a kingdome, which the Prophets did nowhere commend. Therefore they are so far from hauing God to further these their indeouours, that Christ doth rather with draw himselfe. The same thing caused miserable men to wander so long in darkenesse in time of Papistrie, as if God had bene absent: because they were so bolde as to pollute all his worship with their inuentions.

*x6 His disciples went downe.* It is questionles that Christ ment to stay out of sight, vntill such time as the company was gone. Wee know how hard a matter it is to stay the vproares of the people, but and if that had bene openly assaide which they had conceiued in their minds, the rumour had bene spread abroad by & by. And the afterward it had not bin so easie a matter to haue wiped away the blot. In the meane season he employeth al the time in prayer, as the other E-

uangelistes doe report: peradventure that God the father would redresse that distemperature of the people. In that hee goeth ouer the lake miraculouly, this is profitable for the disciples, to confirme their faith againe. And the fruite spreadeth farther, because all the people might easily gather, that hee came thither, by his owne power, and not in any ship. For they did beset the banke, from which hee must of necessitie launche: and they could scarce haue bene pulled away from thence, vnlesse they had seene the disciples goe another way.

17 *It was now darke.* Iohn passeth ouer many circumstances, which the other put in, as in that, that they had struen certaine houres with a contrary winde. For it is likely that after the first darkenes of the night beganne, there arose some tempest. And they say that Christ appeared to the disciples in the fourth watch. They who gesse, that they were yet in the midst of the lake when Christ appeared vnto them (because Iohn saith that they were gone five and twentie, or thirte furlongs) are deceiued in that, because they thinke that they sayled crosse vnto the further banke. For Bethsaida nigh whereunto, as Luke doth testifie, the myracle was wrought and Capernaum, where the shippe arriued, were placed both on one side. Plinie in his fift booke saith, that this lake was sixe myles broade, and sixteene long. Iosephus in his third booke of the warres of the Iewes, saith, that it was an hundreth furlongs long, and forty furlongs broade.

Furthermore, for asmuch as eight furlongs doe make a myle, we may easily gather hence, how much the one doth disagree with the other, how soeuer it bee, the Euangelist his drift was to teach that they were in great danger when Christ shewed himselfe vnto them. It may seeme to bee an absurd thing that Christ his disciples are so troubled, when as others doe stytle quietly. But the Lord doth thus exercise his children often times with great dangers, that they more freely and familiarly know him in the deliuerance.

19 *They were afraid.* The other Euangelistes doe expresse the cause of their feare, because they thought it had bene a spirite. And it cannot be but that we shall be cast downe and afraid when we see any spirit: because we thinke that either Sathan doth delude vs, or God doth foretew some thing. But Iohn doth in this place as in a glasse set before our eyes, what knowledge we can haue of Christ without the word, and what he bringeth. For if hee shew a bare token of his diuinitie, we doe by and by fall away vnto our inuentions, and euery man forgeth to himselfe an Idoll in steede of Christ: after the errours of the worde, followeth trembling, and confused feare of the minde: but so soone as hee beginneth to speake, we do both by his voyce gather euident and sound knowledge, and also there shineth in our mindes ioy and glad some peace. For there is in these wordes great weight. *It is I, be not afraid.* For we are hereby taught, that we haue large matter of confidence in the presence of Christ alone, so that we may be quiet and voide of care. But this appertaineth only vnto Christ his disciples: for we shall see after ward that the wicked were terrified with the same voyce. The cause of the difference is, because hee was sent to be a iudge vnto destruction to the reprobate and vnbelieuers: wherefore they cannot abide to behold him, but they are by and by swallowed vp.

But the godly who doe acknowledge that he was giuen to be their mediatur, so soone as they heare him once named, which thing is to the a certaine pledge both of Gods lone and their owne saluation, they plucke vp their hearts as being raysed from death to life, & behold him ioyfully as the cleare heauen, they sit quietly vpon the earth: and hauing the vpperhand of all euils, they set his ayd against all dangers. Hee doth not onely com'ort them with his word, and lift them vp: but hee doeth also in very deede take from them feare, by staying the tempest.

22 *The day following, the multitude which stood beyond the Sea, when as they saw, that there was no other ship there, saue that whereinto his disciples went: and that Iesus came not with his disciples into the Sea: but that the disciples went away alone.*

23 *Furthermore, other ships came from Tyberias nigh to the place where they ate the bread, after that the Lord had giuen thanks.*

24 *Therefore when the multitude saw that Iesus was not there, neither his disciples, they went vp also into the ships, and came to Capernaum, seeking Iesus.*

25 *And when they had found him beyond the Sea, they saide vnto him, Master, when camest thou hither?*

22 *The day following.* Here the Euangelist reciteth the circumstances whereby the multitude might gather, that Christ his passage was diuine. There was but one ship, they saw that launch without Christ: the day following there came ships from an other place, wherein they are caryed to Capernaum: there found they Christ, therefore it remaineth that he came thither myraculouly. There is in the words small consequence: yet notwithstandinge, the sense is plaine enough. For in the former member, Iohn saith, that there was but one ship, that the same went from the banke in presence of them all, and that it had not Christ in it: afterward he addeth, that there came shippes from *Tyberias*, wherein the multitude came, which sate vpon the banke, as besetting all landing places, least Christ should escape them.

23 *Nigh to the place where they did eate breade* The meaning of the wordes is doubtfull: for they may be expounded thus, either that *Tyberias* was nigh to the place where they were filled by Christ, with fise loaves, or that the shippes arriued at the banke which was nigh to the place. I doe better like of this latter exposition. For *Bethsaida* nigh whereunto, as Luke expresseth, the myracle was wrought, is the mid way betweene *Tyberias* and Capernaum. Therefore when as these ships came downe from the vpper place, they sayled alonge by that banke vpon which the multitude stode, and it is not to be doubted, but that they arriued to take in passingers. When as Iohn saith againe, that Christ gaue thanks, it is no superfluous repetition. For his meaning is, that Christe did obtaine by prayer, that those few loaves might be sufficient to feede so many men withall, and because we are colde, slothfull, and slow to pray, therefore he beareth in one thing twise.

25 *ouer the Sea.* Wee sayde before that the Cittie Capernaum was not situate on the other banke. For *Tyberias* standeth in that part of the lake where it is the broadest: and *Bethsaida* followeth afterwarde: Capernaum lyeth



21 the nethermost part not farre from the going out of Iordan . And whereas Iohn placeth it beyond the lake, it must not be so vnderstoode, as if the region were directly placed against it : but because the lake was crooked in that nethermost part, and by reason of the creeke that went betweene, they could not journey without going farre about. Therefore the Euangelist saith, beyond the sea after the common custom: Because they had no straight passage vnlesse they went by water.

26 Iesus answered them and said, verily, verily, I say vnto you, yee seeke me, not because you haue seene the signes, but because you haue eaten of the loaves and are filled.

27 Labour for the meate, not which perisheth : but for the meate which remaineth vnto eternal life, which the sonne of man will giue you : for him hath God the father sealed.

28 Therefore they sayde vnto him, what shall we doe, that wee may worke the workes of God ?

29 Iesus answered and saide vnto them, this is the worke of God, that you belceue in him, whom he hath sent.

26 Iesus answered them . Christ doth not answer to their question, that hee may set forth vnto them his power in the myracle, but doth rather chide them, for that they run headlong without hauing any consideration at all . For they had no true and lawfull reason to render, why they did so : because they sought in Christ another thing then Christ himselfe. Therefore this fault is noted in them, that they seeke Christ for their bellies sake, and not because of the myracles. And yet it canot be denied, but that they had respect vnto the myracles. Yea the Euangelist saide before, that they were moued with the myracles to follow Christ : but because they did abuse the myracles vnto a strange ende, he doth worthily cast in their teeth, that they haue greater respecte vnto their bellie, then vnto the myracles : as if he should say, that they did not goe forwarde in the workes of God as they ought. For this had beene true profiting so to haue acknowledged Christ to be the *Messias*, that they should haue giuen themselues to be taught and gouerned by him, & to haue gone toward the heauenly kingdom of god he being their guide. But they looke for no more at his hands, but to be well in this world.

Furthermore, this is to spoyle Christe of his principall power. For he was giuen of the father for this cause, and he reuealed himselfe vnto men for this cause, that hee may reforme those who were endowed with the holy Ghost according to the Image of God, that hee may leade them into cuerlasting life, being cloathed with his righteoulnes. Therefore it skillerth much what we respect in christ his myracles. For he that doth not desire to attaine vnto the kingdom of God, but sticketh fast in the comodities of this present life, he seeketh no other thing but to fill his belly. Like as at this day many would gladly embrace the Gospel, if being voyde of the bitternes of the crosse it did only bring with it the delights of the flesh. Yea we see many offer themselues to serue Christ, that they may liue more merily and freely. Some for hope of gaine, some for feare, some for their sakes whom they will please, doe professe them-

selues to be Christ his disciples. Therefore this is the chiefeſt thing in the ſee-  
king of Chriſt, that contemning the world wee ſeeke the kingdome of God &  
the righteouſneſſe thereof. But becauſe men are well perſwaded of themſelues,  
and doe aſſure themſelues that they ſeeke Chriſt very well, when as they cor-  
rupt his holy power: Chriſt after his accuſtomed maner doth double the worde  
verily, as if he would by an oath bring to light the vice which lyeth hid vnder  
our hypocriſie.

27 *Worke.* He teacheth whereunto he would haue his wholly bent: namely,  
vnto eternall life: but becauſe by reaſon of the groſſeneſſe of nature, wee are al-  
wayes addicted vnto earthly things, therefore he doth firſt correct that diſeaſe  
which is ingendred in vs, before he ſheweth what we muſt doe. This doctrine  
had bene ſimple and plaine, labour for the incorruptible meate. but becauſe  
he knew that mens ſenſes are tyed vnto earthly cares, hee doth firſt of all com-  
mand them to acquit themſelues of theſe ſnares, that they may ariſe vp into hea-  
uen: not that he forbiddeth thoſe that are his to labour, that they may get them-  
ſelues daily foode: but he telleth them that they muſt preferre the heavenly life  
before the earthly, becauſe this is the onely cauſe of liuing to the godly, that  
being as ſtrangers in the world they may make haſt into the heavenly country.  
Secondly, we muſt marke the drift of this place, becauſe they doe corrupt the  
power of Chriſt, who are addicted to their belly and earthly things: he ſhew-  
eth what wee ought to ſeeke in him and for what cauſe wee ought to ſeeke him.  
And hee vſeth ſuch Metaphors as are agreeable vnto the circumſtance of the  
communication. If there had bene no mention made of meate, he might haue  
ſaid without vſing any figure, it behoueth you ſetting a ſide the care of the world  
to ſtrive to attaine vnto the heavenly life: but becauſe they runne to meate like  
beaſtes, Chriſt frameth his ſpeech Metaphorically, and calleth all that meate,  
whatſoever doth appertaine vnto newnelle of life. We know that our ſoules are  
fed with the doctrine of the Goſpell, whileſt that it worketh effectually in vs  
through the power of the ſpirit. Therefore ſeeing that faith is the life of the ſoule  
what things ſoever do nourish & further faith, they are compared to meate. He  
calleth this kinde of meate vncorruptible, and hee ſaith that it remaineth vnto  
eternall life, that wee may knowe that our ſoules are not fed for a day: but that  
they are brought vp vnto the hope of bleſſed immortallitie: becauſe the Lorde  
beginneth the worke of our ſaluation, that hee may finiſh it vntill the day of  
Chriſte. Therefore it is meete that wee receiue the giſtes of the ſpirit, that  
they may be tokens and pledges of eternall life. For although the reprobate  
doe oftentimes reſuſe this meate hauing taſted thereof, ſo that it doth not re-  
maine in them: yet doe the faithfull perceiue this force of the ſoule abiding,  
when as they doe perceiue that force of the ſpirit, which is neuer fraile in his  
giſtes, yea which neuer falleth away: Their reaſon is friuolous, who ga-  
ther out of the worde *worke*, that wee doe merite euerlaſting life by workes.  
For Chriſte (as we haue ſaid) doth figuratiuely exhort men, to apply their ſtu-  
dies vnto the meditating vpon the heavenly life, whereas they were wont o-  
therwiſe to be ſet wholly vpon the worlde. And Chriſte remooueth all doubt,  
when hee ſayeth, that he giueth his meate. For no man doth obtaine that by  
his owne induſtry, which he hath of his giſt. There is ſome ſhew of contrarie-

tie in these words: yet these two things doe easily agree together, that the spirituall meate of the soule is the free gift of Christ, and that it standeth vs vpon to endeouour to be made partakers of this so great a good thing. For him hath God the father sealed. He confirmeth the sentence next going before, because hee is appointed by his father to this ende. The old writers did falsly wrest this place vnto the diuine essence of Christ, as if he were said to be sealed, because hee is the print, and expresse image of the father. For he doth not intreat in this place subtilly of his eternall essence: but what is commanded & inioyned him, what is his office, and furthermore, what we must hope for at his hands. Furthermore the fit metaphor alludeth vnto the auncient custome, for they sealed that with rings which they would establish with their authoritie. So Christ, that he may not seeme to take any thing to himselfe, affirmeth that this office was layd vpon him by his father, and that this decree of his father was reuealed as it were with a grauen seale. The summe is, seeing that is not euer mans office to feede the soules with vncorruptible meate, Christ commeth forth, and promising himselfe to be the authour of so great a good thing, he addeth moreouer, that hee is approued of God, and that he was sent vnto men with this marke of the seale. Hereupon it followeth, that their studie shall not be voyd, who shall offer their soules to Christ to be fed. Let vs know therefore that we haue life offered vs in Christ so that euery one of vs may looke to attaine vnto the same not at all adventures, but being sure to haue successe. Notwithstanding we are also taught that they are guiltie of falshood and theft before God, whosoever do attribute this prayse vnto any other saue onely vnto Christ. Whereby it appeareth that the papists are false forgers in all points of their doctrine. For whosoever doe put in Christ his place the meanes of saluation, so often do they mar this seale of God, which is onely authenticall, as it were blotting the same, and that with their wicked boldnes, and vnspeakeable falshood. And least that wee doe fall into the same horrible guiltines, let vs learne to reserue all that perfect and vntouched, to Christ, which is giuen him of his father.

28 *What shall we do then that &c.* The multitude vnderstood well enough that Christ exhorted them to strue to go higher then vnto the commodities of this life: and that they must not bee occupied in the earth whome God calleth vnto another place. They who aske this question are in some point deceiued because they know not the way how to labour. For they do not thinke that God doth giue vs by the hand of his soune what soeuer is necessary vnto the spirituall life. First they demaund what they must doe: afterward, when they name the works of GOD, they wander without a marke, so that they bewray that they know not the grace of God. Although they seeme heere proudly to murmur against Christ, as if he did reprehend them vnderferuedly: as if they should say, dost thou thinke we haue no care of eternall life? what then dost thou command vs to doe more then wee doe? Vnderstand by the workes of God, these workes which he requireth, and which he alloweth.

29. *This is the worke of God.* They spake of workes, Christ reclaimeth them vnto one worke alone: namely vnto faith. Whereby he queth vs to vnderstande, that all that is vaine, what soeuer men doe goe about without faith, and that faith alone is sufficient: because GOD requireth this one thing of vs, that wee belecue. For heere is a certaine secret opposition

betweene

betweene faith and mens studies and indeuours. As if hee should haue sayde, mens indeuours are in vaine when as they go about to please God without faith as if running out of the way they did not go toward the marke. Therefore it is an excellent place, that how much soeuer men do miserable wearie themselves during their whole life: yet all their labour is in vaine vnlesse faith be vnto them a rule of liuing. They which gather out of this place, that faith is the gift of God, they are deceiued: for Christe doth not teach what God worketh in vs, but what he requireth, and will haue. Notwithstanding that seemeth to be an absurd thing, that God should allow nothing saue faith alone: for loue must not be contemned, neither doe other offices of godlines loose their place and honour. Therefore how soeuer faith be the cheife; yet other works are not superfluous. We may easily answer, for faith doth not exclude either loue, or any other good worke: seeing that it comprehendeth them all in it. For faith is called the onely worke of God, because we possess Christ by it, and are made the children of God, that he may gouerne vs by his spirit. Therefore because Christ doth not separate from faith the frutes thereof, it is no maruell, if (as they say) hee place the head and helme therein. Wee haue sayde in the third chapter what the word *beleue* doth signifie. We must alwayes remember this, that wee may knowe the force of faith: that wee must define what Christ is in whom wee beleue, and why he is giuen vs of the father. These mens cauill is rotten and nought worth, who vnder colour of this place doe hold that we are iustified by workes, if faith doe iustifie, seeing that it is called the first and principall worke. It is manifest enough that Christ speaketh vnproperly when hee calleth faith a worke: as when Paul compareth the law of faith and the lawe of workes together. Secondly, when as we say that menne are not iustified by workes, wee vnderstand those workes, by the merit whereof men do purchase fauour with God. But faith bringeth nothing vnto God, but doth rather present man emptie and poore before God, that he may be filled with Christ and his grace. Wherefore it is a passiue worke (that I may so call it) whereunto no reward can be repayed: neyther doth it giue vnto man any other righteousnesse, saue that which it receiue of Christ.

30. *Therefore they sayd vnto him, what signe doest thou, that we may see, & beleue thee? what workest thou?*

31. *Our fathers eate Manna in the wilder nesse, as it is written, hee gaue them the bread of heauen to eate.*

32. *Therefore Iesus sayd vnto them, verily, verily, I say vnto you, Moses gaue you not the bread from heauen, but my father giueth you the true bread from heauen.*

33. *For this is the bread of God, which came down fro heauen & giueth life to the world*

30. *What signe doest thou?* This wickednesse doth sufficiently testifie how true that saying of Mathew is, *This wicked generation seeketh a signe.* They were drawne beefore with the admiration of the myracles vnto Christe, being made astonied with a newe myracle againe: they confessed Christ to bee the Messias, and because of this hope they would haue made him a King: Nowe they require a signe of him, as if they had neuer knowne him.

Whence

Whence was this so sodaine forgetfulness, saue onely because being vnthankfull to God, they are maliciously blind when as they behold his power? And without doubt they doe loath all the miracles which they saw hitherto, because Christ did not grant their requestes, and because they doe not finde him such a one, as they faigned to themselves. If they had seene any hope of earthly felicitie, they would continually haue prayfed him: without doubt they would haue called him a Prophet, the *Messias*, and the sonne of God. Now because he doth chide them, because they were too much giuen to the flesh, they think that they ought not to heare him any more. And at this day there be many like vnto the. For at the beginning, because they perswade themselves that Christ will beare with their vices, they doe greedily snatch at his Gospell, they desire no prooffe thereof: but when as they are called vnto the deniall of the flesh, and the bearing of the crosse, then they begin to distrust Christ: they demaunded whence the Gospell came. Finally, Christ shall be their master no longer, when as hee once is not answerable to their desire.

31. *Our fathers.* Therefore Christ rubbed them on the gall, when as he said that they came like brute beastes to fill their bellies: for they doe bewray this grosse affection when as they desire to haue such a *Messias* as will feede them. And whereas they doe highly extoll the grace of God in *Manna*, they doe it craftily that by that means, they may suppress the doctrine of Christ, wherein he did condemne the immoderate desire of the corruptible meate. For on the other side they set against it the gorgous title wherewith *Manna* is adorned, when as it is called the heauenly bread. But the spirite doth not therefore call *Manna* honourably the bread of heauen, to this end, as if GOD in feeding his people as an heard of swine, did giue them no more excellent thing. Therefore they haue no excuse, when as they doe now wickedly refuse the spirituall food of the soule which is now offered vnto them.

32. *Verily, verily I say vnto you.* Christ seemeth to denie that which was cited out of the *Psalme*: yet doth hee speake onely by way of comparison. *Manna* is called the bread of heauen, but for nourishing the body, but that is counted truely and properly the heauenly bread, which is the spirituall foode of the soule. Therefore in this place he setteth the world against heauen, because the vncorruptible life is onely to be sought in the kingdome of God. The truth is not set against figures in this place, as oftentimes elswhere: but Christ respecteth what is the true life of man: namely, whereby hee differeth from brute beastes, and whereby he excelleth all creatures. When he addeth afterwarde, *My father giueth you*, it is as much as if hee should haue sayd, the *Manna* which *Moses* gaue vnto your fathers, brought not the heauenly life: but now is the heauenly bread indeed offred you. He calleth the father the giuer of this bread: but his meaning is, that it is giuen by his hand. So that the opposition is not referred vnto God and *Moses*, but vnto Christ and *Moses*. And Christ doth rather make the father the giuer of this gift, then himselfe, that he may purchase more reuerence, as if he should say, acknowledge me to be the minister of God, by whose hand he will feede your soules vnto eternall life.

Againe this seemeth but a little to agree with Paule his doctrine.

2. Cor. 10. 3

For Paul calleth *Man* the spirituall meate, I aunswere, that Christ speaketh according to their capacitie, with whom he hath to do, neither is this any strange thing in the scripture. Wee see how Paul himselfe disputeth diuersly concerning circumcision. When he intreateth of the institution, he confesseth that it was the seale of faith: whilest that hee contendeth with the false Apostles, hee maketh it rather the seale of the curse, and that according to their meaning. Let vs consider what was objected to Christ: namely that hee is not proued to bee the the Messias, vnlesse he giue vnto those that be his bodily foode. Therefore he declareth not what thing *Man* did prefigure, but sayth plainly that that was not the true bread wherewith Moses fed their bellies.

33 For this is the bread of God. Christe reasoneth from the definition vnto the thing defined negatiuely, on this wise: that is the heavenly bread, which came downe from heauen to giue life vnto the world: there was no such thing in *Man*: therefore it was not the heavenly bread. And in the meane while hee confirmeth that which he sayd before: namely, that hee was sent of the Father, that hee might feede men farre more excellently then did Moses. *Man* truly came downe from the visible heauen (that is from the cloudes): but not from the euerlasting kingdome of God, from whence life floweth vnto vs. But the Iewes vnto whō Christ speaketh did looke vnto no higher thing, saue that their fathers bellies were well filled & stuffed in the desert. He calleth that the bread of God now, which he called before the bread of heauen: not that the bread wherewith wee are fed in this life commeth from any other saue onely from God: but because that is counted the bread of God which quickeneth y<sup>e</sup> soules vnto blessed immortalite. This place teacheth that all the worlde is dead to God, saue onely in as much as Christ doth quicken it: because life shalbe found no where els saue onely in him. In the coming downe from heauen we must note two things: namely, that in Christ wee haue a diuine life: because hee came from God, that he might be vnto vs the authour of life: & secondly that life is neare vnto vs, so that wee neede not to flie vp aboute the cloudes, or sayle ouer the Sea. For Christ came downe vnto vs for that cause, because no man could goe vp.

34 Therefore they sayd vnto him, Lord alwayes giue vs this bread,

35 Iesus sayd vnto them, I am the bread of life: he that commeth vnto me shall not be an hungred: and he that beleueth in mee shall neuer thirst.

36 But I haue sayd vnto you, that you haue also seene me, and you beleue not,

37 What soeuer the father giveth me, it shall come vnto me: and him that commeth vnto me will I not cast out.

38 Because I came downe from heauen, not that I might do my will, but his will that sent me.

39 And this is his will that sent me, of the father: that whatsoeuer hee hath giuen me, I should not loose of it, but should rayse it vp in the last day:

40 And this is his will that sent mee: that whosoever seeth the sonne, and beleueth in him, he may haue eternall life: and I will rayse him vp in the last day.

34. Alway giue vs. Vndoubtedly they speake tauntingly, that they may

may accuse Christ of vanitie, because hee doth boast that he giueth the bread of life . So miserable menne; whilst that they refuse the promises of God, being not contented with this one euill, they make Christe guiltie of their infidelitie.

35 *I am the bread of life* . Hee teacheth firste that the bread is present which they did aske in mockage: then afterwarde he chideth them. Furthermore, he began with doctrine, that he might the better declare that they were guiltie of vnrighteousnes. And there are two parts thereof: because he sheweth whence we must fet life, and how we may enjoy the same . Wee know what caused Christ to vse these Metaphors: namely, because there was mention made of Manna and the daily foode . But notwithstanding this figure is more fit to reach the ignorant withall, then a plaine kinde of speech . When as wee eat bread to nourish our bodies withall, both our infirmities, and also the strength of Gods grace doth the better appeare, then if God did distill his secret power to nourish the body without bread . So an institution taken from the body to the soule, causeth the grace of Christ to be the better felt: For when we heare that Christe is the bread which our soules must eat: this pierceth farther into our soules then if Christ should say simply, that he is our life . Notwithstanding we must note that the liuely force of Christ is not expressed by the worde *bread*, in such sort as we feele it. For bread doth not begin the life: but it cherissheth and preserueth the life which is begun . But we doe not onely retaine life through the benefite of Christ, but we haue the beginning of life through him . Wherefore the similitude is vnproper in some respect. But in this there is no absurditie: because christ frameth his talke according to the circumstance of the talke had before. The question was mooued, whether Moses or Christ himselfe was more excellent in feeding men. This is the selfe same reason why he doth only call it bread: because they did only obiect Manna vnto him, therefore it was sufficient for him to set against the same another bread. The doctrine is simple, that our soules doe not liue by an inwarde power (that I may so say) but that they doe borrow life of Christ.

¶ *He which commeth vnto mee*. Now he defineth the manner of eating: namely, when as we receiue him by faith . Neither doth it any whit profite the vnbelieuers, that Christ is the bread of life: because they continue alwayes emptie: but Christ is made our bread then, when as we come hungry vnto him, that he may fill vs. To come vnto Christ and to belecue, haue all one signification in this place: but in the former woorde the effecte of faith is expressed: namely, that being enforced with the feeling of our pouertie we flie vnto Christ to aske life. Furthermore, they who gather out of this place, that the eating of Christ is nothing els, saue faith onely, they reason scarce fitly enough, and to the purpose. I grant indeed that we eat Christ no otherwite saue only by beleeuing: but the eating it selfe is rather an effect or fruit of faith, then faith. Neither doth faith behold Christ alone, as being a farre off: but it imbraceth him that he may be made ours, and dwell in vs: it maketh vs to grow into one bodie with him, to haue owne life with him, and finally to be one with him . Therefore it is true that Christ is eaten by faith alone, so that wee doe also vnderstand, after what sort faith ioyneth vs with him.

*Hee shall neuer be a thirst* . This seemeth to be added contrary to reason: because it is not the office of bread to quench thirst, howsoeuer it doeth satisfie hunger. Therefore Christ doth attribute more to bread then the nature thereof doth beare . I haue already saide, that he doth onely vse the word *bread*: namely, because the comparing of Manna with his heauenly power, whereby our soules are holden in life, did so require . In the meane while hee vnderstandeth by bread all the whole summe of foode : and that accordinge to the common custome of his country . For the *Hebrewes* do take this phrase to eate bread by *Synecdoche*, for to suppe or dine: and when as we aske our daily bread, we comprehend vnder the same drinke and the other parts of our life. Therefore the meaning of the words is this, who soeuer shall resort vnto Christe, that he may haue life of him, he shall want nothing, but shall haue sufficient nourishment to maintaine life with.

36 *But I haue saide vnto you*. Now doth hee blame them, because they do wickedly reiect the gift of God, which is laid open vnto them. And this is too too wicked contempt of God, to reiecte that which some man, doth acknowledge to bee giuen by him . Vnlesse Christe hadde made his power knowne vnto them, and had manifestly declared that he came from God , the colour of ignorance might haue extenuated their fault: but in that they refuse his doctrine, whome they did before confesse to bee the *Messias* of the Lorde, it is extreame vnthankfulnesse . Truly it is true that men doe neuer so resist God of set purpose , that they thinke that they haue to deale with God . Wherevnto appertaineth that of Paule, *They would neuer haue crucified the Lorde of glory, if they had knowne him* . But the vnbeleeuers, because they are blinde, when they behold the light, are worthily said to see that which vanisheth straightway out of their sight, because Sathan doth darken their mindes. This is questionlesse that when as he saide that they *saw*, he meant not the bodily sight , but doth rather touch their voluntary blindnes in that they might knowe what hee was, vnlesse their owne wickednes had letted them.

1. Cor. 2.8.

37 *Whatsoeuer the father giueth me*. Least their vnbeleife should any whit discredit his doctrine, he saith that the cause of so great stubbornnesse is, because they are reprobates, & strangers from the flocke of God. Therefore he doth distinguish the elect from the reprobate in this place, that his doctrine may neuertheless retain the authoritie, although it bee not beleued of many. For the wicked do both speake euil of the word of God, & do make no account thereof, because they are not touched with the reuerence of it: and many weaklings and ignorant men do doubt, whether it be y word of god or no, because a great part of the world doth refuse it, Christ remoueth this stumbling block, when as he saith, that they are not his, who soeuer do not beleue, that it is no maruel if such haue no feelinge of the truth of God: but that all the children of God doe embrace it. First of all hee saith, that they come vnto him, who soeuer his father giueth him. By which words he meaneth, that faith is not in mans choice & wil that this man or that may beleue generally, or by chance: but y god doth chuse those who he may giue vnto his son as it were from hand to hand. For when he saith that all that cometh, whatsoeuer is giuen, we gather thereby that all men are not giue. Again, we gather, that god doth worke with so great efficacie of y spirit



spirite in his elect, that none of them can fall away. For the word *give* importeth as much as if Christ had sayd, whom the father hath cholen, them doth he regenerate and he doth appoint them vnto me, vnto the obedience of the gospell. *And him that commeth vnto me.* This is added for the comfort of the godly that they may certainly perswade themselves that they haue accessse vnto Christ through faith, and that also they shall be courteously entertayned, so soone as they haue once committed themselves vnto his tuition: whereupon it followeth that the doctrine of this gospell shall bring saluation vnto all the godly, because no man offereth himselfe to be Christ his disciple, who may not againe perceiue and trie that he is a faithfull and good teacher.

38. *Because he came downe from heauen.* This is a confirmation of the next sentence, that we doe not seeke Christ in vaine. For faith is a worke of god, where by he sheweth that we are his, and he appointeth his sonne to be the gouernour of our saluation. This was the onely purpose of the sonne, to fulfill his fathers commandement. Therefore hee will neuer cast off those whom the father sendeth. Whereby it is plainly proued that faith shall neuer be voyde. Where as Christ putteth a difference betweene his owne and his fathers will, therein he applyeth himselfe vnto his hearers, because (as mans nature is readie to distrust) we are wont to faine vnto our selues some contrary thing which may procure doubting. To the end Christe may cut off all occasion of wicked surmises, he affirmeth that hee was reuealed vnto the world, to the ende hee may establish by the very effect, that which the father decreed concerning our saluation.

39 *And this is the will.* He doth testifie nowe that this is the purpose of the father, that the faithfull do: find sure and certaine saluation in Christ. Whereupon it followeth againe that they are reprobates, whoe soeuer do not profite & goe forward in the doctrine of the Gospell. Wherefore if we see that it turneth to the destruction of many, there is no cause why we should therefore bee discouraged: because they doe of their owne accord bring euill vpon themselves. Let this be sufficient for vs that the gospell shall alwayes be able to gather the elect vnto saluation. *I may not loose of that.* That is, I will not suffer it to be taken from me or to perish. Whereby he giueth vs to vnderstand that he is the keeper of our saluation, not for one or a few dayes. but that hee is carefull for the same vntill the ende, that hee may bring vs from the beginning vnto the ending of our course. For this cause doth he make mention of the last resurrection. And this promise is very necessary for those who do miserably labour in so great infirmitie of the flesh, whereof euery one is guiltie in his owne conscience. The saluation of the whole world might be subuerted euery minute, vnlesse the faithfull being vpholden by the hand of Christe, did holde on courageously vntill the day of the resurrection. Let vs therefore hold this fast, that Christe reacheth forth his hand, that hee may not forsake vs in the midd of the course, but that trusting vnto his ayd, wee may bee holde to lift vpp our eyes without feare, vnto the last day. Hee doth also make mention of the resurrection for another cause, because whilest that our life is hid, wee are like vnto dead men: for what doe the faithfull differ from the wicked, saue onely that being ouerwhelmed with miserie, and being as sheepe appointed to be slayne, they haue

haue alwayes the one foote in the graue? yea sometimes they are euen at deaths dore, and readie to be swallowed vp. Therefore the onely prop of our hope & pacience is, if omitting the estate of this present life, we doe lift vp our mindes and all our senses vnto that last day, if we passe through these worldly lets, vntill such time as the fruite of our faith doth appeare.

40. *And this is the will.* He sayd that this office was enioyned him of his father to defend our saluation now hee doth also define the meane. Therefore this is the way to attaine vnto saluation, if we obey the Gospell of Christ. This did he touch of late, but he doth now better expres that which was spoken then obscurely. And if so be it God will haue those to be saued through faith who hee hath chosen, and he doth by this meanes establish and put in execution his eternall decree, whosoever being not contented with Christe, doeth curiously inquire after eternall predestination, he doth so much as in him lyeth desire to be saued otherwise then the purpose and counsell of God hath appointed. The election of God is of it selfe hidden, and secret: the same doth God reueale by calling, whercof he vouchsafeth to make vs partakers. Therefore they are deceiued who seeke their or the saluation of other menne in the labor: such of predestination, not holding the way of faith which is set before them: yea they go about with this preposterous speculation to ouerrhrow the force and effecte of predestination. For if God hath chosen vs to this end, that we may beleue, take away faith, and election shall bee vnperfect. But it is wickednes to breake off the continuall and ordinate course of the beginning and the end in the counsell of God. Furthermore, as the election of God carieth with it calling, and they two are knio together with an vnoluble knot, so when God hath called vs effectually vnto the faith of Christ, this ought to be of as great force with vs, as if he should by setting to his seale confirme the decree concerning our saluation. For the testimonie of the spirite is nothing els, saue onely the sealing of our adoption. Therefore euery mans faith is vnto him a sufficient witness of Gods eternall predestination, so that it is faciledge to enquire any higher. Beccause he doth the holy spirit open iniurie, whosoever doth refuse to subscribe vnto his testimonie. He opposeth *see* and *beleue* againgst the former sentence. For hee hadde cast in the fewest teeth that they did not beleue, when as notwithstanding they had seene: now is the obedience of faith ioyned in the children of God, with the feeling of the diuine vertue and power which they perceiue to bee in Christ. Furthermore, these wordes declare, that faith floweth from the knowledge of Christ: not that it desireth any thing beside the plaine worde of God: but because if we beleue Christ, we must perceiue what he is, and what wee haue by him.

41 *Therefore the Iewes murmured concerning him, because he sayd, I am the bread that came downe from heauen.*

42 *And they sayd is not this Iesus the sonne of Ioseph, whose father and mother wee know? Therefore how sayth he, I came downe from heauen?*

43 *Therefore Iesus answered and sayd vnto them, murmur not amongst your selues,*

44 *No man can come vnto mee, vnles the father that sent me shall draw him: and I will*

will raise him vp in the last day.

45 It is written in the Prophets, and they shall see all thoughts of God. Therefore whosoever hath heard of the father, and learned, he cometh vnto me,

41 *They murmured.* The Euangelist teacheth that the murmuring did arise hereupon, because the Iewes being offended with the humilitie of the flesh did conceiue no diuine and heavenly thing in Christ: Although hee sheweth that they had a double let. For they did faigne the one themselues by reason of a false opinion, when they saide: This is the sonne of Ioseph, whose father and mother we know. The other did proceede from peruerse Iudgement, because they did not thinke that Christ was the sonne of God, because he came downe vnto men being cloathed with flesh. But we are too malicious if we doe there despise the Lorde of glory, because hee did abase himselfe for our sake, taking vpon him the shape of a seruant. For this was rather a plentifull token of his infinite loue, and wonderfull grace toward vs. Secondly, the diuine maiestie of Christ did not so lie hid vnder the contemptible and base shape of the flesh, but that he did send forth beames of his manifolde brightnes: but these grosse and dull headed men did want eyes, to see the manifest glory withall. We doe also offend daily both wayes. First of all, this is vnto vs a great let, that wee doe onely behold Christe with fleshly eyes, whereby it cometh to passe that we doe see in him no worthy thing. For we doe peruert whatsoeuer is in him and his doctrine with our corrupt iudgement: such sinister interpreters are we. Againe being not contented therewith we catch hold of many false things, which may breed the contempt of the Gospell. Moreover, many men doe forge to themselves monsters, vnder colour whereof they may hate the Gospell. Therefore the world doth of set purpose beate backe the grace of God. The Euangelist expresieth the Iewes by name, that we may know that the murmuring did proceede from them, who did boast of the title of faith and the Church: that all of vs may learne recurrently to receiue Christ, when he cometh humbly vnto vs, & the higher he is vnto vs, so much the more willingly to come vnto him, that he may extoll vs vnto his heavenly glory.

43 *Murmur not amongst your selues.* Hee layeth to this charge the fault of murmuring: as if hee should say, my doctrine containeth no matter of offence, but because you are reprobates, it moueth your poysonned mindes: & therefore is it vsauory, because you haue an vsauory palate and taste.

44 *No man can see.* Hee doth not onely accuse their wickednesse, but doth also tell them that this is the peculiar gift of God to embrace the doctrine which he setteth before them, which he doth for this cause, least their vnbeleife doe trouble the weak. For many men are holden with this foolishnesse, that they doe depend vpon the respect of men in matters appertaining vnto God, whereby it cometh to passe that they suspect the Gospell, so soone as they see the world doth not receiue it. Againe, the vnbeleeuers flatter themselves in their frowardnes dare condemne the Gospell, because it doth not please them. Therefore Christ affirmeth on the contrary, that although the doctrine of the Gospell be preached vnto all men generally, yet cannot all men receiue it, but & they haue need of a new mind, & a new vnderstanding: & & therefore faith is not in mans wil  
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but that it is God who giueth it . Because to come vnto Christe is put Metaphorically in this place, for to beleue, the Euangelist to the end he may frame the metaphore in the contrary member, saith that they are drawne, whose mindes God doth illuminate, and whose heartes he bindeth and frameth vnto the obedience of Christ. This is the summe, that it is no maruall if many do loath the Gospell, because no man shall euer bee able to come vnto Christ willingly, saue he whome God shall preuent with his spirite . And thereupon it followeth that all men are not drawne, but that God doth graunt this grace vnto those whom he hath chosen . Astouching the manner of drawing, the same is not violent, which may couple a man with an externall motion : yet not withstanding it is an externall motion of the holy spirit, which maketh men that were vnwilling to bee willing . Wherefore that is false and prophane, that none are drawne saue those who are willinge : as if man did shew himselfe obedient vnto God of his owne motion . For in that men doe followe God willingly, they haue that now of him, who hath framed their hearts to obey him.

45 *It is written in the Prophets* . Christ confirmeth that which he saide with the testimonie of Iesaias, that no man commeth vnto him saue he whome the father draweth. He calleth them the Prophetes in the plurall number, because all the Prophetes were gathered into one body, so that all the bookes of the prophets might worthily be counted one booke. Furthermore, the place which is cited is extant in Iesaias chap. 54 13. & Ier. 31. 34. Where speaking of the restoring of the Church, he promise th vnto her sonnes taught of God . Whence we may easily gather, that the Church can by no other meanes be restored, vnlesse God taking vpon him to play the scholemaster, do bring the faithfull vnto himselfe. The maner of teaching, whereof the Prophet speaketh, is not placed onely in the externall voyce : but also in the secret working of the holy Ghost. To be breife, this teaching of God is the inward illumination of the heart. In that he saith (all) it ought to be restrained vnto the elect, who are only the true children of the Church. Now it is no hard matter to see how Christ applyeth this prophesie vnto the cause which hee hath in hand. Iesaias teacheth that the Church is then edified in deed, when he hath children who are taught of God . Therefore Christ inferreth fitly, that men haue not eyes to see the light of life, vntill God doth open thē. Also he standeth vpon the vniuersall word, because he reasoneth thence, that all those who are taught of God, are drawne effectually that they may come. And hereunto appertaineth that which followeth by & by. *Whosoever therefore hath heard.* The summe is, that the reprobate are euen giuen ouer vnto destruction, whosoever doe not beleue: because God doth make all the children of the Church, & the heires of life his obedient schollers. Whereupon it followeth that none of the electe of God are strangers from the faith of Christ. Therefore as Christe did before deny that men are apt to beleue, vnlesse they be drawne . so he doth nowe pronounce that it is the effectull grace of the spirite, whereby they are drawne, that they may necessarily beleue. by these two members is quite ouerthrowne all the libertie of free will whereon all the Papistes doe dreame . For if we begin to come vnto Christe then, when the father hath drawne vs, the beginning of faith is not in vs, neyther

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any preparation: againe, if all doe come whome the father hath taught, hee doth not onely giue them the earnest of faith onely, but faith it selfe. Therefore in that we doe willingly obey the direction of the spirit, this is a parte of grace, and as it were the scaling: because God should not draw vs, if reaching out his hand onely, he left vs to our owne choyse. And he is properly said to draw vs when he extendeth the power of his spirit euen vnto the full effect of faith. They are saide to heare of God, who doe submit themselues vnto God when he speaketh vnto them inwardly, and that with all their heart, because the spirit reigneth in their hearts.

*Cometh vnto me.* He sheweth the vndiuisible coniunction which he hath with the father. For the meaning of the wordes is, that it cannot bee but that they shall addict themselues vnto Christe, whosoeuer are the disciples of God, and that they are vnapt to be taught of God who doe reiect Christ: because this is the onely wisdom, which the elect do learne in Gods schoole, to come vnto Christ. For doubtlesse the father who sent him cannot deny himself.

46 *Not that any man hath seene the father, saue he who is of God, hee hath seene the father.*

47 *Verily, verily, I say vnto you, he that beleueth in me hath eternall life.*

48. *I am the bread of life,*

49 *Your fathers did eate Manna in the wildernesse, and died.*

50 *This is the bread which came downe from heauen, that some man may eate thereof and not die.*

51. *I am the liuely bread which came downe from heauen, if any manne shall eate of this bread, he shall liue for euer: and the bread which I will giue, is my flesh, which I will giue for the life of the world.*

46 *Not that any man.* As he hath hitherto commended the grace of his father, so he doth call backe the faithfull vnto himselfe alone. For both these must be ioyned together, that there can no knowledge be had of Christ vntill the father doe illuminate with his spirit those who are naturally blinde: and that it is but all in vaine to seeke God, vnlesse Christe goe before, because the maiestic of God is higher then that mans wit and senses can reach vnto it. Yea that shall be a deadly dungeon, which shall be thought to be the knowledge of God, without Christe. When he saith, that he alone knoweth the father, his meaning is, that this office appertaineth vnto him properly, to declare him vnto men, who is otherwise hidden.

47 *He that beleueth in me.* This is the exposition of the sentence next going before. For we are taught in these wordes, that we doe then know God, when we beleue in Christ. For we do then begin to see the invisible God as it were in a glasse, or in a liuely and expresse Image. Therefore accursed be that which is set before vs concerning God, vnlesse it directeth vs vnto Christ. I haue before declared what it is to beleue in Christ, for wee must not imagine any confused or vaine faith, which may spoyle christ o. his power: such as is among the papists, who do beleue so much of Christ as pleaseth them. For we do therefore obtaine life by faith, because wee knowe that all the partes of life are contained

ained in Christ. Whereas certaine do gather out of this place, that to beleue in Christ is as much as to eate Christ or his flesh, it is not firme enough. For these two things do differ as the former and the latter: as to come vnto Christ and to drinke him: for comming vnto him goeth before. I grant that wee doe eate Christ onely by faith: but the reason is, because wee doe receiue him by faith, that he may dwell in vs, and that we may be partakers of him, and so bee one with him. Wherefore eating is an effect or worke of faith.

48 *I am the bread of life.* Besides that which he saide before, that hee is the liuely bread, wherewith our soules are fed: to the ende he may the better amplifie that, he doth also repeate the opposition of this bread and the olde *Manna*, together with a comparison of men: *Your fathers* (saith he) *eate Manna, &c.* He saith that *Manna* was vnto their fathers fraile food, which did not deliuer them from death. Therefore it followeth that the soules do finde meat no where els, saue in him, whereby they may be fed vnto the spirituall life. Furthermore, we must remember that which I said in another place, that he doth not in this place speake of *Manna*, as it was a secret figure of Christ (for in that respect Paule calleth it spirituall meate) but we haue saide that Christ doth attemper and apply his speech vnto his hearers, who being onely carefull for the feedinge of the belly did looke vnto no higher thing. Therefore hee doeth for good causes affirme, that their fathers were dead, that is, such as were in like sort addicted to the belly. And yet notwithstanding he inuiteth them to eate, when he saith that he came *that some man might eate*. For his speech importeth as much, as if hee should say, that hee is ready for all, who will onely eate. Vnderstand that none of those who haue once eaten Christe doe die, because the life which he giueth vs is neuer put out, as it is in the fift chapter.

51 *I am the liuely bread.* He doth oftentimes repeate the same thing, because there is neither any thing more needfull to be knowne, & euery man doth perceiue for his own part, how hardly we do beleue it, and how easily and quickly we doe forget it. We doe all desire life: but we doe wander frowardly and foolishly through by waies in seekeng the same: the greatt sort doth loathsomly refuse it when it is offered vnto them. For who is he that doth not faine vnto himselfe life without Christ? And how many are there whom Christ alone canne satisfie? Therefore it is no superfluous repetition, whilst that Christe doth so often affirme, that hee alone is sufficient to giue life, For hee doeth challenge to himselfe alone the title of breade, that hee may plucke out of our mindes all fained hopes of liuing. He doth now call that the liuing breade, which he called before the bread of life, in the same sense, wherein he called it liuely. Hee doth oftentimes make mention of comming downe from heauen: because the spirituall and vncorruptible life shall not bee founde in this worlde, the shape whereof passeth and vanisheth away: but onely in the heauenly kingdome of God. So often as he putteth in the word *eate*, he exhorteth vs vnto faith, which onely maketh vs to inioy the bread vnto life. And that not in vaine, because there is but a few who can vouchsafe to reach forth their hand that they may put this bread to their mouth: yea when the Lorde doth euen reach it vnto their mouth, there are but few that can taste it: but some doe gorge  
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themselues with winde, other some being like to *Tantalus*, being nigh vnto the meate it selfe are through their sluggishnes hungry. *The bread which I will giue.* Because that secret force of giuing life whereof he spake, might be referred vnto his diuine essence, he doth now descend vnto the second degree, & teacheth that that life consisteth in his flesh, that it may be drawne thence. Truly it is a wonderful purpose of God, that he hath first before vs life, in that flesh, where in was the only matter of death before. And so by this meanes he prouideth for our infirmitie, whilest that he doth not call vs aboue the cloudes to his full life: but sheweth the same vpon the earth, as if he did lift vs vp into the hidden place of his kingdome. In the meane season correcting the pride of our nature, hee alloweth the humilitie and obedience of faith, whilest that hee commandeth those who will craue life to rest and stay in his flesh, being to see to be contentible.

But it is objected on the contrary, that the flesh of Christe cannot giue life, which was both subiect to death, and is not now of it selfe immortal: secondly that this doth not agree with the nature of flesh to quicken the soules. I answer although this power doe come from some thing els, then from the flesh, yet is there no let but that this title doth aptly agree thereunto. For as the eternall word of God is the fountain of life: so his flesh doth powre out vnto vs as a conduit, the life, which resteth (as they say) in the inward diuinitie. And in this sense is it called *Luely*, because it imparteth vnto vs life which it borroweth of some other. That shall be plaine enough, if we consider what is the cause of life namely, righteousnes. And although righteousnes doe flow from God alone, yet we haue the same fully giuen vnto vs, onely in the flesh of Christ. For the redemption of man was fulfilled in it: in it was offered the sacrifice for satisfaction for our sinnes, the obedience was performed towards God, which might reconcile him vnto vs. It was also sprinkled with the sanctification of the spirit, it was receiued into heavenly glory after that death was overcome. Therefore it followeth that all the partes of life were placed in it, so that no manne canne iustly complaine that hee is deprived of life, because it is hid farre off.

*Which I will giue for the life of the worlde.* The word *giue*, is diuersly taken: the former giuing whereof he maketh mention, is done daily: namely, so often as Christe doth offer himselfe vnto vs: in the second place he meaneth that onely giuing which was done vpon the crosse when hee offered himselfe vnto the father for a sacrifice. For then hee gaue himselfe vnto death for the life of men: now he inviteth vs to reape the fruit of his death. For it should nothing proue that that sacrifice was once offered, vntill we should now eate the holy banquet. Furthermore, wee must note this, that Christe challengeth to himselfe the office of sacrificing his flesh. Whereby appeareth wth what wicked sacriledge the papists doe pollure themselues, who do in the Masse surpe that, which was proper to that priest onely.

52 Therefore the Iewes did strue amongst themselues, saying, how can he giue vs his flesh to eat?

53 Therefore Iesus said vnto them, verily, verily I say vnto you, vntill you shall eat the flesh of the sonne of man, and shall drinke his blond, you haue not life in you.

54 He that eateth my flesh, and drinketh my blood, hath eternall life : and I will raise him vp at the last day.

55 For my flesh is meate indeede, and my blood is drinke indeede.

56 Hee that eateth my fleshe, and drinketh my blood, abideth in mee and I in him.

57 As the liuing father hath sent me, I doe also liue for the father, and he that eateth me, he shall also liue for me.

58 This is the bread which came downe from heauen: not as your fathers ate Manna and dyed : hee that eateth this bread shall liue for euer.

52. Therefore the Jewes did strine. He nameth the Jewes againe not for honours sake: but that he may cast in their teeth their vnableife, because they doe not receiue his familiar doctrine concerninge eternall life, or at least, because they doe enquire vnmodestly of a thing which was as yet darke and doubtfull. For it is a signe of forwardnes and contempt, in that he saith they did contende: and they who doe dispute so contentiously, doe stoppe the way before themselves, so that they cannot come vnto the knowledge of the truth. Neither is this simplie reprehended in them, that they did aske concerning the meanes: for then should the same reprehension fall vpon Abraham & the blessed virgin. Therefore they are either deceiued through ignorance, or they deale vncourteously, who passing ouer the lust and boldnes which they hadde to contende (which the Euangeliste doth only conde mne) doe onely tosse this worde *howe*, as if it had bene wickednes for the Jewes to enquire of the manner of eatinge. But this is rather to be imputed vnto slouthfulnes, then vnto the obedience of faith, if wee keepe those knottes of doubttes vnloosed, willingly and wittingly, which are losed for vs by the word of the Lord. Wherefore it is not onely lawfull to enquire of the mner of eating of the flesh of Christ: but it is also profitable for vs to know the same, so farre forth as it is expounded in the scripture. A way with that wise stubborne colour of humilitie, that one onely saying of Christ is sufficient for me, when he affirmeth that his flesh is meate in deede, I am willingly blinde in the rest, As if the heritikes may not haue the same colour, if they be willingly ignorant of this, that Christe is conceiued of the holy Gho.t, because beleeuing that he is the seed of Abraham, they will search no farther. We must only hold this moderation in the secret workes of God, that we desire to know no more then he setteth downe in his word.

53 Forily, verily, I say vnto you. Indignation did wring out of Christe this oath, when he saw his grace refused with so proud contempt: for he doth not ouer vse plaine doctrine: but do:h also intermingle threatnings to make them afraid withall: for he denounceth eternall destruction vnto all those who shall refuse to fet life from his flesh, as if he should say, if you despise my flesh, know ye that there remaineth no other hope of life for you. This vengeance remaineth for all the contemners of the grace of Christ, that they doe wickedly perish through their pride: and they are to be vrged with this precise seueritie, that they may not proccede to flatter themselves. For if we doth threaten death vnto sicke meane which refuse remedies, what shall the wicked doe, when as they endeouour so much as in themlyeth to abolishe the life it selfe? In  
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that he saith, *the flesh of the sonne of man*, it hath great force: for he toucheth their contempt, which did arise thereupon, because they saw that he was like vnto other men. The meaning therefore of the wordes is, contemne me at your pleasure, because of the humble and base sight of my flesh: yet is there life included in this contemptible flesh, wherof if you deprive your selues, you shall finde no where els, that which can quicken you. It was a grosse error of the men of olde, who thought that infants were deprived of eternal life, vnlesse by the sacrament of the Lords body were giuen them. For he speaketh not of the supper: but of the euerlasting participation, which we haue without the vse of the supper. And the Poemians dealt not well, when as they did proue by this testimonie, that the vse of the Cuppe ought to bee common vnto all in generall. As touching infants, Christ his institution doth barre them from the partaking of the supper, because they cannot yet try themselues, they cannot obserue the memoriall of the death of Christ. The same institution maketh the Cuppe common vnto all, together with the bread: for he commandeth vs all to drinke thereof.

54 *He that eateth my flesh*. This is a repetition, but not superfluous: for it confirmeth that which was harde to belecue, that the soules are no otherwise fed with his flesh and bloud, then the body is sustained with meate and drinke. Therefore as hee did of late testifie vnto all men, that there remaineth nothing but death for those who seeke life any where els (saue onely in his flesh): so hee doeth now incourage the godly vnto good hope, whilest that he promiseh life vnto them in the same flesh. Note that he doeth so often adioyne the resurrection vnto eternall life: because our saluation shall lie hidde vntill that day. Therefore no manne can feele what wee haue of Christe, saue he who hauing overcome the world doth set the last resurrection before his eyes. It appeareth plainly by these woordes, that all this place is vntuely expounded of the supper: for if it were true, that all those who thrust in vnto the holy Table of the Lord, are made partakers of his flesh and bloud, all men should finde life in like sort.

And truly it had bene a foolish and vnreasonable thinge to reason then concerning the supper, which he had not yet instituted: therefore it is certaine that he doth intreate of the continuall eating of faith. And yet not withstanding I doe also confesse, that there is nothing said in this place which is not figured in the supper, & is indeed peifourmed vnto the faithfull. So that Christ would haue the holy supper to be as it were a scale of this sermon. And this is the reason why Iohn maketh no mention of the supper. Therefore *Augustine* followeth the naturall order, whilest that in expounding this chapter, hee doeth not touch the supper, vntill he come vnto the end. And then hee teacheth that this mysterie is represented in the sacrament, so often as the Churches do celebrate the holy supper, in some places euery day, in some places only on the sabboth daies.

55 *My flesh is meate indeed*. Hee confirmeth the same thinge with other woordes, that as the body pyneth away with hunger, so shall the soule perish with hunger, vnlesse it be refreshed with the heauenly bread. For when hee affirmeth that his flesh is meate indeede, hee giueth vs to vnderstande that the soules are hungry if they want the meate. Therefore thou shalt

then finde life in Christ if thou shalt seeke the matter of life in his flesh. So that we must boast with Paule, that there is nothing excellent with vs saue Christe crucified, because so soone as we are once departed frō the sacrifice of his death, we can see nothing but death. Neither doth he bring vs any other way vnto the feeling of his diuine power, saue only by his death and resurrection. Therefore imbrace Christ the seruant of the father, that hee may shew himselfe vnto thee the prince of life. For in that he made himselfe poore, by this meanes are wee enriched with all aboundance of good things: his humbling and descending into hell, hath lifted vs vp into heauen: by taking vpon him the curse of the crosse, he hath erected a noble ensigne of righteousnes. Therefore they are peruerse interpreters, who lead away the soules from the flesh of christ. But why doth Christe make mention apart of his blood, which is contained vnder the fleshe? I answer, that he hadde respect vnto our ignorance. For when he maketh mention of meate and drinke feuerally, he telleth vs that the life which he giueth is in all respectes perfect, least we should faigne vnto our selues halfe alife or an vnperfect life: as if hee should say, that we shall want no part of life, if so be wee doe eate his flesh, and drinke his blood. So also in the Supper, which agreeth with this doctrine, being not contented with the signe of the bread, hee addeth also the Cuppe, that hauing a double token of life in him, we may learne to be content with him alone. For doubtlesse no man shal finde a part of life in christ, saue only he, who shall be perswaded that he is vnto him whole and perfect life.

56 *Hee that eateth my fleshe.* Another confirmation. For seeing that he alone hath life in himselfe, he prescribeth the meanes to inioy it, that we doe eate his flesh: as if he should say that ther is no other meanes whereby he is made ours, saue onely when our faith is directed vnto his flesh. For hee shall neuer come vnto Christ as he is God, who neglecteth him as he is man. Wherefore if thou wilt haue any thing to doe with Christe, thou must aboute all things beware that thou loath not his flesh. When as he saith, that hee abideth in vs, it is as much as if he should say that this is the onely bond of vnitie, and that by this meanes he groweth to be one with vs, whē our faith leaneth vnto his death. Furthermore, wee may againe gather hence, that hee maketh not mention of the outwarde signe: which many of the infidels doe receiue, yet do they continue aliant from Christ.

Furthermore, out of this place is refuted that doting, that Judas did no lesse receiue the body of Christ then the rest, whilest that Christe reached the bread vnto them all. For as this doctrine is foolishly restrained vnto the externall signe, so we must hold that which I said before, that the doctrine which is here set downe, is there sealed. But it is certaine that Judas was neuer a member of Christ: secondly, it is more then absurde, to imagine the flesh of Christe to bee dead and without a spirit: last of all, they are to be laughed at who doe dreame of any eating of Christ his flesh without faith, seeing that faith only (that I may so say) is both the mouth and the stomacke of the soule.

57 *As the lining father hath sent mee.* Christe hath hitherto taught howe wee must bee made partakers of life: now hee passeth ouer vnto the principall cause, because the firste beginning of life is in the Father. And hee  
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preuenteth an obiection: because he might seeme to take from God that which appertaineth vnto him, when as hee made himselfe the cause of life. Therefore hee maketh himselfe the authour of life in such sort, that hee granteth that this is giuen him by another, which he ministreth vnto others. Let vs also note that this sentence is applyed vnto their capacitie, vnto whom Christ spake: for he doth onely compare himselfe vnto the father in respect of his flesh. For although the father is the beginning of life, notwithstanding the eternall word he also is properly life. But Christ entreateth not in this place of his eternall diuinitie, because he seith himselfe beefore vs, as hee reuealed himselfe vnto the world being clothed with our flesh. Therefore in that he sayth, that he liueth for the father, it doth not agree with the bare diuinitie, neyther yet doth it appertaine simply and of it selfe vnto the humane nature, but it is a title of the Son of God reuealed in the flesh. Secondly, we know that Christ doth commonly ascribe vnto the father what diuine thing soeuer he hadde in himselfe. And wee must note that there are three degrees of life reckoned vpp in this place: the liuing father hath the first place, who is the fountaine, but yet placed farre off and hidden: the sonne followeth, whom we haue layd out vnto vs as a fountain and through whom life is powred out vnto vs: the third is life which wee doe draw from him. Now wee know the summe: because God the father in whose power is life, is farre distant from vs, Christ is placed in the middle, who is the second cause of life, that that may come vnto vs thence, which should otherwise lie hid in God.

58 *This is the bread.* He returneth vnto the comparifon of Manna and his flesh where he began. For hee shoulde haue ended his speech thus, there is no cause why yee should preferre Moses before me, because he fed your fathers in the desert: seeing that I giue you a farre better meate. For I bring the heauenly life with me. For (as it was sayd before) the bread is sayde to come downe from heauen, which tasteth of no earthly or corruptible thing, but breatheth out the immortalitie of the kingdom of God. They tryed not this power in Manna, who were only bent to feede their belly. For whereas there was a double vse of Manna, the Iewes with whom Christe disputeth in this place did looke vnto nothing but the corporall meate. But the life of the soule is not fraile but groweth to be better vntill the whole man shalbe renued.

59 *These things said he in the synagogue, teaching in Capernaum.*

60 *Therefore many of his disciples, when they had heard, said, This is a hard saying, who can heare it?*

61 *And when Iesus knewe in him selfe that his disciples murmured concerning this, he sayd vnto them, doth this offend you?*

62 *If therefore you shall see the sonne of man ascending, where he was before?*

63 *It is the spirit that giueth life: the flesh profiteth nothing, The wordes which I speake vnto you, are spirit and life.*

64 *But there are some of you, that doe not beleewe. For Iesus knew from the beginning, who they were that did not beleewe, and who it was that should betray him.*

59. *These things spake hee in the synagogue.* Iohn assigneth the place, that we may

may know that there were many present: and secondly, that the sermon was made about a graue and waightie matter. Yet notwithstanding it followeth by and by, that there were scant a few of so great a companie, who did profit: yea this doctrine was vnto a great many who did professe themselves to be Christ his disciples, a cause of falling away. If the Euangelist had sayd, that only some were offended, that might haue bene counted now a wonder: but in that they doe rise against him in troupes and doe conspire together, what maner example shall wee say this is? Wherefore let vs deeply imprint in our mindes this historie, least at any time we do murmur against Christ when he speaketh. Secondly if wee see any such like thinge in others, let not their pride trouble our faith.

60. *This is an hard saying.* Nay there was rather hardnes in their heartes and not in the saying: But the reprobates are wont after this sort to gather together stones out of the word of God, wherewith they may stumble. And when as they runne headlong against Christ through their hard stubbornnes they cōplayne that his word is hard, which ought rather to make them soft. For whosoeuer shall humbly submit himselfe vnto Christ his doctrine, he shall find no hard or sharpe matter therein: and it shall bee vnto the vnbeleeuers who shall stubbornly set themselves against it an hammer which breaketh the rockes, as the prophet calleth it. Ier. 23. 29.

Furthermore, seeing that the same hardnes is bred in vs all, if wee iudge according to our owne meaning of the doctrine of Christ, there shall be as many paradoxes as wordes. Wherefore there remaineth nothing but that every one do commend himselfe vnto the direction of the spirite, that he may write that in our heartes, which otherwise would not enter into our eares.

*Who can heare it?* Here wee see how malicious vnbeleife is. For they which vngodlily and wickedly reiect the doctrine of saluation, being not content with an excuse, they dare make the sonne of God guiltie in their steede, and pronounce him to be vnworthie to be heard. So at this day the Papistes doe not onely boldly refuse the Gospell: but doe also thunder out horrible blasphemies least they should seeme to resist God without a cause. And truly seeing that they desire darknesse, it is no maruell if Satan doe delude them with faigned monsters. But that which they by reason of their distemperature cannot endure, shall not onely bee suffered of the modest and those who are easie to be taught: but it shall also lift them vp and vphold them. In the meane while the reprobate shall doe nothing els with their murmuring raylings, but bring vpon themselves a more greiuous destruction.

61. *And when Iesus knew.* Christ knew that the offence which the reprobate had taken could not be remoued ( for the doctrine doth not so much wounde them, as it doth discouer the rotten gall which they nourished within in their hearts ): yet would he by all meanes try, whether any of those who were offended were as yet curable, intending to stop the mouth of the rest. By asking the question he giueth the to vnderstand, that they had no cause, or at least that in the doctrine it selfe there was no matter of offence. In like sort the wickednes of those men is to be bridled, who being onely smitten with a dogged madnesse

do speak euill of the word of god. & their foolishnes is also to be corrected who rush rashly against the truth. He sayth that Iesus knew in himselfe because they had not yet freely vttered, what did bite them. but did fret amongst themselues with a secret whispering. Therefore he preuenteth their open complaints. If any doe object that their nature was not obscure, seeing that they did in plaine wordes refuse Christ his doctrine, I confesse indeede that the wordes are plaine which Iohn recited before: but I say also that they did trosse amongst themselues these murmurings, and as it were secret speeches and words after the manner of reuoltes. For if they had conferred with Christ, there had bene better hope, because they had opened him a way vnto doctrine: nowe when as they murmur amongst themselues, they exclude themselues from learning. Therefore there is nothing better then when as wee doe not at the first vnderstande the Lords meaning, to come straightway vnto him, that hee may open vnto vs all doubt.

*Doth this offend you?* Christ seemeth in this place not so much to remoue the offence, as to increase it. yet if any man doe more narrowly weigh the cause of the offence, there was in this sentence, that which ought to haue appeased their mindes. The low and base estate of Christe, which they sawe with their eyes, seeing that being clothed with flesh he differed nothing from the common sort of men, was vnto them a let that they could not giue place to his diuine power, now hauing as it were pulled away the vaile, he reclaimeth them vnto the beholding of his heavenly glory: as if hee should say, because I am conuersant amongst men without honour, you despise mee, neyther do yee acknowledge in me any diuine thing: but before it shall be long it shall come to passe, that God shall lift me vp about the heauens, being adorned with great power, from this contemptible state of the mortall life. For in Christes resurrection, there appeared such power of the holy spirite, as might make it knowne that Christe was the sonne of God: as Paule also teacheth in the first chapter of the Epistle to the Romanes, the fourth verse, when it is sayde in the 2. Psalme, the seuenth verse, *Thou art my sonne, this day haue I begotten thee*: the resurrection is made as a token whereby this glory of Christ ought to be knowne: and his ascending into heauen, was the fulfilling of that glory. In that he sayth, that *hee was in heauen before*. It doth not properly agree with his humanitie, and yet notwithstanding hee speaketh of the sonne of man. But this kinde of speech is not strange, seeing that two natures doe make one person in Christe, to apply that which is proper to the one vnto the other.

63 *It is the spirit that giueth life.* In these wordes Christe teacheth that his doctrine had no successe amongst the Iewes: because whereas it is spiritual and liuely, it findeth eares scarce well prepared. But because this place hath bene diuersly expounded, it is first of all requisite to know the true and naturall meaning of the wordes: hereby shall we easily see what was Christ his drift. In that he denieth that the flesh doth profite, Chrysolome in my iudgement doth not well referre it vnto the Iewes who were carnall. I confesse indeede that all the force of mans witte doeth vanish away and quaike in heavenly mysteries: but that is not the meaning of Christes wordes, vnlesse they be violently wrested. In like sort the sense shoulde be farre fet in the contrarie: namely,

that the illumination of the spirit doth quicken. Neyther doe they say well, who say that the flesh of Christ doth profite, in so much as it was crucified, but that it bringeth no good vnto vs being eaten: but wee must rather eate it, that it may profit vs being crucified. Augustine thinketh that this word *alone* or *of it selfe* ought to be vnderstood, because it ought to be ioyned with the spirit: which agreeeth with the thing it selfe. For christ doth simply respect the manner of eating. Therefore he doth not exclude all manner of commoditie, as if there could be none be reapt by his flesh: but he doth affirme that it shall be vnprofitable if it be separated from the spirit. For whence hath the flesh this that it doth quicken, saue onely because it is spirituall? Therefore who soeuer he be that shall remaine in the earthly nature of the flesh, he shall finde nothing in it but that which is dead but those who shall lift vp their eyes vnto the power of the spirit, wherewith the flesh is besprinkled, they shall perceiue that it is called liuely not in vaine, by the very effect, and experience of faith.

Now we know how the flesh is meate indeede, and yet it profiteth nothing: namely, it is meate, because through it wee haue life, because in it God is reconciled vnto vs: because in it we haue all the partes of our saluation fulfilled it profiteth nothing if it be esteemed according to the beginning & nature (for the seede of Abraham which of it selfe is subiect to death, shall not giue life): but it receiueeth that of the spirit wherewith it feedeth vs. Wherefore to the end that we may be nourished indeede by it, we must bring the spirituall mouth of faith. And in that the breuitie of the sentence is so short, it is to be thought that Christ did thus, because he thought that he ought thus to deale with the vnbelieuers. Therefore he brake of his speech with this sentence, because they were vnwoithy to haue any more speeches. In the meane while hee did not neglect the godly and those that were readie to be taught, because they haue heere in a fewe wordes, that which may satisfie them abundantly.

*The wordes which I speake.* He alludeth vnto the sentence next going before for he taketh the word *spirit* in another sense. But because he spake of the secret power of the spirit, he doth very finely apply this vnto his doctrine, because it is spirituall. For the word *spirit* must be resolued into an adiectiue. Furthermore, the word is called spirituall, because it willett vs to ascend vpwarde, that wee may seeke Christ in his heavenly glory (the spirit being our guide) by faith: and not by the reason of the flesh. For wee know, that there is nothing of those things which are spoken which canne bee vnderstoode without faith. This is also woorthie the noting, that hee ioyneth life with the spirit. Hee calleth his word life, of the effect, as being liuely yet hee teacheth that it is liuely vnto none saue onely vnto those, who receiue it spirituallly. For some shall rather draw death thence. This title of the Gospell is most sweete vnto the godly, because they are certaine that it is appointed vnto them vnto eternal saluation. Notwithstanding they are also admonished to endeouour to shew themselues apt schollers.

64. *But there are certaine of you.* Hee layeth the blame vpon themselues againe, because being voide of the spirit they doe wickedly corrupt & depraue his doctrine, and by this meanes turne it to their destruction.

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For they might otherwise obiekt. Thou doest boast that that which thou speakest is luely, but we finde no such thing therein. Therefore hee saith that they hinder themselves. For vnbeleife as it is alwayes proud, will neuer attaine vnto any thing in the wordes of Christ, which it despiseth despihtfully. Therefore if we couet to profite any thing vnder this master, let vs bring our mindes well prepared to heare him. For vnlesse humilitie and reuerence doe prepare a way for his doctrine, our mindes are more then deafe, neither will they admit any part of sound doctrine. Therefore let vs remember that it cometh to passe through the wickednesse of men, that there appeareth so small fruit of the Gospell at this day. For who is hee that renouncing himselfe doth addiect himselfe wholly and truly to Christ? Whereas he saith that there be onely certaine that did not beleue (when as this fault was common to them all almost) it seemeth that hee did it for this cause; least if there were any who were as yet curable they should be discouraged through dispaire.

*For he knew from the beginning.* The Euangelist added this for this cause least any man should thinke that Christ iudged rashly of his hearers. Many did professe that they were of his flocke: but their sodaine falling away did discouer their hypocrisie. The Euangelist saith that their vnfaithfulnes, when as it was as yet hidden from others was knowne to Christ: and that not so much for his sake, as that wee may learne not to iudge before wee know the truth of matters. For in that Christ knew it from the beginning, this was proper to his diuinitie. Our condition is otherwise: for because wee know not the heartes, wee must suspende our iudgement vntill godlines doe betray it selfe by outward signes, and so the tree may be iudged by his fruites..

65 *And he said, therefore haue I saide vnto you, that no man can come vnto me, vnlesse it shall be giuen him of my father.*

66 *After that many of his disciples went backward, neither did they walke any longer with him.*

67 *Therefore Iesus said vnto the twelue, will you also goe away?*

68 *Therefore Simon Peter answered him, Lord vnto whom shall we goe? Thou hast the words of eternall life.*

69 *And wee haue beleued, and know that thou art Christe the Sonne of the liuinge God?*

70 *Iesus answered them, haue not I chosen you twelue, and one of you is a Diuell?*

71 *For he spake of Iudas Iscariot the sounne of Simon for hee was about to betray him, although he was one of the twelue.*

65 *Therefore haue I saide.* Hee telleth vs againe that fayth is a very rare and singular gifte of the holy Ghoste, least wee shoulde marueyle, that the Gospell is not euery where receiued of all menne. For as wee are sinister interpreters, wee thinke not so honourably of the Gospell as wee ought, because the whole worlde doeth not agree thereto. For

we thinke thus with our selues, how can it be that the greater part of the world doth reiect their saluation? Therefore Christ assigneth the cause why the faithfull are so few, because no man commeth vnto faith by his owne quicknes of witte: for all men are blinde vntill they be illuminated by the spirite of God: and therefore they onely are made partakers of so great a good thing, whome God doth vouchsafe to make partakers thereof. For if this grace were common to all men, then shoulde mention be made hereof in this place besides the matter out of season. For we must marke Christ his drift that there are not many who beleue the Gospell, because faith proceedeth from the secret reuelation of the spirit alone. Hee useth the word *giue* for that which he said before, *drawe*. Whereby hee meaneth that God hath none other cause to draw vs, saue onely because he fauoureth freely and of his owne accord. For no manne doeth attaine vnto that by his owne industry, which we obtaine by the gift and grace of God.

66 *After that many of the disciples.* The Euangelist declareth now what great perturbation did follow that Sermon. This is a very strange and horrible matter, that so mercifull and gentle an inuiting of Christ, could estrange the minds of many, especially those who had giuen him their names before, and were such familiar disciples of his. But this example is set before vs as a glasse, wherein we may see, what great wickednes, frowardnes, & vnthankfullnes there is in the world which findeth matter whereat to stumble euen the plaine way, least it shoulde come vnto Christe. Many would say that it had beene better that no such talke had beene moued, which was vnto many a cause of falling away: but we must thinke farre otherwise. For it was requisite that that which was foretolde of Christe should appeare in his doctrine, and it must now daily appeare: namely, hee is a stone of offence. As for vs wee must so temper our doctrine, that we offend none through our fault. So much as in vs lieth we must keepe all. Finally, wee must beware least by speaking vnadvisedly wee trouble the ignorant and weake: yet canne wee neuer take so good heede, but that the doctrine of Christ is vnto many an occasion of offence: because the reprobate being giuen ouer vnto destruction, doe sucke poyson out of most wholesome meate, and gall out of honnie. The sonne of GOD knew well what was profitable: yet wee see that hee doth not escape but hee offendeth many of his.

There fore howsoeuer many doe detest pure doctrine, yet is it not lawfull to suppress the same. Onely let the teachers of the Church remember Paule his admonition, that the word of God ought rightly to be cut, and then they must goe forward couragiously through all maner of stumbling blocks. And if sobeit it chaunce that many doe fall away, let the word of the Lord bee neuer a whit the lesse fauourie in our mouthes, because it doth not please the reprobate, for they are too daintie and faint hearted, whom the falling away of many doth so pierce, that they begin also to faint when these men fall. When the Euangelist addeth that *they walked no longer with Christ*, his meaning is, that their reuoluing was not full: but that they did onely withdraw themselues from keeping company with Christ.

Yet doth he condemne them as reuolts. Whence we may learne that wee  
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cannot goe a footes breadth backward, but that there stayeth for vs the sleepe downefall of vnfaithfull deniall.

67 Therefore Iesus sayth vnto the twelue. Because the Apostles faith might be sore shaken, when as they sawe that there did onely remaine such a few of so many, Christ turneth his talke vnto them: and teacheth that there is no cause, why they should suffer themselues to be carried away with the lightnesse & inconstancie of other men. For when as he asketh them whether they also would depart or no, he doth it to confirme their faith. For whilest that he setteth himselfe before them, with whom they may remaine, he doth also exhort thē, that they doe not adioyne themselues vnto the reuoltes. And truly if faith shall be grounded in Christ, it shall not depend vpon men, neyther shall it ever quaike, although it shall see heauen and earth goe together. Wee must note the circumstance, that Christ being deprived of all his Disciples almost, doeth onely retaine twelue, as Esay 6. 16. was commanded first to binde the testimonie, and scale the law in the disciples. Euery one of the faithfull is taught by such examples to follow God, although he haue neuer a companion.

68. Therefore Simon Peter answered him. Simon answereth in this place, as elswhere, in the name of them all, because they thought all the same, saue onely that in Iudas there was no sinceritie. Furthermore, there are two members of this answer. For Peter sheweth a cause why he together with his brethren doth rest vpon Christ: because they perceiue that his doctrine is wholesome & liuely vnto them: Secondly he confesseth, that whither soeuer they goe when as they haue left him, there remaineth nothing but death. When as hee sayth, *she words of life*, the genetive case is put in steed of the adiunct, which is comon amongst the Hebrewes. Furthermore, this is an excellent commendation of the Gospell in that it ministreth vnto vs eternall life. As Paul doth testifie that it is the power of God vnto saluation vnto euery one which beleueth. Rom. 1. 16. The lawe truly containeth life: but because it denounceth the guiltines of eternall death vnto the transgressors, it can doe no other thing but kill. Life is offered vs in the Gospell after a farre other sort, namely whilest that God doth reconcile himselfe vnto vs freely, in not imputing our sinnes. And Peter speaketh no common thinge heere concerning Christ, when as hee sayth that hee hath *the wordes of eternall life*: but he ascribeth this vnto him, as proper to him: whercupon foloweth that second thing, which I touched of late, so soone as we are once departed from Christ, there remayneth nothing euery where saue death. Wherefore there remayneth certaine destruction for all those who being not content to haue him to be their maister, doe flie away vnto mens inuentions.

69 And we haue beleened. The verbes are of the preterperfect tense, but they may be resolued into the present tense: but this doeth not much belonge vnto the sense. Furthermore, Peter doth briefly comprehend the summe of sayth in these wordes. But it seemeth that this confession doth but a little appertaine vnto the present matter: for the question was moued concerning the eating of Christ his flesh. I answer, although the twelue did not by and by comprehend whatsoeuer Christ taught, yet is it sufficient that according to their smal measure of faith they confesse him to be the authour of saluation, & doe submit themselues

vnto him in all things. The worde *beleueed* is placed in the former place, because the obedience of faith is the beginning of true vnderstanding: yea faith it selfe is indeede the eye of the minde. But immediately after is added knowledge which distinguisheth faith from erroneous and false opinions. For the Turkes, the Iewes, and the Papistes doe beleue: but they know nothing, ne yet vnderstand any thing. But knowledge is annexed vnto faith: because we know certainly and vndoubtedly the traeth of God, not as humane sciences are apprehended: but whilest that the spirite sealeth it in our heartes.

70. *Iesus answered them.* Seeing that Christ answereth them all, wee gather hereby, that they spake all by the mouth of Peter. Furthermore Christe doth in this place furnish and arme the eleuen Apostles, against the newe offence, which was now at hand. This had bene a greuous engine of Satan to shake their faith, seeing they were brought vnto so small a number: but the fall of Iudas might haue viterly discouraged them. For seeing that Christe had chosen that holy number, who would haue thought that there could any thing bee taken away from the integritie thereof? Therefore this admonition is as much as if he should haue sayd, You are onely twelue left of a great companie. If the vnbeleife of many hath made your faith to quaille, prepare your selues vnto a newe combate: for this band, though it be but a small one, shall yet be lesse by one man. In that Christ sayth that he chose twelue, it is not referred vnto the eternall counsell of God (for doubtlesse it can not bee that any of those should fall away who are predestinate vnto life) but seeing that they were chosen vnto the office of the Apostleshippe it was meete that they should excell others in godlinesse and holinesse of life. Therefore he put chosen in steede of excellent, and those which were separated from the common sort. *Is a deuill.* It is questionles that his meaning was to make Iudas most detestable by this name. For they are deceived that doe extenuate the crueltie of the word: and truly we can not sufficiently detest those that doe disallow so holy an office. Those teachers are called *Angels* who doe execute their embassage well. Therefore he is worthily counted a *Diueli*, who being admitted into such an honorable order, doth degenerate through his vnfaithfulnesse, and wickednes. There is also another reason why God doth suffer vs to vse more libertie against the reprobate and wicked ministers of Satan, then against any other of the common sorte of men. Wherefore if a diuelish furie doeth driue them, and mooue them, who were chosen to be pastours, that they become like vnto bruite bestes, & monsters, the dignitie of the order ought to bee so farre from waxing vile, because of this, that it may rather be comended vnto vs, seeing that such cruell reuenge doth follow the profanation thereof.

71. *And he spake of Iudas.* Although Iudas his owne conscience did accuse him, yet doe we not reade that he was moued: so dull are hypocrites, that they doe not feele their woundes: and their faces are so hard before men, that they doe not doubt to preferre themselues before the very best.

Chap. 7.

1 **A**ND after these things Iesus walked in Galilee: for he would not walke in Iudea because the Iewes sought to kill him.

2 And an holy day of the Iewes was at hand, the fastening of the Tabernacles.

3 Therefore his brethren said vnto him, goe hence and goe into Iurie, that thy disciples may also see thy workes, which thou doest.

4 For no man doth any thing in secreete, and he himselfe seeketh to be knowne: if thou doest these thinges shew thy selfe vnto the world.

5 For neither did his brethren beleene in him

6 Therefore Iesus said vnto them, my time is not yet come: but your time is alwayes ready.

7 The worlde cannot hate you: but me it hateth because I testifie of it, that the workes thereof are euill.

8 Goe you vp vnto this feast: I goe not vp yet vnto this feast, because my time is not yet fulfilled.

1 *And he walked.* The Euangelist as it seemeth doth not set downe the whole hystorie in order, but doth gather out of diuers times such things as were worthis to be remembred. Hee saith here that Iesus was conuerlant for a time in Galilee, because he had no safe abiding place amongst the Iewes. If any man doe thinke it an absurd thing, that Christ sought lurking places, who was able with his becke to breake and make voyde all the endeouours of his enemies: we may easily answer: namely, that being mindfull of the person which was giuen him by his father, he would keepe himselfe within the boundes of man. For hauing taken vpon him the person of man, he abased himselfe, vntill such time as his father should lift him vp. Therefore he escheweth danger after the manner of men. If any man obiekt, seeing that hee knew that the time of his death was appointed before, there was no cause why hee should flie: that former answer doth also agree with this fitly. For hee behaued himselfe as a man subiect to perils: wherefore he ought not to burst in into the middelt of dangers. It is not for vs to marke, in entring into dangers, what God hath determined with himselfe concerning vs: but what he commandeth and prescribeth, what our durie doth exact and require, how we may lawfully lead our life. But Christe did so auoyd dangers, that notwithstanding hee turned not an hayres breadth aside from the course of his office: for to what end serueth safetie of life, saue onely that we may serue the Lord? Therefore wee must alwayes beware that wee loose not the causes of liuing for life. And in that the despised corner of Galilee doth lodge Christ, whom Iurie cannot away with, wee doe hereby see and perceiue, that Godlines and the feare of God do not alwayes appeare in the principall places of the Church.

Phil. 2. 7.

2 *And the feast day.* Although I affirme nothinge, yet it is likly that this chaunced in the seconde yeare after Christe his Baptisme,

It skilleth not at this time to speake any more of this feast day, whereof the Euangelist maketh mention. Moses declareth to what ende and vse it was commanded, Leuit. 23 34. namely, that by that yearely rite the Iewes might remember, that their fathers liued forty yeares vnder tents when as they wanted houses, that by this meanes they might celebrate the grace of their deliuerance. Wee haue said before that a double cause did moue Christ to come vnto Ierusalem vnto the feast dayes: namely, because being subiect to the law that hee might redeme vs from the bondage thereof, hee would omit no point of the obseruation thereof: and secondly, because he had better opportunity offered to preach the Gospel, in such an extraordinary assembly and multitude of men. The Euangelist saith that Christ did so rest apart in Galilee, as if he would not haue come to Ierusalem.

3 *Therefore his brethren said vnto him.* Vnder this word doe the Hebrewes comprehend all kinsfolkes and alyantes of what degree soeuer they bee. Hee saith that Christ was mocked of them, because that he did lie hid in the obscure place of Galilee. Notwithstanding it may bee doubted whether ambition did moue them or no, to desire, that Christ might become famous. Although we grant this, yet it is manifest that they do cōtemptibly mocke him, because they doe thinke that he dealeth not according to reason and counsell: yea, they cast foolishnesse in his teeth, because when as hee would be something, distrusting himselfe he dare not come abroad, that he may be seene of men. When as they say, *that thy disciples may also see*, they doe not onely speake of those who were continually with him: but of those whom hee would gather to himselfe euery where out of the whole nation. For they adde afterward, thou wilt be knowne of all men, and in the meane season thou lyest hid. *If thou doest these things*, that is, if thou doest desire such honour, that all men may speake of thee, make all men to looke vpon thee. They set the world against a few men, amongst whom he liued without honor. There may also another sense be gathered out of these words, If thou doest these things, that is, seeing that thou art endued with so great power, that thou purchasest fame vnto thy selfe with myracles, loose them not. For what soeuer is giuen thee of God thou spendest it here in vaine, whereas there are no fit witnesses and iudges. Here we see how great the slacknesse of men is, in considering vpon the workes of God: for Christs kinsmen would neuer haue spoken thus, vnesse they had troden vnder foote the plentifull testimonies of his diuine power, which they ought to haue receiued & reuerenced with great admiration. That which we heare in this place of Christ falleth out daily, that neighbours doe more disquiet the children of God then strangers: for they are instruments of Sathan to prouoke those somtimes vnto ambition, sometimes vnto couetousnes, who desire to serue God purely, sincerely, and faithfully. But when as Christ doth driue away such Sathans, he teacheth vs by his example, that wee must not grant the foolish petitions of our brethren.

5 *For neither did his brethren.* Heereby wee gather howe little carnall kindred doeth auaille: for the spirite marketh Christe his kinsfolkes with a continuall marke of infamie, in that being conuincid with so many testimonies of workes, they did not then beleeuē. Therefore as Paule saith, *whosoener doth wish to bee iudged in Christ let him bee a new creature.* For they  
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who addict themselves wholly to serue God, are vnto Christe in ffeed offather, mother and brethren. Wherefore the superstition of the Papists is so much the more ridiculous, who setting apart all other, doe onely extoll the honour of the blood in the virgin Mary: as if the woman was not reprehended by Christ himselfe, which cryed out of the middett of the company, *Blessed is the wombe which bare thee, and the paps which gaue thee sucke.* For Christ answered, *Nay rather blessed are they that heare the word of God.* Luk. 11. 27

6 *My time is not yet come.* Some doe falsly expounde it of the time of his death. For he speaketh of the time of his iourneying. And he doth testifie that hee differeth from his kinsfolkes in this, because they may freely and without feare goe abroad in the sight of the worlde at all houres because they haue the world to their friend: but he himselfe is afraid becau'e the world hateth him. By these wordes he giueth them to vnderstand, that they giue him counsell amisse concerning a matter which they knew not: secondly he prooueth that they are altogether carnall, when as he saith that the world cannot hate them. For the peace of the world must bee redeemed with wicked consent vnto vices and all maner of euill.

7 *But me it hateth, because I testifie.* The world is taken in this place for the men who are not borne againe, who retaine their owne nature. Therefore whosoever are not begotten againe as yet with the spirite, Christe pronounceth them to be his aduersaries. And why? because he condemneth their workes. And if sobeit we stay our selues vpon Christ his iudgement, we must needes grant that the whole nature of man is so corrupt, & peruerse, that there can no right thing, no sincerething, no good thing proceed thence. Beholde why any of vs doth please himselfe, so long as he abideth at home with himselfe.

Now Christe saith that he is hated, because he doth testifie that the workes of the world are euill. He giueth vs to vnderstand that the Gospell cannot bee rightly preached, but that the whole world must bee cited guilty before Gods iudgement seate, that by that meanes it may bee troden downe, and that flesh and blood may bee brought to nought, according to that, when the spirit shall come, he shall reprove the world of sinne. We do also learne here, that there is such pride bred in men, that they doe flatter themselves in their vices. For doubtlesse they would not waxe angry, when as they are reprehended, vnlesse being blinded with too much loue of themselves they did flatter themselves in their owne vices: yea, pride and arrogancie are the most deadly and the chiefest of all the vices which are in man. It is the spirite alone which maketh vs meeke and gentle, to suffer our selues to be reprehended, and so consequently to offer our selues to be flaine with the sword of the Gospell. Ioh. 16. 3.

9 *And when he had said these things vnto them hee abode in Galilee.*

10 *When his brethren were gone vp, then went he himselfe vnto the feast also not openly but as it were priuilie.*

11 *Therefore the Iewes sought him on the holy day, and they said, where is he?*

12 *And there was much murmuring concerning him in the companies: some saide hee is good, and other some said, Nay, but he seduceth the multitudes.*

13 *Notwithstanding no man spake openly of him, for feare of the Iewes.*

9 *He aboade in Galilee.* Heere the Euangelist setteth before our eyes on the one side the kinsfolkes of Christ, who alter the common custome make a shew of the worship of God: yet neuerthelesse they are friendes with the wicked, & therefore they walke without feare. On the other side he setteth before vs christ who being hated of the world, came priuily into the cittie, vntill such time as the necessitie of his office did compell him to shew himselfe openly. And if so be it there is nothing more miserable then to be pulled away from Christ, accursed be that peace which costeth so deare, that we must renounce Christ.

11 *Therefore the Iewes* Here we must consider in what state the Church did stand. For the Iewes did at that time gape after the promised redemption, as being hungry: yet when Christ appeareth vnto them they stand in doubt, hereupon did arise that confused murmuring, & diuers speeches. In that they murmur priuily it is a signe of the tyrannie which the priests had taken to the selues. Truly it is an horrible example, that seeing there was but that Church only vpō the earth, there shall bee set before vs here a confused and disfigured disorder. They who gouerne in steede of shepherdes doe keepe the people vnder with feare and terrour, in the whole body there is filthy wastnesse and dolefull dissipation.

By the Iewes hee vnderstandeth the common sort, which being now accustomed to heare Christ for the space of two yeares, doth seeke him, when as he appeareth not according to his common custome. For when as they say *where is he?* They speake of a knowne man: and yet notwithstanding this word doth shew that they were not earnestly affectioned hitherto, and that they stand alwayes in doubt.

12 *Much murmuring.* He giueth vs to vnderstand, that where soeuer men did assemble themselves in companies (as it falleth out often in great assemblies) there passed secret speeches concerning Christ. The dissention whereof mention is made in this place, doth declare, that there be diuers iudgements of men concerning Christ, euen in the middelt of the Church. And as we are not afraid to receiue Christe who was condemned long agoe, of the most part of his nation: so we must be armed in such sort, that we be not troubled with the dissention which raigneth at this day.

Againe we may see how great the rashnes of man is in matters appertayning vnto God. They would not haue beene so licentious in any small busines: but so soone as there ariseth a question concerning the Sonn of God and his holy doctrine, they doe by and by iudge rashly. Wherefore we must keepe so much the greater moderation, least we doe rashly condemne our life with the eternal truth of God. And if so be it the world count vs deceiuers, let vs remember that these are Christ his markes, so that in the meane season we doe indeed declare that we speake the truth. Furthermore, this place sheweth, that in a great multitude, euen whereas the body it selfe is confused, there are alwayes some who thinke well: but these few who are sober minded, are ouerrun of many that are mad.

13. *Notwithstanding no man spake openly.* Hee calleth the cheife governours Iewes in this place, in whose power the gouernement was. They did so hate Christ, that they suffered no wor. to be spoken on either part: not because it greued them to haue him slandered: but because they thought that it was the best way to burie his name by forgetfulnesse. So the enemies of the trueth after that they haue tryed, & they cannot preuaile by their crueltie, they would couer nothing more, then that the remembrance thereof may be suppressed, & this is all they goe about. In that beeing brought vnder with feare they kept silence, that was altogether tyrannicall, as I haue sayd before. For as vnbridled libertie hath no place in the estate of the Church, when as it is well ordered so when as all libertie is kept vnder with feare, that no man dare say any thing, it is a most miserable estate. The power of Christ did appeare to bee so much the more excellent and wonderfull in that getting an audience amongst his armed enemies, and their furious hatred, and in such a fearefull gouernment, he did defend the truth (as they say) with open mouth.

14. *And when halfe the holy day was past, Iesus went vpp into the Temple and taught.*

15. *And the Iewes wondered saying, how knoweth this man learning seeing he neuer learned?*

16. *Iesus answered them and sayd, My doctrine is not mine, but his that sent mee.*

17. *If any man will doe his will, he shall know of the doctrine, whether it be of Gods, or I speake of my selfe.*

18. *Hee that speaketh of himselfe, seeketh his owne glory: and hee that seeketh the glory of him that sent him, this man speaketh the truth and there is no vnrighteousnesse in him.*

19. *Did not Moses giue you the law, and wone of you doth the law? why doe ye seeke to kill mee?*

14. *He went vp into the Temple.* Now we see that Christ did not so feare, that he fayled in his duety. For this was the cause of his tarying, that he might make his Sermon in the most famous assembly. Therefore we may sometimes giue place to danger, but no opportunitie of well doing must be omitted or neglected. In that hee teacheth in the Temple, hee doth this according to the auncient order and custome. For when as God commaunded so many ceremonies he would not haue his people to bee occupied in colde and vaine rites onely. And that the commoditie might appeare, it was requisite that the doctrine should bee ioyned with them. By this meanes outward rites, are liuely images of spirituall things, when as they haue their forme out of the word of GOD. And now because the Priestes were almost dumbe, and the Scribes did corrupt the pure doctrine with their leauen, and false glosses, Christ tooke vpon him the office of teaching: and that for good causes, seeing that he was the cheife priest as he doth shortly after affirme, that hee doth take in hand nothing but at his fathers commandement.

15. *And the Iewes marueiled,* They are deceiued who thinke that Christe  
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his talke was so picked, that it was greatly liked of. For the Iewes do so wonder that they take an occasion to despise him therefore. For such is the vnthankfulness of men, that they doe alwayes willingly find matter to erre in esteeming the workes of G O D. If God doe worke by ordinarie meanes, and by a common way ( as they say ) these meanes which appeare vnto the eyes, doe hinder vs like vailles from seeing the hand of God, therefore we acknowledge nothing then, but that which is humaine.

But and if the vnwonted power of G O D doe appeare aboute both the order of nature, and the meanes which are commonly knowne, we are astonied, and that passeth away as a dreame which should haue moued all our senses throughly. For ( which is our pride ) wee make no account of that, the reason whereof doth not appeare. This was a maruallous token of the grace and power of God, that Christ being taught of no maister, did yet notwithstanding excell in the excellent knowledge of the Scripture: yea, he that was neuer a scholler, was a most excellent teacher and maister. And for this cause do the Iewes despise the grace of God, because it doth exceede their capacite. Therefore being admonished with this example, let vs learne to vse greater reuerence in weighing the workes of God, then we are wont.

15 *My doctrine is not mine.* Christ telleth the Iewes that that which was vnto them an offence, is rather a ladder, which thought to carry them vp to behold the glory of God, as if he should say: When as you see a teacher that is not trayned vp in the schoole of men, confesse that hee is taught of God. For the heauenly father would therefore rather haue his sonne to come out of a carpenters shop, then out of the schooles of the Scribes, to the ende the beginning of the Gospell might be more famous least any man should thinke that it was forged vpon the earth: or least any man should faigne that manne is the authour thereof. So likewise Christ did choose to himselfe ignorant men and idiots to be his Apostles, and he suffered them to continue in grosse ignorance 3. yeares ehat being taught in one moment, he might bring them forth as new men, and consequently as angels which came downe from heauen. In the meane season Christ sheweth from whence we must fet the authoritie of the spirituall doctrine namely, from God alone. And whereas he denieth þ the doctrine which is his fathers, is his, he hath respect vnto the capacite of the audiorie therein, who had no higher opinion of him, but that he was a man. Therefore by a confession or graunting he suffereth himselfe to be thought so to differ from the father that notwithstanding hee speaketh nothing, but that which hee commaunded. The summe is, that that which hee teacheth in his fathers name, is not mans neither did it proceed from man, that it may bee freely contemned. Wee see with what argument he winneth authoritie to his doctrine: namely, by referring it vnto God the authour thereof. Wee see also by what right and reason hee desireth to be heard: namely, because hee is sent of his father to bee a teacher. Therefore it is meete that he haue both these, whosoever doth take vpon him the office of teaching, and will be beleued.

17 *If any man will.* A preuention which cutteth of contrary obiections.

For



For seeing that he had there many aduersaries, euery man might easily murmur against him, why doest thou tell vs of the name of God, from whome wee doe not acknowledge that thou camest? Why doest thou inforce vpon vs that principle ( which we doe not grant vnto thee ) that thou teachest nothing but that which he commaundeth thee? Therefore Christ gathereth here that right iudgement doth flow from the feare of God, and reuerence: therefore if they had their mindes framed vnto the feare of God, they should easily know whether that bee true or no which he preacheth. Whereby he toucheth them also by the way. For how commeth it to passe that they cannot discern, saue onely because the chiefe point of vnderstanding faileth them: namely, godlines, and the desire to obey God? This sentence is chiefly to be noted, Sathan lieth in waite for vs continually, and he setteth snares on euery side, that he may take vs by subtiltie. In this place Christ armeth vs very well to take heed, that wee may neuer be subiect to his seducings: namely, if we be ready to obey God, he will not faile vs, but will lighten vs with the light of his spirit, that wee may be able to discern betwene truth and lying.

Therefore there is nothing which hindreth vs from iudging aright, saue onely because we are vnapt to be taught and stubborne, and we are iustly punished for our hypocisie, so often as Sathan doth delude vs. So Moses telleth vs, that when as false Prophets arise, we are tempted and prooued of the Lord: because they shall neuer be deceiued that shall be of a right heart. Hereby it appeareth how wickedly and foolishly many men do keepe backe the selues from all studie and desire to learne with this feare, whilest that they are afraid least they should erre: as if it were spoken in vaine, *knock and it shall bee opened vnto you*. But let vs rather not doubt but be fully perswaded that the spirit of discretion is giuen vs, to be our continuall guide, if we be wholly giuen to serue & obey God. If other men be disposed to erre, they shall at length perceiue how vaine the cloakes and colours of their ignorance are. And truly whosoever doe doubt at this day, and had rather nourish their doubting, then either by reading or hearing earnestly to inquire where the truth of God is, we see that these men doe carelesly contemne God in generall principles. One man will say that he prayeth for the dead, because distrusting his owne wit hee dare not condemne that which wicked men did iauent concerning Purgatory: In the meane season he will graunt himselfe liberty to play the whoremonger. Another manne will say that he hath not wit enough to distinguish betwene the pure doctrine of Christ and the corrupt inuentions of men: in the meane while he will haue enough to steale and forswear.

Finally all these men who will hold nothing, who pretend the vaile of doubting in matters which at this day are called in question, doe bewray their manifest contempt of God, in matters which are nothing darke. Therefore there is no cause why we should maruell that the doctrine of the Gospell is at this day receiued of very fewe, seeing that the feare of God is so rare in the worlde And in these wordes of Christe is contained a true definition of Godlines: namely, when as we are readie to follow the will of God with all our heart: which no manne can doe vnlesse hee doe abandon himselfe in his owne conceit.

*Or I speake of my selfe* . Wee must note how Christe woulde haue vs to iudge of euery doctrine. For he will haue vs to receiue that without doubting which is of God ; and doth freely permit vs to refute that which is of manne. For he setteth downe this marke onely , whereby we may discern betweene the doctrines.

13 *Hee which speaketh of himselfe* . Hee hath hitherto taught that this is the onely cause why men are blinde, because they are not gouerned with the feare of God ; now hee addeth another marke in the doctrine it selfe, whereby wee may know whether it be man his doctrine or Gods. For what doctrine soeuer doth set forth the glory of God, it is holy and diuine : and what doctrine soeuer doth serue for the ambition of men, and doth darken the glory of God by extolling them, it doth not onely deserue no credite, but it ought sharply to be reiected. Therefore he shall neuer erre that shall set before his face the glory of god to aime at; he shal neuer be deceiued with the shew of that which is right, that shall try by this touchstone, that which is brought in the name of God. We are also taught hereby, that no man can faithfully vndertake the office of a teacher in the Church, saue onely he who being void of ambition, shall take this one thing in hande, with all his might and maine to further the glory of God. When as he saith, that there is no vnrightheousnesse in him, hee giueth vs to vnderstand that there is no wicked or deceitfull thing in him : but that hee doeth that which becommeth a good and sincere minister of God.

19 *Did not Moses* . The Euangelist doth not recite all the wordes of Christ in order, but doth onely gather breisly the principall pointes of thinges, which appertaine vnto the summe of the whole matter . The Priestes and Scribes were incensed against him, because hee had healed the manne that was sicke of the palsie : they professed that they did this through zeale of the lawe, to the ende he may refute their hypocrisie, hee draweth an argument not from the matter, but from the person. For because they do all of them lycenciously pamper themselues in their vice, as if they had neuer knowne any law, hee gathereth thence that they are touched with no loue or desire of the law. Truly this defence were not sufficient to prooue the matter : ( for admit wee graunt that they did paint their wicked and vniust hatred with a false colour, yet not withstanding it followeth not hereupon that Christ did well, if hee committed any thing contrary to the appoinment of the law, for we must not set the mitigation of our fault from other mens offences ) but Christe doth in this place ioyne two members together : in the former he appealeth vnto the consciences of his enemies, and seeing that they did proudly boast that they were patrons of the law, he plucketh this visure from their face : for hee obiecteth vnto them, that they grant themselues leaue to breake the law as often as they will: & that therefore they cared not for the law. That done he descendeth vnto the matter it selfe, as we shall by and by see : so that the full and perfect defence consisteth vpon his partes. Therefore the summe of this member is, that there is no zeale of the law in the despisers thereof. Whereupon Christ inferreth that the Iewes are enforced vnto so great madnesse by some other cause, whilest that they cometh to kill him . After this sort must wee pull out the wicked out of their lurking dennes, as often as they set themselues against God and sounde doctrine  
faigning

feigning that they doe this vpon a godly affection, Those that are at this day the most bitter enemies of the Gospell, and the most stout defenders of papistrick they haue nothing wherewith they doe more purchase fauour then this, that they are moued with feruentnesse of zeale: but and if their life be thoroughly examined beeing altogether polluted with most filthy crimes, they doe openly mocke God. Who is he that knoweth not what grosse Epicurisme doth raigne in the Pope his court? Doe the Bishops and Abbots so shamefully couer their filthines, that any shew of religion doth appeare? Are not the Monkes also, and such brawlers so giuen ouer vnto all wickednes, lust, couetousnes, & all monsters of wickednes, that their life doth cry that they haue quite forgotten God? And now seeing that they are not ashamed to make their boast of the zeale of God and the Church, they are to be bridled with this answer of Christ.

20 *The companie answered and sayd, thou hast a Diuell, who seeketh to kill thee?*

21 *Iesus answered and sayd vnto them, I haue done one worke, and yee all maruaile.*

22 *Therefore gaue Moses you circumcision (not that it is of Moses, but of the fathers) and ye circumsise a man on the Sabbath day.*

23 *If a man receiue circumcision on the Sabbath day, that the lawe of Moses may not be broken, are you angrie with me, because I haue made a man all whole on the Sabbath day?*

24 *Iudge not according to the outward sight: but iudge right iudgement.*

20. *Thou hast a Deuill.* It is as much as if they had sayde, thou art mad. For it was a comon speech amongst the Iewes, who were exercised in this doctrine that men are possessed of the deuill, when as they goe mad, or when as vnderstanding and reason are taken from them. And truly as light & moderate chasticemets, are the fatherly corrections of God: so when he handeleth vs more hardly and sharply, he seemeth not to strike vs with his hande: but rather to vse the Deuill as an executioner or minister of his wrath. But the multitude chideth Christe with a single minde: for the counsels of the Priestes were not openly knowne. Therefore these foolish men doe ascribe it vnto madnes, that Christ complaineeth that they sought to kill him. Hereby we are taught, that we must take good heede that we giue not iudgement vpon vnknowne things: but and if it fall out that at any time we are condemned rashly of the vnskilfull, we must according to the example of Christ patiently put vp iniurie.

21 *I haue done one worke.* Now bidding adue vnto the persons, hee beginneth to intreat of the thing it selfe. For he sheweth that that myracle which he hath wrought is not repugnant vnto the lawe of God. In that he sayth that hee hath done one worke, his meaning is, that he is accused onely of one crime, or that he is reprehended for one worke onely, because he had healed a man vpon the Sabbath day: and that when as they doe more works of the same sort or altogether like vnto these, they are not found fault with. For there passed no Sabbath but there were many infantes circumsised in Iurie. By this example doth he defend his fact: although he doth not simply reason from the like thing but it is a cōparison of the greater thing & the lesser Circumcision & the healing of the man that was sicke of the palse were like in this, because they were both the worke of God: but Christ proueth that this second was the more excellent, because the benefit is extended vnto the whole man,

Furthermore, if he had cured a man onely of a corporall disease, the comparison should haue beene nothing worth: for circumcision which appertaineth to the health of the soule, should be more excellent. Therefore Christ ioyneth the spirituall fruit of the miracle with the externall benefit done to the body, and therefore doth worthily preferre the perfect health of the man before circumcision. There may be also another reason of the comparison: namely, that the Sacraments haue not alwayestheir force and effect present: but Christ himselfe wrought effectually in curing the man that was sicke of the palsie. But I rather imbrace that former exposition: that the Iewes doe maliciously and reprochfully find fault with that worke, wherein the grace of GOD doeth more plainly appeare, then in circumcision, which they doe so much honour, that they doe thinke that the Sabbath is not broken by it. The marueiling whereof he speaketh, doth signifie that murmuring which arose about the fact of Christ: because they thought that he durst doe no more then was lawfull.

22. *Therefore Moses gaue you circumcision.* The illatiue word seemeth not to agree, therefore some doe take (*diatouso*) for (*diao to,*) but the Greeke construction is repugnant to their opinion. Therefore I doe expound it more simply, that circumcision was so commaunded, that the vse of that signe was necessary euen vpon the Sabbaths: as if hee shoulde say, that it was sufficiently shewed vnto them thereby, that the worship of the Sabbath is not violated by the workes of God, that Christ may apply the example of circumcision vnto the present cause: yet notwithstanding he vseth a correction by and by, when as he sayth, that Moses was not the first minister of circumcision. But this was sufficient for him, that Moses who was so straight an exactor of the Sabbath, did notwithstanding commaund that infants should be circumcised the eight day, although it fell vpon the Sabbath day.

24. *Iudge not.* After that he had ended his defence, hee vseth also an expostulation. because being carried away with wicked affections, they iudge not according to the thing and the cause. Circumcision was reuerenced amongst them for good causes, when as it was done vpon the Sabbath day. They knew that the law was not to be broken because the workes of God do agree well together: why do they not thinke the same of y<sup>e</sup> work of Christ, saue only because a prejudice conceived of the person of Christ doth possesse their mindes? I herfore there shall no iudgement be right saue that which shall be giuen according to the truth of the matter. For so soone as the persons come abroad, they turne the eyes and sences of all men vnto them, so that the truth doth vanish away by and by. As this admonition ought to be of force in all causes and matters, so is it more then necessary when as we haue the heauenly doctrine in hand. For there is nothing which happeneth sooner, then that we be estranged from the same with the hatred and contempt of men.

25 *Therefore some of the men of Ierusalem saide, Is not this hee whom they seeke to kill?*

26 *And behold hee speaketh openly, and they say nothing to him whether or no doe the rulers know indeede that this is Christ indeede?*

27 *But we know whence this man is: but when Christ shall come no man shall knowe whence hee is.*

28 *Therefore Iesus cryed in the Temple, teaching, and saying you both know me, & ye know whence I am: and I came not of my selfe: but hee speaketh the truth that sent me, whom you know not.*

29 *But I know him, because I am of him, and he hath sent mee.*

30 *Therefore they sought to take him, and no manne layde hand on him, because his hower was not yet come.*

25 *Certaine of the men of Ierusalem.* Namely suche as knewe of the lying in waite of the rulers, and which knewe how greatly Christe was hated. For the common people ( as we saw a little before ) counted this as a dreame or doting. Therefore those who knewe with what outrageous hatred the cheife rulers of their nation were incensed against Christ, do not maruaile in vaine that Christ was not onely openly conuersant in the temple they beeing quiet, but that hee did also preach freely. but they offend in that, that in a myracle altogether diuine, they do not consider the prouidence of God. So carnall men so often as they see any strange worke of God, they maruaile indeede: but in the meane season, there commeth no consideration of Gods power into their minde. But it is our dutie more wisely to weigh the workes of God: especially seeing that the wicked when as they haue assayed all thinges, doe not so hinder the course of the Gospell as they would desire, wee may surely thinke that their endeouours are void, because God is able to throw them downe with his hand beeing set against them.

27 *But we know whence this man is.* Heere we doe see not onely how greate the blindnes of men is, when they are to iudge of diuine matters: but that this vice is almost ingendred in them, that they haue witte enough to lay stumbling blockes before themselves, that they may not come vnto the knowledge of the truth. There doe oftentimes fall out offences through the subtiltie of Satan, which may driue away moste men from Christe, but and if the way were plaine and equall euery man would seigne vnto himselfe an offence. So long as the rulers knew not Christ, this multitude would haue bene letted with their vnbeleife alone: now when as that impediment is remoued they inuent a new cause least they should come vnto Christe. Yea whereas it was meete that they should be moued with the example of the rulers, they are so farre from following that which is right, that they do willingly stumble at the first step. Euen so men that haue begua well are wont to faile by and by in such sort: vntlesse the Lord do direct their goings euen vnto the ende. Furthermore, the argument where with they hinder themselves, is this. The Prophets haue testified that the beginning of Christ shalbe vnknowne: but wee knowe from whence this man came: therefore he is not to be taken for Christ, Heereby are wee taught what a dangerous thing it is to teare in peeces the scriptures, & so consequently Christ himselfe, that he may be iudged onely by the halfe of himselfe. God promised a delinerer of the seede of Dauid: but he challengeth this office euery where vnto himselfe, as proper to himselfe. Therefore it was requisite that God should be reuealed in the fleshe, that hee might bee the Redcemer of his

**Mich. 5. 2.** Church. So Micheas assigneth the place where Christ should bee borne. *Out of thee Bethlehem shall arise a captaine, that hee may gouerne my people.* But immediately he speaketh of an higher going out, & therefore hidden and secret. These miserable men, whilest that they respect nothing in Christe saue that which is subiect to contempt, they do rashly gather that he is not he that was promised. Therefore let vs learne so to behold Christ being humble in the flesh, that this humilitie which is despised amongst the wicked, may extoll vs vnto his heauenly glory, So that Bethlehem where he should haue beene borne as he was man, shall be vnto vs as a gate through which we may goe in vnto the eternall God.

28 *Therefore Iesus cryed.* Hee inueigheth with bitter wordes against their rashnes, because that pleasing themselues proudly in a false opinion, they did exclude themselues from the knowledg of the truth. As if he should say, whilest that you knowe all things, you knowe nothing. And truely there is no worse plague then when as the confidence of thit little knowledg which men haue, doth make them so drunken, that they doe carelesly reiect whatsoeuer is contrarie to their meaning. He speaketh tauntingly, when he sayth, *Yee knowe mee, and yee knowe from whence I am, I came not of my selfe.* He setteth that which is true against the opinion which they had fallsely conceiued: as if hee shoulde say, whilest that you haue your eyes fastened vppon the earth, you doe also thinke that I am wholly subiect to these things: and therefore you contemne me as a base flatterer: but God will testifie that I came from heauen. Therefore howsoeuer you doe reiect me, God will indeede acknowledge that I am his. He calleth God true in the same sense wherein Paul calleth him faithfull, *If so bee it (sayth he) wee be vnfaithfull, hee continueth faithfull, he cannot denie himselfe.* For his drift is this, that there is no whit of the credite of the Gospell diminished howsoeuer the world doe goe about to supplant it: that howe much soeuer the wicked doe pull from Christ, yet doth hee remaine perfect: because the truth of God remaineth alwayes sound and like to himselfe. Christ seeth that hee is despised: hee is so farre from yee'ding that hee doth rather courageously triumph against their madde arrogancie, who set nothing by him. It becometh all the faithfull to bee endewed with this inuincible and heroicall stouneesse. Yea our faith shall neuer bee firme and stable, vlesse it set light by the forwardnes of the wicked when as they arise against Christ. And it doth especially beco me godly teachers trusting to this ayde, to goe forwarde in defending sound doctrine, although the whole world say nay. So Ieremie calleth GOD his promiser and reuenger, because hee is condemned as a deceiuer. *Thou hast deceiued me O Lord (sayth he) and I am deceiued.* So Esayas beeing on euery side ouerwhelmed with slanders and reproches, hee flieth vnto this sanctuarie, that hee shall haue GOD the approuer of his cause. So Paule beeing oppressed with vniust iudgements, prouoketh them all vnto the day of the Lorde, counting it sufficient to sette GOD alone against the raging world.

*Whome yee knowe not.* His meaning is that it is no maruaile, if the Iewes knowe not him, who knowe not God: for this is the beginning of true wisdom to haue respect vnto GOD. When hee doeth attribute vnto himselfe

2. Tim. 2.  
13.

Iere. 20. 7

Isay. 50. 7

selfe the knowledge of God, he giueth vs to vnderstand that he is not extolled rashly vnto so great confidence. And he teacheth vs by his example, that we must not lightly thrust in the name of God, that we may boast of our patr<sup>n</sup>, & the reuenger of our cause. For there are many too bold in boasting of the authoritie of God, yea there is nothing more ready & bolde to reject the iudgements of all menne, then frantike persons, who make boast of their iudgements in steed of the oracles of God, But we are taught by these words of Christ, that we must take good heed of vaine and frivulous confidence: and that then we must valiantly resist men, when as wee know the truth of God throughly. And he that is certainly perswaded, that God is on his side, there is no cause why he shoulde feare the crime of insolencie in treading vnderfoote all the loftines of the world.

29 *Because I am of him*. Some there bee that doe so distinguish these two members, that they referre the former vnto the diuine essence of Christ, the other vnto the office inioyned him of his father, which y<sup>e</sup> he might take vp<sup>o</sup> him, hee cloathed himselfe with mans flesh and nature, which although I dare not reject, yet I cannot tell whether Christ would speake so subtile or no. I confesse indeed that the heavenly beginning & arising of Christ may be gathered thence: but yet this is no sufficient prooffe of his eternall diuinitie against the Arrians.

30 *Therefore they sought to catch him*. There wanted no will in them to hute him, nay no endeouour: and they had strength sufficient. Why then doe they linger in so great heate as though their hands and their feete had bene bound? The Euangelist answereth, *Because his houre was not yet come*. Whereby he telleth vs, that Christ was covered with his fathers ayde against their strength and furious force. And he doth also preuent the office of the crosse: because there is no cause why we should be troubled when as wee heare that Christ was carried away vnto death not at mans pleasure: but because hee was appointed of the father to be such a sacrifice. Hence may wee gather a generall doctrine. For howsoeuer wee liue vntill a day, yet the houre of euery mans death is appointed of God. It is an hard matter to beleuee, that being subiect to so many casualties, being laid open vnto so many iniuries and layings in waye of men and wilde beastes, being inuironed with so many diseases, yet we are out of all daunger, vnlesse it be when the Lord will call vs away. But wee must striue with distrust: and first of all wee must holde such doctrine as wee heare in this place. Secondly the ende thereof, & the exhortation which is gathered thence that all cares being cast vpon God, euery man doe serue in his owne vocation, and that he be not called away with any feare from his office: Yet may no man passe his boundes. For wee must not goe any further trusting vpon the providence of God then God commaundeth.

31 *And many of the company beleened on him, and said: when Christ shall come, shall hee doe more myracles then this man doth?*

32 The Pharises heard the company murmuringe these things about him : and the Pharises and Priestes sent ministers to take him.

33 Therefore Iesus said vnto them, yet a litle while am I with you, and I go vnto him that sent me.

34 Yee shall seeke mee and shall not finde mee : and where I am, you cannot come.

35 Therefore the Iewes saide amongst themselves, whether will he goe, that we shall not finde him? will he goe into the dispersion of the Greekes, and teach the Greekes?

36 What speach is this that he hath said, yee shall seeke me, and shall not finde mee? and whether I goe, ye cannot come?

31 And many of the company. It might seeme that Christ preached vnto those which were deafe and altogether obstinate : yet the Euangelist saith that there followed some fruite. Therefore howsoeuer some doe fret, some doe mocke, some doe caull, diuers dissentions doe arise : yet shall not the preaching of the Gospel be vnprofitable. Therefore we must sow the seede, and suffer patiently, vntill in tract of time the fruite doe shew it selfe. And here the word *beloued* is taken vnproperly, because they did depend rather vpon the myracles, then leane vnto the doctrine, neither were they yet perswaded that Iesus was Christ : but because they were ready to heare him, and because they yeilded themselues vnto him as vnto a maister to bee taught, such preparation of faith is called faith. Therefore seeing that the spirit doth vouchsafe to giue such a small sparke of a good affection, such an honorable title, that ought to encourage vs to thinke that God accepteth faith how small soeuer it be,

32 The Pharises heard. Hereby it appeareth that the Pharises were bent to take all opportunities, being placed as it were in scout watches, least they shuld suffer Christ to come abroad. In the former place the Euangelist nameth them onely : then afterward he adioyneth the priests vnto them, a part whereof they were. It is questionlesse that, as they would be accounted the most zealous obseruers of the law, so they did more sharply set themselues against Christ then all the rest. But because so long as they were alone they were not able to oppresse Christe, they referred the businesse vnto the whole order of the Priestes. So that they who did otherwise disagree amongst themselues, doe now with one consent through the ayde of Sa. han, conspire together against the Sonne of God.

And seeing that the Pharises were so hot, & diligent to defend their tyranny and corrupt state of the Church, how much more seruient ought we to be in defending the kingdom of Christ? As mad is the contention of the Papistes at this day to quench the Gospel. In the meane season this is the worst, that they doe not sharpen our studies with their example, to sweate & labour more courageously in the defending of sound and godly doctrine.

33 Yet a litle. Somethere bee that thinke that these woordes were spoken vnto the present assemblie of the people : other some who thinke that they were spoken vnto the ministers that were sent to take Christe : But I am certainly perswaded that Christe speaketh properly vnto his enemies, which



which tooke counsell together to destroy him. For he deideth their endeouours because they goe about all things in vaine, vntill such time as the time appointed of the father be come. And he casteth their stubbornesse in their teeth, because they doe not onely refuse the grace offered vnto them, but doe also furiously resist it, and he doth also threaten them, that it shall bee taken away shortly. When as he sayth, *I am with you*, hee toucheth their vnthankfulneisse, that whereas he was giuen them of the father, whereas he descended from his heavenly glory, whereas inuiting them vnto himselfe familiarly hee desired nothing more then to be present with them: yet were there but a fewe that did admitte him. When as hee sayth, yet a litle while, hee telleth them that God will not long suffer his grace to be so filthily despised. And in the meane season hee giueth them to vnderstande that neyther his life nor death are subiect to their will: but that there is a time appointed him of his father which must be fulfilled.

*I goe vnto him that sent mee* In these words he doth testifie that he shall not be extinguished with death: but that rather when as he shall put off the mortall body, he shall declare, by the mightie triumph of his resurrection, that he is the sonne of God. As if he should say, doe what you can: yet shall ye neuer bring to passe, but that my father shall receiue me into his heavenly glory, after that I haue ended the embassage enioyned me. Therefore my estate shall not onely remaine perfect after death: but there is a farre better estate prepared for mee then. And hence may wee gather a generall admonition: for Christ is present with vs so often as he callth vs vnto hope of saluation, through the preaching of the Gospell. For the preaching of the Gospell is not called in vaine the coming downe of Christ vnto vs. If wee take hold of his hand, which he holdeth forth vnto vs, he will bring vs vnto the father: and he will not onely shew himselfe nigh vnto vs so long as we are strangers in the worlde, but will dwell in vs continually. But and if wee doe neglect his presence, he shall bee no whit impaired: but when as he departeth from vs, hee shall leaue vs altogether aliantes from God and life.

*34 Yee shall seeke mee, and shall not finde mee: and where I am.* They sought Christ that they might put him to death. Here Christ deceiueth them with the diuers significatiōs of the word because it should shortly come to passe, that they should seeke him after another maner, namely, that they might find some help and comfort in their miserable and decayed affayres. As if hee should say, it troubleth you, & you can not suffer me to be present with you a small space: but it shall come to passe shortly, that you shall seeke me in vaine: because being removed farre from you not onely in body but also in power, I will behold your destruction. But here may a question be asked, what maner seeking of Christ this was, seeing that it is manifest enough that Christ speaketh of the reprobate who were obstinate euen vnto the end in the reiecting of the Gospell.

Some doe referre it vnto the doctrine: because the Iewes in following the righteousnesse of workes amisse, did not obaine that which they would. Many menne doe vnderstande it of the person of the Messias, that the Iewes being broughte vnto extremitie shall seeke the Redeemer in vaine. But I doe simply interpret it, that heereby are meant the sorrow

full sighings of the wicked, whilst that being enforced with necessitie they as-  
 tera fort hūe respect vnto God. But euen then in seeking they seeke not. For  
 vnbeliefe and stubborines doe driue them from God, their hartes being as it  
 were locked vp. They would desire that God might be present to deliuer them  
 Gen. 27. 33 but they stoppe the way before themselves with their want of repentance and  
 the hardnesse of their heart. Wee haue an example in Esau, who was not onely  
 sory because the birthright was gotten away from him: but also fretting and ru-  
 ming hee breaketh out into furious indignation. But in the meane season hee  
 is so farre from the right kind of seeking the blessing, that hee doth then make  
 himselfe most vnworthie thereof. God is wont to reuege the contempt of his  
 grace in the reprobate in such sort, that being eyther sore punished, or bounde  
 with the feeling of their sinnes, or being driuen into other straights, they com-  
 plaine, cry, and howle: but all in vaine because being alwayes like vnto them-  
 selues, they inwardly nourish the same crueltie which they had before: neyther  
 are they carried vnto God: but they had rather haue him changed, when as  
 they can not abolish him. Hence may we learne that we must receiue Christ in  
 time, whilst that he standeth as it were before vs: least that the opportunitie  
 to enioy him doe escape vs, because if the gate shall once be shut, wee shall in  
 vaine allay to enter in. Seeke the Lord sayth Esay, while he may be found, call  
 vpon him whilst he is nigh. Therefore we must diligently meete God, whilst  
 the time of his good pleasure is present, as the same Prophet sayeth in another  
 place: because we know not how long the Lord will beare with our sluggish-  
 nesse. In these wordes, *where I am, you can not come*, the present tense is put in  
 steede of the future tense.

Isay 55. 6

Isay. 49. 8

35 *Whether will he goe?* The Euangelist addeth this of set purpose, that he  
 might declare the great dulnes of the people. So the wicked are not only deafe  
 when they shoulde heare the doctrine of God: but they do also passe ouer hor-  
 rible threatnings in mockage, as if they heard some friuolous thinge. Christe  
 spake plainly and by name of the father: but they doe stay vpon the earth,  
 neyther doe they thinke vpon any other thinge saue onely the flitting into forre  
 countries. It is well knowne that the Iewes did call the nations which were be-  
 yond the Seas, Greekes: yet doe they not meane that Christ would come vnto  
 the vnconuincid, but vnto the Iewes which were disperseed through diuers  
 partes of the world. For the word *dispersion*, would not agree with those who a-  
 bide in the place where they are borne, and which inhabite their native soyle.  
 But it agreeth very well with the Iewes that were runnagates and banished men.  
 So Peter did write his former Epistle vnto those who dwelt here and there,  
 througout Pontus, Galatia, &c. And James Saluteth the twelue tribes which were  
 scattered abroad. Which kinde of speech is taken from Moses and the prophets.  
 Therefore the meaning of the wordes is this, will he goe over the sea, that hee  
 may goe vnto the Iewes, who dwell in a worlde which we know not? And it  
 may bee that their meaning was to molest Christ with this mocke, If this bee  
 the Messias, will hee establish his kingdome in Grecia, seeing that God hath  
 assigned the land of Chanaan to bee his owne dwelling place? But howsoeuer  
 it bee, wee see that they were no whit moued with the sharpe denunciation of  
 Christ.

37 Furthermore in the last day, which was the greatest day of the feast, Iesus stood and cryed, saying, If any man be a thirst, let him come vnto me and drinke.

38 Hee that belieueth in mee, as saith the scripture, there shall flowe out of his bellie fountaines of liuing water.

39 And this spake he of the spirite which they should receiue that beloued in him. For the holy spirit was not yet, because Iesus was not yet glorified.

37 *The last day.* Here wee must first of all note that Christ was not afrayde either with any layings in waite, or pollicies of his enemies, that hee did foreflew his office; but that his stoutnes of courage did increate with his dangers, so that he went more valiantly forward. This thing doth both the circumstance of time, the great assemblie of people, and the libertie of crye, redifie, when as he saw them readie on euery side to lay hand vpon him. For it is likely that the ministers were then ready to doe that which was commaunded them. Againe, wee must note that he stood armed with no other thing saue onely with gods ayde against so violent endeuours, which could doe all things. For what other reason can be giuen, why Christ did preach after they had set their bande in order vpon a most famous day, in the middell of the Temple whereas they had a quiet kingdome, saue onely because God did bridle their madnesse? Notwithstanding this is very profitable for vs, that the Euangelist bringeth in christ crying with open mouth, that they come vt to him whoeuer are a thirst. For we gather hence that it is not one or two that is inuited with a slender and obliuious whispering. but that his doctrine is so published vnto all men, that it is hidden from no man, saue onely from him, who stopping his eares of his owne accord doth not admit the loud crying.

*If any man be a thirst.* In this menter he exhorteth all men to be partakers of his goodnes, so that acknowledging their owne pouertie they desire to be helped. For we are all peope in deepe, and voyd of all goodnes: but the feeling of pouertie doth not pricke forward all men to seeke remedy. Hereby it cometh to passe, that many not once mouing their foote, do pine away in their miserable want: yea many are not touched with their want vntill such time as the spirit of God doth with his fire kinde in their hearts, both an hunger and a thirst. Therefore the office of the spirite is, to make vs desire his grace. And as touching this present place we must chiefly holde this, that there are none called to obtaine the riches of the spirite, saue those who doe earnestly desire the same. For we know that the torment of thirst is most bitter: so that those who are most strong, and can endure all labours, doe notwithstanding faint in thirst. Notwithstanding hee doth rather inuite the thirstie then the hungry, that he may hold on in the metaphore, which he will afterwards vse, in the worde *water and drinke*, that all the partes of the sentence may agree together. Neither doe I doubt but that he alludeth vnto the place of Ieraias, *All that are a thirst come vnto me.* For it was requisite that that should be fulfilled at length in Christe, which the Prophet doth in that place attribute vnto God. Like as that againe which the blessed Virgin song, that hee sendeth away the rich and full emptie, Luk. 1. 53.

Ier. 55. 6

Therefore he commandeth them to come vnto him straightway . As if hee should say : that hee alone is sufficient to quench all their thirst : and that they are deceiued and labour in vaine, whosoever doe seeke euen the least quenching of their thirst at the handes of any other.

*And let them drinke* There is a promise added vnto the exhortation. For although this be a word of exhorting, yet doth it containe in it a promise: because Christ doth testifie that he is no drie and emptie cesterne, but a well that cannot bee drawne drie, which giueth drinke largely and plentifully to all menne. Whereupon it followeth that his desire shall not bee in vaine, if wee beg of him that which we want.

38 *He that beleeueth in me.* The maner of comming is here shewed: namely, that we must come by faith, and not on our feete. Yea to come is nothing else but to beleue, if sobeit you doe rightly define the word *beleue*, like as we haue saide before, that we doe beleue in Christ whilest that we imbrace him, as he setteth himselfe before vs in the Gospell replenished with pouer, wisdom, righteousness, puritie, life, and with all the giftes of the spirit. And he doth here confirme the promise more plainly which we touched of late: for he teacheth that he hath store, wherewith he is able to refresh vs sufficiently. It is in deed a metaphore hard enough at the first sight: whē as he saith that there shall fouds of liuing water flowe out of the belly of the faithfull: yet is the sence no whit doubtfull, that the beleeuers shall neuer want any spirituall good thing. He calleth that liuing water, the spring wherof doth neuer waxe drie, neither doth the continuall flowing cease. I expound that the manifold graces of the spirit, are called foudes in the plurall number, which are necessary vnto the spirituall life of the soule. To be brieft, aswell the perpetuities of the gifts of the spirit, as the aboundance thereof is promised vs in this place. Some do thinke that *waters do flow out of the belly* of the beleeuers, whē as he that is endowed with the spirit, doth impart some part vnto his brethren, as there ought to be a mutuall participation amongst vs. Notwithstanding the sence seemeth to me to be more simple, that whosoever shall beleue in Christ, he shall haue a well of life as it were springing in him. Like as Christ said before in the fourth chapter, *Hee that shall drinke of this water shall neuer be a thirst*. For whereas the ordinary drinke doth onely quench the thirst for a short time, Christ saith that we do draw vp by faith the spirit, which is a fountaine of water leaping out vnto eternall life. And yet notwithstanding he doth not teach that the faithfull are so full of Christ the first day, that they are afterward neither an hungred nor a thirst: but rather that the enioying of Christ doth kinde a new desiring of him: and the sence is, that the spirit is like to a liuely fountaine which runneth alwayes into the faithfull. Like as paul also doth testifie, that he is life in vs, although we doe yet carry about the matter of death in the reliques of sinne. And truly seeing that euery one is made partaker of the giftes of the spirit according to the measure of his faith, there canne no perfect fulnesse thereof bee hadde in this life. But in the meane season the faithfull doe so often aspire oftentimes vnto newe increasings of the spirit, by going forward in faith that the first frutes which they haue, are vnto them sufficient vnto the continuance of life. But heereby wee are also admonished howe small the measure of our faith is, seeinge that the graces

ees of the spirit doe scarce drop by litle and litle in vs, which should runne like floods, if wee did yeeld vnto Christ due place as we ought: that is, if faith did make vs able to receiue him.

*As saith the scripture*. Some doe restraine this vnto the former member: o-ther some vnto the latter: but I doe extend it vnto all the whole sentence. A-gaine, in my iudgement Christe doth not here assigne any certaine place of the scripture, but hee taketh a testimonie from the common doctrine of the Pro-phets, for so often as the Lorde promising the abouandance of his spirite, doth compare it vnto liuely waters, he doth chiefly respect the kingdome of Christe, and directeth the mindes of the faithfull thither. Therefore all the Prophe-cies concerning the liuely waters haue their fulfilling in christ: because he alone hath opened and revealed vnto vs the hidden treasures of God. Therefore the graces of the spii it are powred out vpon him that we may all draw of his fulnes. Therefore they are worthy miserably to perish, who beeing called so gently and mercifully of Christe, doe wander hither and thither. *Hee spake of the spirit*, The spirit is sometime called the name of water, because of the cleannesse, be-cause it is proper to it to purge our filthinesse: but in this place and such like the maner of this phrase is vnlike: namely, that we are destitute of all iuyce and hu-mour of life, saue onely when as the spirite of God doth quicken vs, and doth water vs as it were with a secret force. And here is the figure *Synecdoche* vsed, because all the partes of life are comprehended vnder one word *water*. Whence we doe also gather that whosoever are not regenerate with the spirit of Christ, they are to be accounted as dead, howsoeuer they boast themselues as if they did liue.

*For the spirit was not yet*. Wee know that the spirit is eternall: but the Euan-gelist saith, that that grace of the spirite which was powred out vpon men after Christ his resurrection, did not appeare openly so long as Christ was conuer-sant in the world vnder the humble shape of a seruant. And hee speaketh com-paritiuely: like as when the new testament is set against the olde, God promi-teth his spirit vnto the faithfull, as if he had neuer given it to the fathers. The disciples hadde then receiued the first frutes of the spirite: for whence com-meth faith but from the spirite? Therefore the Euangelist doth not simply de-nie that the grace of the spirit was given vnto the godly before Christ his death, but that it was not then so apparant, as it should be afterward. For this is the principall worship of the kingdome of Christ, that he doth govern his Church with his spirite. But hee did then take iust and as it were solempne posses-sion of his kingdome, when as hee was lifted vppe vnto his fathers right hande. It is no maruell then if he did deferre the perfect giuing of his spirite vntill that time. Yet there remaineth one question, whether hee vnderstan-deth in this place, the visible graces of the spirite, or regeneration, which is a fruite of adoption. I answer, that the spirite appeared in these visible gites as in glasses which was promised by the coming of Christ: yet doth he pro-priely intreate in this place of the power of the spirite, whereby wee are borne againe, and are made new creatures. In that therefore that Christ being glori-ous & indued with great maicstie of gouernment, doth sit at the right hand of

God, but we doe lie vpon the earth poore, hungry, and almost void of spiritu-  
all giues: it is to be imputed to our sloownes, and weakenes of faith.

40 *Therefore many of the company, when they heard these wordes saide, This is indeed a Prophet:*

41 *Other some saide, This is Christ. And others saide: Shall Christe come out of Galile?*

42 *Saith not the Scripture that Christ shall come out of the seede of Dauid and out of the towne of Bethlehem.*

43 *Therefore there was a strife in the company because of him. Furthermore, certaine of them would catch him: but no man laid handes on him.*

40 *Therefore many of the company.* Now the Euangelist reciteth what fruit did spring of the last Sermon: nameley, that whilest one thought one thinge and another another, there arose dissention amongst the people. We must note that Iohn speaketh not of the professed enemies of Christ, or of those that hated sounde doctrine: but of the common sort of menne, where there should haue bene greater integritie. And he reckoneth vpp three sorts. The first did confesse in deede, that Iesus was a Prophet, whereupon wee gather that they did not loath his doctrine: but againe it appeareth how light and faithles this confession was, that when as they allow of him as of a teacher, yet they doe neither vnderstand nor taste what hee teacheth or what hee teacheth. For they could not embrace Christ in deede as a Prophet, whilest they did acknowledge him to be both the sonne of God and the author of their saluation. Yet there is this good thing in the, that they perceiue that there is some liuing thing in christ which bringeth them to perceiue him: for they might easily passe afterward vnto faith from this doctrine. The second sort do better, who do flatly confesse that he is Christe: but others doe gaine say them: whereupon ariseth the conflict. By which example we are taught, that we ought not to maruell at this day, if men by diuers strifes be cut asunder. We heare that there arose a Schisme by reason of Christs wordes, and that not amongst the Gentiles who were strangers from the faith: but euen in the midst of the Church of Christ, and euen in the principall places of the Church: shall therefore the doctrine of christ be blamed as if it were the matter of tumults? Yea howsoeuer the whole world do rage, the truth of God is so precious, that we must wish that it may be receiued euen of a few. Wherefore there is no cause why our consciences should faint, whilest that we see euen those, who will be reckoned amongst the people of god to strue amongst theselues with diuers opinions. Although we must also note that dissention hath not his beginning properly fro the gospel. For there can be no certaine & sound argument of men, saue only in some certaine truth, whereas therfore they keepe peace amongst theselues, who are ignorant of god, that proceedeth rather fro some amazednes, the from true consent & agreemēt. To be briefe, what dissentions soeuer arise whe as the gospel is preached, the cause & seed therof laid hid before in man: but being then as it were awaked out of sleepe, they begin to stirre: like as vapors do proceed fro some other thing then  
from

from the sunne, although they doe not appeare vntill the Sunne arise:

41 *Shall Christ come,* Least they should seeme rashly to reiect Christ they arme theselues with the testimonie of the scripture: which although they do wickedly wrest against Christ, yet had it some shew of truth. They are onely deceiued in this, that they make Christ a Galilean. But whence come this ignorance saue only from contempt? For if they had not thought much to enquire, Christ had appeared vnto them to be notable for both titles, in that hee was borne in Beth-lehem, & that he was the son of Dauid. But such is our nature, we are ashamed to be slouthfull in small things, we snort more then carelesly in the mysteries of the kingdome of heauen. This is also worthy the noting, that they are diligent to seeke some excuse whereby they may turne away theselues from Christ: who were otherwise maruelous slothfull & sluggish to receiue sound doctrine. Behold how men are wont to frame to themselves a stumbling blocke, out of the very scriptures, least they should come vnto Christ.

43 *Certaine of them.* By these woordes the Euangeliste giueth vs to vnderstand, that they did not onely despise Christ: but that there was also adioyned vnto the wicked reiecting of him crueltie, & a desire to hurt him: as superstition is alwayes cruel. And whereas their endeouours were in vaine, that must be attributed vnto Gods prouidence. For becaufe Christ his houre was not yet come (as we said before) trusting to his fathers ayd, and being ouercome with the same, he was aboute all danger.

45 *Therefore the ministers came vnto the high Priests, and Pharises, and they saide vnto them, why haue you not brought him?*

46 *The ministers answered, there was neuer man that spake as this man.*

47 *Therefore the Pharises answered them, Are you also deceiued?*

48 *Hath any of the rulers beleueed on him, or of the Pharises?*

49 *But this company, which knoweth not the law, are accused.*

50 *Nicodemus said vnto them, he which came vnto him by night, although he was one of them:*

51 *Doth our law iudge a man vnlesse it shall heare of him first, and shall know what he doth?*

52 *They answered and saide vnto him, Art thou also of Galilee? search and see, that there hath risen no Prophet out of Galilee?*

53 *And euery man went vnto his owne house.*

45 *Therefore the ministers came.* Here may we see how blind the arrogancie of the wicked is, they are so in loue with, & do so adore the greatnes and honour wherein they excell in the world, that they are not afraid proudly to tread vnder foote equitie and right. And if any thing fall out other wise then they would they would gladly ioyne heauen & earth together. For whilest that the wicked priests do demand why christ was not brought vnto them they do so highly extoll their power, that nothing ought to haue gainst stood their commaundement.

46 *There was neuer any man.* The seruente doo confesse that their combes were cut, and they tamed with the woorde of Christ alone. yet doe they not repent, neyther giue due honour vnto the woorde. If it be true, that there were neuer any man that spake so, why did not he diuine power which they were en-

enforced to feele, so moue their heartes that they might giue themselues wholly vnto God? But it was meete it inuid be so that that of Iefaras might be fulfilled,

He shall throw downe the wicked with the breath of his mouth.

Moreover, we shall after ward see how those who sought him that they might put him to death, fell backward as if they had been beaten downe with beetles, being confounded with the onely voyce of Christ. Therefore let vs learne that there is such force in Christ his doctrine, that it doth euen terrifie the wicked: but seeing that this turneth to their destruction, let vs rather endeouour to be softened then broken.

But wee see many at this day too like vnto those ministers, whome although the doctrine of the Gospell doth cause to woonder at it against their willes, yet are they so farre from submitting themselues vnto Christ, that they do notwithstanding remaine in the tents of the enemies. And there bee others who are worse, who doe deface and defame with what slaunders they can the doctrine, which they knowe assuredly, being conuict in their owne consciences, is of God.

46. *Are you also deceived?* They doe so rate their ministers, that notwithstanding they keepe them vnder obedience. For by these wordes they meane, that it is an absurde and vnmeete thing that they should not stand, although all the people poe faile. And we mult marke with what argument they are vnderpropped, when they doe so proudly vaunt against Christ. They say he hath onely, the risse raffe and vnskillfull men on his side: the rulers & every notable man is set against him. They expresse the Pharisies by name, because they had the same aswell of knowledge as of holines aboue other men, so that they were as it were the princes of princes. This obiection seemeth in deede to haue some colour. For vnlesse the gouernours and rulers of the Church haue their authoritie, there can be nothing set downe well, neither can the estate also continue long in good order. Wee know how great the distemperature of the common people is: wherefore there must needes deformed confusion ensue immediately, where euery man may doe what him listeth.

Deut. 17.9. Therefore the authoritie of those who are gouernours is a necessary bridle to moderate the order of the Church. And it was so provided by the law of God, that if there shoulde any question or controuersie arise, the knowledge thereof should be in the high Priest his power. But these men offend in this, in that they do challenge to theselues the chiefest authoritie, & doe refuse to submit themselues vnto God. God gaue vnto the high Priest the iudgement: but he would haue him to giue sentence only according to the law. Therefore what authoritie soeuer the pastors haue, it is subiect to the word of God, & being all brought vnder frō the highest to the lowest, God alone may be aboue them all. If Pastors who execute their office wel & sincerely do challenge to theselues authoritie, this shalbe an holy and lawfull boasting: but wheras the bare authoritie of men is extolled without the word of god it is vaine & friuolous bragging. But it falleth out oftentimes that the wicked do rule in the Church. So that we must beware that we doe attribute nothing vnto men so soone as they depart frō the worde of God. Wee see that almost all the Prophetes were vexed with this grieffe.



griefe. For these gorgeous titles, Princes, Priestes, and Church were oftentimes objected to ouerwhelme their doctrine. The Papists being furnished at this day with the same weapons, do no otherwise rage then did the aduertaries of Christ and the Prophets. This is horrible blindness, that mortall man is not afraid to set himselfe against God. But Sathan driueth them vnto such madnesse, who set more by ambition, then by the truth of God. In the meane season it is our part to giue such reuerence vnto the word of God, as may true away all the whole brightnes of the whole worlde, & may disperse the vaine smoake thereof. For we stood in bad case if our saluation did depend vpon the will of rulers, and that faith were too vnstable, which shoulde stand or fall at their becke.

49 *This company.* The first part is a point of pride, in that trusting to the title of the Priesthood, they woulde bring all men in subiection vnder their tyrannously. The other is, that they despise other men as being nothing worth: like as they are alwayes reproachfull against other men whoeuer haue better liking of themselves then they ought, and the contempt of our brethren doth follow the immoderate loue of our selues. They pronounce all the whole common people to be accursed, for which cause they colour this with the ignorance of the law: but there was another thing which lay hid vnder this: namely, that they thought that there was no holines saue onely in their order. Like as at this day, whilest the popish shauclings do only make boast of the title of the Church, they despise the lay men (as they call them) like profane men. But to the end God may throw downe this mad losungesse, he preferreth the base and despised before the most loftie and excellent. And we must note, that they do not make their boast of such knowledge of the law as did instruct men vnto godlines and the feare of God: but of such as they had, when as with a loftie countenance they answered as if they alone were fit interpreters of the law. And truly this is true that they are accursed whoeuer are not taught in the law of God, the knowledge wherof doth sanctifie vs in deed: yet this knowledge is not restrained vnto a few, that being puffed vp with wicked confidence, they may exempt themselves our of the number of other men: but it doth appertaine generally vnto all the children of God, that they may be gathered together vnto the same obedience of faith.

50 *Nicodemus saide vnto them.* The Euangelist describeth Nicodemus vnto vs as an indifferent manne, who neyther dare take vpon him earnestly to defend godly doctrine, neither yet canne suffer the truth to bee oppressed. When he saith, *that it was he that came by night*, this serueth partly to his commendation, and partly to his discommendation. Vnlesse he had loued the doctrine of Christ he durst neuer haue set himselfe against the fury of the wicked. For he knew that if any did but once whisper, he should by and by be hated and be in danger. Therefore in that he dare say something though faintly, there shineth some small sparkle of godlines out of his heart; but seeing that he doth not more freely defend Christ, he doth therein bewray his too great fearefulness. Therefore the Euangelist giueth vs to vnderstande, that hee did yet smell of the lurking denness of the night, and that he is not the true disciple of Christ. Hee saith that hee came once by night vnto Christ, and that hee stood openly a-  
mongst

mongst his enemies and did keepe a place in their tentes . Wee must note this so much the more diligently, because that many whilest that they do pre-  
tende that they are like vnto Nicodemus, hauing on his visage, they doe thinke  
that they can mocke God freely . Admit wee doe graunt that which they re-  
quire, that they differ nothing from Nicodemus , yet I pray you what doeth  
such an example helpe them? Nicodemus saith that Christ was not to be con-  
demned, vntill he was heard : truly there might so much be saide by a thiefe,  
by a royster. For that is well knowne and famous, that it is better that the guiltie  
be acquitted, then that the innocent be condemned . Secondly, how-  
fouer hee desireth to lighten the person of Christ, he leaueth and forsaketh the  
doctrine it selfe, what shall we finde here that is meete for a godly and faithfull  
man ? Therefore the seede of the Gospell which brought forth fruite after-  
warde, did as yet lie hid being choked in him. We shall farre more profitably  
apply this example vnto another end, that the Lorde doth oftentimes bring to  
passe, that the doctrine which seemed to haue perished, doeth by little and little  
take roote secretly, and doth at length after a long time, shew forth some bud,  
at the first like vnto one that is vntimely, but afterward liuing and hauing Sap:  
like as Nicodemus his faith had new & sodaine force after and from the death  
of Christ.

52 *Art thou also of Galilee ?* They say that those are of Galilee whofoeuer  
are on Christ his side, and that reprochfully, as if hee coulde haue none in his  
secte, but out of the base corner of Galilee . And in that they are so earnestly  
set against Nicodemus, it appeareth therby how furiously they hated Christ.  
For he did not as it were openly defend Christ : but did onely say that hee was  
not to be condemned before they had heard him . So falleth it out at this day  
amongst the Papistes, no man can shew the least token of equitie, that the gos-  
pell may not be oppressed, but the enemies beeing moued with furies doe crie  
out that he is an heritike.

53 *And every man went .* Nowe followeth the wonderfull ende of  
this action. If any man consider what manner of kingdome the kingdome of  
the Priestes was then, howe great their furie was, what prouision they hadde  
made : and on the other side thinke with himselfe that Christ was naked and  
with out weapon, and that he was furnished with no garison of men: he was an  
hundreth times vndone . In that so valiant a conspiracie doth passe away wil-  
lingly, and they all doe one breake another with their owne force, like waues  
of the Sea, who will not confesse that they were driuen away with the hande  
of God? And God continueth alwayes like vnto himselfe . Therefore hee  
shall and will make voyde the endeouours of the enemies so often as he will, so  
that although they haue all thinges readie at hand, and are ready and furnished  
to accomplish their purpose, yet doe they depart, leauing their matters vndis-  
patched. Wee haue oftentimes tryed that whatsoeuer the aduersaries did in-  
uent to suppress the Gospel withall, it was all in vaine through the wonderfull  
grace of God.

## Chap. 8

1 And Iesus went into the mount Olive: e.

2 And in the morning hee came againe into the Temple: and all the people came vnto him, and sitting downe he saught them.

3 And the Scribes and the Pharisies bring vnto him a woman taken in adulterie, & setting her in the midst:

4 They say vnto him, Maister, this woman was taken in the very act, when as shee did commit adulterie.

5 And Moses commaunded vs in the law, that such should be stoned: therefore what sayest thou?

6 Furthermore, they sayd thus tempting him, that they might haue some matter to accuse him. And Iesus casting downe his eyes, did write with his finger vpon the grounde.

7 And when as they continued asking him, lifting vp his eyes: he sayd vnto them, he that amongst you is free from sinne, let him cast the first stone at her.

8 And looking downe againe, he wrote vpon the earth.

9 And when they had heard, and were accused of their consciences, they went out one after another, beginning at the elders euen vnto the last: so that Iesus was left alone, and she woman that stood in the middle.

10 And when Iesus lift vp his eyes, and saw none but the woman, hee sayd, woman where be these thine accusers? hath no man condemned thee?

11 She sayd, none Lord, Iesus answered her saying, Neither will I condemne thee: goe thy way and sinne no more.

3 And the Scribes and the Pharisies bring. It is well knowne that the Grecians did not know of this historie in times past, therefore some doe gesse that it was annexed by some other: but because it was alwayes receiued of the Latine Churches, and it is found in the auncientest Greeke bookes, and it containeth nothing that is vnnecesse for the spirite of the Apostle, there is no cause why wee should refuse to apply it vnto our vse. Whereas the Euangelist saith that the Scribes brought the woman, his meaning is that they did that of setle purpose, that they might lie in waite for Christ. Hee expresseth the Pharisies by name, because they were the cheife in the order of the Scribes. And their wickednesse was too great in catching a cloake for the craftinesse, which they themselves doe bewray with their owne mouth. For they do not dissemble that they haue the manifest commandement of the law. Whereupon it followeth that they do it maliciously, because they aske as yet as if it were concerning a doubtful matter. But this was their purpose, to enforce Christ to departe from the Temple, or preaching grace, that he might seeme to be diuers and vnconstant. Therefore they say plainly & flatly that Moses condemneth adulterers, to the end that they may hold Christ fast bound with a prejudice of the law. For doubtles it was lawfull to acquite those whom the law did condemne. If he did subiecte vnto the law he should seeme after a sort to be vnlike to himselfe.

6 And Iesus hauing cast his eyes downward. By this gesture hee showed that hee contemned them, therefore in my iudgement they deale very vnwisely.

who thinke that he wrote this or that. Neither do I allow that subtile saying of Augustine, who thinketh that the difference of the law and the Gospell was noted by this meanes, because Christ did not write in tables of stone, but in man who is dust and earth. For Christe woulde rather declare the matter by doing nothing, how vnworthy they were to be heard. Like as if a man should draw lynes vpon a wall whilest another speaketh, or turne away his backe, or by some other signe declare that he taketh no heede vnto those thinges which are spoken. So seeing that Satan doth at this day endeouour by diuerse meanes to leade vs away from the right course of teaching, we must lightly passe ouer many thinges which he obiecteth vnto vs. The Papists do molest vs so much as in them lyeth, with many friuolous cauls, as it were with cloudes dispeared in the ayre. If godly teachers doe occupie themselves in dispearsing euery one of them, they shall beegin Penelopes webbe. Therefore such trifles, which doe nothing els but hinder the course of the Gospell, are wisely contemned.

cut. 17.7 *7 He that amongst you is free.* He spake this according to the custome of the lawe. For GOD hath appoynted that the witnesses should with their owne handes flea the wicked doers according to whom iudgement was giuen, to the ende there might bee greater religion in bearing witness. For many men doe runne headlong into periurie that they may ouerwhelme their brother, because they doe not thinke that they make a deadly wounde with their tongue. And this selfe same reason was of force amongst these men though they were wicked slanderers: because being brought vnto the present matter, they doe lay away those fierce spirites, wherewith they came puffed vppe. Although the wordes of Christ doe differ from the prescript of the law in this, because God did simply admonish them there, that they should condemne no mā with their tongue saue onely him whome they might flea with their hands: in this place Christ requireth perfect innocencie of the witnesses: that no man take vpon him to reuenge a fault in another man, saue he that is perfecte, pure, and free from all fault himselfe.

And wee must take that as spoken to vs, all which was then spoken to a few: namely that whosoever doth accuse another hee doe appoynt vnto himselfe the law of innocencie: otherwise we do not seeke to haue the euill deedes punished, but doe rather enuie the persons of the men. But in the meane season hee seemeth to take away iudgement out of the worlde, so that no manne dare professe himselfe to be a punisher of wickednesse. For what Iudge shall there be found, whose conscience shall not be guiltie in some poynt? what witness shall there come abroad that is subiect to no offence? Therefore hee seemeth to driue away all witnesses from the common place of iudgement, and all iudges from the seate of iudgement. I answer, that this is no simple forbidding, whereby Christe forbiddeth sinners to doe their dutie in correcting the faultes of other menne: but that hypocrites alone are reprehended by these words, who being more then seuer, yea cruell Iudges in other men faults, doe gently flatter themselves in their owne vices. Therefore a mans owne sinnes shall not hinder him from correcting the faultes of other men, and when need shall require let him also punish so that hee hate whatsoeuer is to be condemned as well in himselfe as in others. Yea wee must begin heere, that euery man doe

doe ask his owne conscience, and be a witness and iudge against himselfe, before he descend vnto others. So shall it come to passe, that wee shall bee at the staues end with sinne without harred of men.

9 *And were accused of their conscience.* Heere it appeareth what great force an euill conscience hath. Although these wicked hypocrites were determined to mocke Christ with their cauls: yet so soone as hee once pricketh them with one word, being striken they flie away. With this hammer must we breake the pride of hypocrites: to wit, wee must coil them backe vnto Gods iudgement, Although it may be that the shame which they suffer amongst men shall be more forceable with them, then the feare of God. Notwithstanding this is a greate matter, that they doe confesse themselves to bee guiltie of their owne accerd, whilest that they flie away being ashamed. Wee must also note the circumstance which is expressed immediately, as one of them did exceede another in honour, they were so much the sooner touched with their guiltinesse. And would to God there were but so much shamefastnes in our Scribes, who doe all they are able at this day in the Pope his behalte, that they may ouerthrow Christ: but they are become so shamelesse, that being polluted with all offences, they boast of this, that they may be reprochfull without punishment. Furthermore, wee must note how much this feeling of sinne wherewith the Scribes were touched differeth from true repentance. For we must be so moued with the iudgement of God, that notwithstanding we must not flie into corners out of the sight of the Iudge: but let vs rather run straightway vnto him to craue pardon. *Iesus was left alone.* The spirit of wisdom brought this to passe, that the wicked departed, hauing tempted Christ in vaine. Neyther is it to be doubted but that wee shall escape and overcome all the engines of our enemies, if sobeit wee suffer our selues to be governed by the same spirit: but it falleth out that we are there fore oftentimes oppressed, because neglecting their lyings in waite, we are nothing carefull to take counsell, or trusting to our owne wisdom. wee doe not consider, how necessarie the gouernement of the spirit is for vs. Hee saith that Christ remained alone, not that he was left of the multitude and common people which he taught before: but because all the Scribes which brought foorth the multitude did trouble him no longer. When it is sayd that the woman abode with Christ, let vs learne by this example that there is nothing better for vs then to be brought guiltie before his iudgement seate, so that we doe submit our selues quietly, meekeely, and obediently vnto his iudgement,

11 *Neyther doe I condemne thee.* It is not sayd that Christ doth simply acquit the woman in this place, but that he doth onely set her at libertie: neyther is it any maruell. For he would take nothing vpon him that was not meete for his person. Hee was sent of his father to gather together the lost sheepe of Irael, therefore being mindfull of his vocation, he exhortheth the woman vnto repentance, & he comforteth her with the promise of grace. They which gather heere that adulterie is not to bee punished with death, they must of necessitie graunt by the same reason that inheritances are not to bee deuided, because Christe would not make himselfe a dayes man in that busines betweene two brethren. Yea all maner of wickednes shall be exempted fro punishment of the lawes, if the adulterers be forgiuen. For then shall the gate be set open for all maner vn-

faithfullnes, for witchcraft, gluttonie and theft. Moreover the adulteresse when as shee priuily stealeth in a baitard, shee doth not onely steale the name of a familie: but shee translateth the right of the heires being taken away from the lawfull issue vnto strangers. And this is the head of euils that the wife which was coupled vnto an husband doth set forth her selfe to commit wickednes with his shame, & doth also violate the holy covenant of God, without which there remaineth no holines in this world. And yet this is the Papisticall diuinitie, which Christ brought in, in this place the law of grace, whereby adulterers may bee set free from punishment. And whereas they do goe about to blot out by all meanes out of the minds of men, the grace of Christ which the doctrine of Christ doth euery where set forth vnto vs, they do onely preach the law of grace with open mouth in this point. And why so? that they may defile all beds almoste with their vnbridled lust and that freely. This proceeded from that deuilish single life, that they commit whooredome generally who may not haue a lawfull wife. And let vs hold that Christ doth to forgive men their sins, that notwithstanding he doth not overthrow politike order, he doth not abolish iudgements and punishments appointed by the lawes, *Sin no more*. Hence we gather what is the end of the grace of Christ, namely, that a sinner being reconciled vnto God, doe worship the authour of his saluation by liuing godly and holily. To conclude we are called vnto repentance in the same word of God, wherein pardon is offered vnto vs. And although this exhortation doth respect the time to come, yet the remembrance of the former life doth also humble sinners.

12 *Therefore Iesus spake vnto them againe, saying, I am the light of the world: he that followeth me, shall not walke in darknes, but shall haue the light of life.*

13 *Therefore the Pharisees sayd vnto him, Thou dost testifie of thy selfe: thy testimony is not true.*

14 *Iesus answered and sayd vnto them, Although I testifie of my selfe my testimony is true: because I know whence I came, and whither I shall goe: but ye know not whence I came, and whither I shall goe.*

12 *I am the light of the world.* They that omit the historie next going before doe ioyne this communication of Christ with the sermon which hee made the last day of the feast. And this is a most notable title of Christ, when as he is called the light of the world. For seeing that we are all blinde by nature, there is a remedie set before vs, whereby being deliuered from darknesse, we may bee partakers of the true light. Neyther is this benefitte offered vnto one or two onely, because Christ affirmeth that hee is the light of all the whole worlde. For his meaning was not onely to take away the difference that was betweene the Iewes and the Gentiles by this generall sentence: but also betweene the learned and the idiots, betweene the gouernours and the common sorte. But first of all wee must note the necessitie of the seeking of this light. For doubtlesse none will offer themselves to bee illuminated by Christe, saue those who shall first acknowledge that this worlde is darknes, and that they are altogether blinde. Therefore let vs knowe, that when as the meanes to obtaine light is shewed vnto vs in Christe, wee are all condemned in blindnes, and what light soeuer wee thinke to bee any where else, it is compared to darknes and thicke night. For Christ sheweth not what thing is common to him with others: but he challengeth this as proper and perticular to himselfe. Where-

upon it followeth that there is not one sparkle of true light without him. There cometh out in dede some kinde of brightnes : but being onely like vnto a lightning, it doth nothing els but make the eyes daffe. Furthermore wee must note, that the force and parts of lightning are not restrained vnto the person of Christe. For although he be farre from vs in respect of body : yet doth he shew vnto vs this light daily in the doctrine of the Gospell, and by the secret power of his spirite. Yet doe we not know the perfect definition of his light, vnlesse we learnethat we are illuminated by the Gospel and Spirit of Christ, that wee may knowe that in him is hidden the fountaine of all knowledge & wisdom, *He that followeth me.* There is an exhortation but after doctrine, which the promise which is added immediately doth confirme. For when as we heare that they are out of danger of dying, who soeuer doe suffer Christ to rule them, we must be stured vp to follow him : and he himselfe draweth vs hither as it were with his out stretched hand. And also such a large and great promise ought to be of great force, that they are certaine that they haue a sure way through the middle of darknesse, who shall cast their eyes vpon Christ : and that not for a short time onely, but vntill they come vnto the marke it selfe. For the wordes of the future tense import so much, that *they shall not walke in darkenes, but shall haue the light of life.* To the same purpose serueth this last thing wherein the countenance of the light is plainly expressed. Wherefore we neede not to feare least hee faile vs in the middle of the iourney, seeing that he bringeth vs through vnto life. The Generiue case is taken for the adiunct noting the effect, after the manner of the Mathematicians, as if he had said, the lively light. Furthermore, it is so maruell that there reigneth such grosse and thicke mists of errors and superstitions in the world, seeing that there be so few that behold Christ.

13 *Therefore the Pharisees said.* They obiect that which was wont commonly to be saide, that no man is to be trusted in his owne cause. For a true testimonie is put in steed of a lawfull testimonie, and such a one as is worthy to be beleued. To be thot, their meaning is, that he looeth his wordes in vaine, vnlesse he haue some proefe from some other.

14 *And I testifie.* Christ maketh answer that his testimonie is of credit & authoritie enough: because he is no private man of the common sort of men: but he beareth a faire other person. For when as hee saith that he knoweth whence he cometh, & whether he will goe, he doth by this meanes exempt himselfe out of the common sort of men. Therefore his meaning is, that whereas every man is suspected in his owne cause, & it is provided by the lawes, that no man be beleued when as he speaketh in his owne cause, that taketh no place in the son of god, who is far aboue all the world. For he is not reckoned in the common sort of men: but he is adorned with this priuledge of the father, that hee can bring all me into order by his word alone. *I know fro whence I came.* In these wordes he affirmeth, y he hath not his beginning of the world; but that he came fro god: and that therefore it is an vniust and absurd thing that this doctrine which is diuine shoulde be subiect to the lawes of men. But because being then clothed with the forme of a seruant, he was despised of them because of the humilitie of the flesh, hee doeth also call them backe vnto the glory of the resurrection

which was to come, which was an excellent token of the godhead which was hidden and unknowne before. Wherefore that meane estate should not haue hindred the Iewes from submitting themselues vnto the onely embassadour of God promised vnto the long before in the law. When as he saith that he knoweth, & that they know not, his meaning is that their vnbeliefe doth no whit impaire his glory. Furthermore, seeing that he hath declared the same vnto vs, our faith must despise all the backbitings & whisperings of the wicked. For it cannot be grounded in God, vntlesse it be farre aboute the greatest height of the world. But to the end the Gospel may haue his maiestie amongst vs, we must alwayes take heed vnto the heauely glory of christ, & so heare him speaking in the world, that we remember whence he came, & what maner empyre he hath now hauing ended his embassage. For as he humbled himselfe for a season, so he sitteth now vpon the right hand of the father, that euery knee may be bowed vnto him.

15 *You iudge according to the flesh, I iudge no man.*

16 *And if I iudge, my iudgement is true: because I am not alone, but I and the father that sent me.*

17 *Further it is written in your law, that the testimonie of two men is true.*

18 *I am he that testifieth of my selfe, and the father that sent me doth testifie of me.*

19 *Therefore they said vnto him, where is thy father? Iesus answered them, you neither know mee nor my father, if you did know mee, you should also verily knowe my father.*

20 *These words spake Iesus in the tresurie, teaching in the temple, And no man laid hand on him because his houre was not yet come.*

15 *You Iudge according to the flesh.* It may be expounded two maner of wayes, either that they iudge according to the wicked iudgement of the fleshe, or that they iudge with respect of person: for flesh is sometimes taken for the outward shew of men, and both senses will well agree with this place. Because whether the affections of the flesh doe beare rule, or the respect of persons doe preuaile in iudgement, neither truth nor equitie haue any place there, yet it seemeth to me that the sense is more iure, if wee set the flesh against the spirite so that hee doth deny that they are lawfull and meete iudges for this cause: because they haue not the spirite for their guide. *I iudge no man.* In this also do the interpreters vary. Some doe distinguish thus, that he iudgeth not as he is man. Othersome doe refer it vnto the time, that seeing he was vpon the earth, he did not yet take vpon him the office of a iudge. Augustine bringeth both expositions, suspending his iudgement. But that former distinction can by no means agree. For there be two members of this sentence, that Christ iudgeth not, & if he iudge, his iudgement is firme and authenticall, because it is diuine. Therefore I do restrain the former member, where he saith that he iudgeth not, rather vnto the circumstance of the present place. For to the end he may the better prooue that his enemies are guilty of pride, hee vseth this comparison that they vsurpe vnto themselues the libertie of iudging preposterously, and yet they cannot away with him who teacheth simply, and abstaineth from the office of a iudge.



16. *And if I iudge.* This is a correction, least he seeme altogether to depart from his right. If I iudge, saith he, my iudgement is true, that is it deserueth authority. And the authoritie commeth thence, because he doth nothing but that which his father commaundeth. These wordes, *I am not alone*, import as much as if he should say, that he is not one of the number of men, but that he is to be considered with the person which his father hath laid vpon him. But why dooth he not rather plainely chalenge to himselfe the diuinitie, as he might truly & worthily? To wit, because the godhead laid hid vnder the vaile of the flesh, he bringeth forth the father. wherein it did more plainly appeare: notwithstanding his wordes tend to this end, that that is to be accounted diuine whatsoeuer hee doth and teacheth.

17. *Furthermore, it is written in your law.* His argument might seeme weake at the first blush, because no man is suffered to beare witnesse in his owne cause. But we must remember that which I sayd euen nowe: namely, that Christ ought to be exempted from the common sort of men: because hee is neither a priuate man, neither doth hee yet handle his owne priuate busines. In that hee maketh himselfe to differ from the father, he doth in that apply himselfe vnto the capacitie of the hearers, and that in respecte of his office, because hee was then his fathers minister, and therefore hee maketh him the author of all his doctrine.

19. *Where is thy father.* It is questionles that they enquired tauntingly of his father: For besides, that according to their accustomed pride, that was despitefully receiued of them, which hee spake concerning the father, they do also mocke him, because hee doth rightly extoll his father as if hee had had his beginning from heauen. Therefore in these wordes they denie that they care so much for CHRIST his father, that they doe attribute any thing vnto the sonne for his sake. And heereupon it is that Christe is so boldly contemned euery where at this day, because there be but a few that thinke that hee is sent of God.

*You neither know mee.* He doth not vouchsafe to giue them a flat answer: but doth flatly cast in their teeth their ignorance wherein they flattered themselves. They enquire concerning the father: yet neuertheless whenas they had the sonne beefore their eyes, in seeing they sawe not. This was therefore a iust punishment for pride and such wicked vnthankfulnesse, that they who had despised the sonne of God shewed vnto them so familiarly, should neuer come vn to the father. For how shall any mortall man ascend vnto the highnes of God, vnlesse he be lifted vp on high by his hand? Furthermore, God did abase himselfe in Christ vnto the humilitie and basenes of men, that he might reach forth his hand. Are not those worthie to be driuen away from heauen, who do reiect God drawing neere vnto them after this sort? And let vs know that this selfe same thing is sayd to vs all. For whosoever he be that aspireth vnto God, and beginneth not at Christ, he must needs wander as it were in a laborinth. For it is not in vaine that he is called the image of the father, as we haue said els wher. And as they are deprivied of all right and true knowledge of God, who passing ouer Christe, doe striue like giants to come vnto heauen: so whosoener shall direct his minde and all his senses vnto Christe, he shal straight way be led vnto the father. For the Apostle doth not falsly say, 2. Cor. 3. 18. that through

the glasse of the goſpel we doe plainly behold God vnder the perſon of Chriſt. This is an incomparable rewarde of the obedience of faith, that hee that humbleth hi himſelfe before Chriſt, doth peirce aboue all the heauens, euen vnto the myſteries which the Angels doe beholde and adore.

20. *Theſe wordes ſpake hee, &c.* The treaſurie was a part of the Temple, where the holy offeringes were laid vp. Therefore it was a famous place. Whence we doe gather that Chriſte ſpake theſe wordes in a great aſſembly of men, that the people might haue the leſſe excuſe. And alſo the Euangelift commendeth vnto vs the wonderfull power of God in this, that they were enforced to ſuffer chriſt, when as he taught openly in the temple, whom they ſought of late to kill. For ſeeing that they had a quiet gouernment in the Temple, ſo that they might rule there with tyrannicall luſt, they were able to caſt out Chriſte with one becke. And ſeeing that he was ſo bold as to take vpon him the office of teaching, why doe they not ſtraightway lay hand vpon him? Therefore wee ſee that God did get him an audience, and did aſſiſt him, leaſt theſe cruel beaſtes ſhould touch him, when as he was euen almoſt in their iawes. He maketh mention againe of the houre, that we may know that we liue and die not by the will of man, but by the will of God.

21 *Therefore Ieſus ſaid vnto them againe, I go & ye ſhall ſeek me and ye ſhall die in your finnes. Whether I goe, thither can ye not come.*

22 *Therefore the Iewes ſaid, will hee kill himſelfe, becauſe he ſaith, whether I goe, you cannot come?*

23 *Then he ſaid vnto them, you are from beneath, I am from aboue, you are of the worlde, I am not of the worlde.*

24 *Therefore ſaid I vnto you, that you ſhall die in your finnes, for vnleſſe you ſhall beleue, that I am, you ſhall die in your finnes.*

21 *I goe.* After that he ſeeth that hee can doe no good amongeſt the obſtinate, he denounceth vnto them deſtruction. And this is the end of all thoſe that doe reſuſe the goſpell. For it is not raiſly throwne into the ayre, but it muſt needes breath out the ſauour of life or death. The ſumme of the words is, that the wicked ſhall once perceue that to their great dammage, they haue reiected Chriſte offering himſelfe vnto them willingly: but to late, when as there ſhall be no more place left for repentance. And to the end he may the more terrifie them with the nighneſſe of the puniſhment, he ſaith firſt that hee will be gone ſhortly (which ſignifieth, that the goſpel is preached vnto them onely for a ſhort time) and if ſo be it they paſſe ouer this opportunitie, there ſhall not alwayes be an acceptable time, and dayes appointed for ſaluation. So likewiſe when as Chriſt knocketh at our gate at this day, we muſt ſtraight way goe to meete him leaſt being wearie of our ſlouthfullnes he withdraw himſelfe from vs. And truly it hath bene knowne by many experiments of all times, how greatly we ought to bee afraid of this departure of Chriſt. But we muſt now firſt of all note how theſe ſought Chriſte, of whom the Euangelift ſpeaketh. For if their conuerſation had beene true, the they had not ſought him in vain: becauſe he did not falſly promiſe, that hee would be preſent ſo often as a ſinner ſhould grone. Therefore  
Chriſt

Christ meaneth not that they would seeke him with true faith: but as men being brought into great distresse, do seeke deliuerance euery where. For the vnbeleeuers would couet to haue God to be mercifull vnto thē. but in the meane season they cease not to flie from him. God calleth them: the comming consisteth in faith and ieperitance. But they set the hardnesse of their heart against God: and being discouraged with despayre, they fret and fume against God. To be brieve they are so faire from desiring to come truely vnto God, that they leaue no place for his ayde vnlesse he denie himselfe: which hee will neuer doe. In like sort how wicked soeuer the Scribes were they would willingly haue applied vnto themselves the redemption which was promised by the hande of the Messias, so Christ would haue transfigured himselfe vnto their nature. Therefore Christ threatneth in these words, & denounceth vnto all the vnbeleeuers, that they shall be brought into such straights after that they haue despised the doctrine of the Gospell, that they shall be enforced to crie vnto God: but yet this their howling shall be in vaine: because (as we haue sayd) in seeking they doe not seeke. And that is expressed plainly enough in the next clause, when hee sayth, *You shall die in your sinne.* For he teacheth that this is the cause of their destruction, because they shall be disobedient and rebellious against God euen to the end. And we shall see by and by what maner of sinne this is.

22 *Will hee scab himselfe?* The Scribes goe on forward not onely in carelesse contempt, but also in frowardnes. For they mocke him because hee sayd, that they cannot follow him thither, whither he was about to goe, as if they should say, if hee kill himselfe, we confesse wee cannot beare him companie, because we will not doe so. For they did both make no account of Christe his absence, and they thought that they were his superiours in all things. Therefore they bid him be packing whither he will. This is horrible dulnesse: but Sathan doth so bewitch the wicked, that through their more then drunken slouthfulnes they throw themselves into the midst of the fire of Gods wrath. Do we not see the same fury in many at this day, who hauing their consciences made amazed, doe make a mocke of all that which they heare of the fearefull iudgements of God? Although it is certaine that this laughter is but from the teeth forward, because they are digged within with blind prickings: but by and by they burst out into furious nickerings like mad men.

23 *You are from beneath.* Because they were vnwoorthy to be taught, his meaning was onely to strikethem with short chidings: as in this place hee affirmeth that they doe not receiue his doctrine, because they doe altogether loath the kingdome of God. Furthermore, he cōprehendeth vnder these words *worlde* and *beneath*, what thing soeuer men haue of nature: and so hee maketh his Gospell, and the sharpnes and quicknesse of mans minde to disagree. Because the Gospell is heauenly wisdom, and our minde resteth vpon the earth. Therefore no man shall bee a meeie Disciple for Christ, saue onely hee whom hee shall fashion with his spirite. And this is the cause that faith is so rare in the worlde: because all mankind is naturally estranged and turned away from Christ, saue onely those whom he listeth vpp with the peculiar grace of his spirite.

24 *You shall die in your finnes.* He putteth in the plurall number now, whereas he vsed the singular before in the same sense: saue onely because hee meant to note in the former place that vnbeleife is the cause and fountaine of all euils: not because onely vnbeleife is sinne, or because it alone doth make vs guilty of eternall death before God (as some doe say too hyperbolically:) but because it doth estrange vs from Christ, and depriueth vs of his grace, from whence we should haue set deliuerance from all our finnes. Therefore because the Iewes doe of obstinate malice refuse medicine, this is vnto them a deadly cuill: & here by it commeth to passe that being made the bondslaues of Satan, they cease not to heape sinne vpon sinne, and to make themselues guiltie againe and againe. Therefore he addeth by and by, *Vnlesse you beleene, that I am.* For doubtlesse the lost haue no other meanes whereby they can recouer saluation, saue onely by flying vnto Christ. And in these wordes, *that I am,* is contained a great force: because all these things are to be vnderstood, whatsoeuer the scripture doth attribute vnto the Messias, and commaundeth vs to hope for at his handes. Notwithstanding the summe is the restoring of the Church, the beginning whereof is the light of faith whence spring righteousnes & newnesse of life. Certaine of the old writers did falsely apply this vnto the diuine essence of Christ, whereas he intreateth of his office toward vs. This sentence is worth the marking: for men doe neuer sufficiently consider the euils wherein they are drowned: againe although they bee enforced to acknowledg their destruction, yet neglecting Christ, they looke about them vnto vaine remedies. Wherefore we must hold this, that vntill such time as the deliuering grace of Christ doe shew it selfe, there raigneth an innumerable sinke of all euils.

25 *Therefore they sayd vnto him, who art thou? Iesus sayde vnto them, from the beginning, because I doe also speake vnto you.*

26 *I haue many thinges to speake and iudge of you: but hee that sent mee is true: & I speake those thinges in the worlde which I haue heard of him.*

27 *They knew not that he spake vnto them of the father. Therefore Iesus sayde vnto them:*

28 *When yee haue lifted vp the sonne of man, then shall ye know that I am, and that I doe nothing of my selfe: but like as the father hath taught mee, these thinges speake I.*

29. *And he that hath sent me, is with me, the father hath not left me alone, because I doe alwayes those thinges which please him.*

25 *From the beginning.* They are much deceiued that take *beginning* in the nominatiue case, as if Christ did in this place affirme his eternall Godhead. There can be no such doubtfullnes in the Greeke: & yet notwithstanding the Greeke interpreters do also vary amongst themselues. All doe agree in this, that the preposition is to be vnderstood: but many do expound it aduerbially, as if Christ did say, *by this* is principally to be holden. Some also as Chrysostome, doe reade it in one text: The beginning which I also speake vnto you, I haue many thinges both to speake and iudge of you. Which sentence Nonnus did also gather into a verse, Yet the other reading is more vsuall, and seemeth to mee to bee the true

reading. Furthermore, I interpret (*ten archen*) from the beginning, and in my iudgement the sense is this, I am not start vp of a sodaine, but as I was promised in times past, now doe I come abroade. And hee addeth, *because I doe also speake vnto you*: whereby he meaneth, that he testifieth plainly enough, who he is, if sobeit they had eares. The causall coniunction (*ou*) is not put simply to render a reason, as if Christ would proue that he was from the beginning because he speaketh now; but he affirmeth that his doctrine doth agree with that euerslastingnes whereof he maketh mention, that it ought to be accounted in steed of an vndoubted confirmation. It may be thus resolued: According to the beginning: that is, he of whome alreadie in times past, like as now also, I doe confirme as it were againe: or, & truly that which I now speake agreeth also with the oracles of all ages: so that it is a sure approbation. To bee briefe, this answer consisteth vpon two members: for vnder the worde *beginning*, hee comprehendeth the continual course of all ages, since that the couenant of god was established with the fathers. When as hee saith that he doth also *speake*, he ioyneth his present doctrine with the olde propheties, and teacheth that it dependeth thereupon. Whereupon it followeth that this was the only cause of the Iewish ignorance, because they did neither belecue the Prophets nor the gospel. For there is one Christ set before them euery where. They did faigne that they were the Prophetes & schollers, and that they had respect vnto the eternall couenant of God; but in the meane season they refuse Christ, who was promised from the beginning, and did offer himselfe vnto them.

26 *I haue many things to speake vnto you*. Because hee saw that he sung a song vnto a deafe man, hee proceedeth no farther in his talke: but doth onely pronounce that God will reuenge that doctrine which they do contemne, because he is the authour thereof. If (saith hee) I would accuse you, your malice and wickednes doth minister vnto me large matter: but I dee now omit that. But the father who hath commanded me to teach, he shall not foreflow his dutie: for he will surely defend and deliuer his word from the wicked and sacrilegious contempt of men. The saying of Christe tendeth almost vnto the same ende, whereunto that of Paul. 2. Tim. 2. 13. *If we shall deny he continueth faithfull, hee cannot denie himselfe*. To be briefe, hee threatneth the iudgement of God vnto the vnbeleeuers, who do not belecue his word, because he must needs defend his truth. And this is the true stabilitie of our faith, when as we are per'waded that God alone is sufficient to establish the authoritie of his doctrine, although the whole worlde doe refuse it. All those which serue Christ & trust to his ayde, may safely conuince the whole world of lying.

*And the things which I haue heard*. Hee saith that he vttereth nothing saue that which he hath receiued of the father. And this is the only approbation of doctrine, when as the minister sheweth that all that proceedeth from God which he speaketh. Furthermore, we know that Christ did then play the part of a minister: therefore it is no maruell, if he do therefore desire to be heard, because he bringeth the cōmandements of God vnto men. And by this example he prescribeth a cōmon law, vnto all the whole Church, that none be heard saue only hee that speaketh out of the mouth of God. But like as hee casteth downe the

peruers arrogancie of men who thrust in themselves without the word of God, so doth he furnish and arme with inuincible constancie, godly teachers, who are well assured in their consciences of their calling: so that whilst that they haue God for their guide they may boldly triumph against all mortall men.

27 *They know not*. Hereby it appeareth how dull those men are, whose minds Sathan doth oppresse. There could nothing be more certaine then that they are cited vnto the throne of God: but they are altogether blinde, which thing chaunceth also daily vnto other enemies of the Gospel. Furthermore, such making blinde of them ought to teach vs to feare. 28. *When ye haue lifted vp*. Christ being offended with that dulnes which the Euangelist noteth, he affirmeth againe that they are altogether vnworthy to heare any thinge out of his mouth. You haue (saith hee) all your senses as it were bewitched, and therefore you vnderstand nothing of these things which I speake: but there shall once be a time when you shall know that there was a Prophet of God conuersant amongst you, which spake vnto you. Thus must we deale with the wicked: they must bee called precisely vnto the iudgement seate of the highest Iudge. And this knowledge whereof Christ maketh mention is too late, when as the wicked being drawne vnto punishment, doe against their willes acknowledge God to be their iudge, whom they should haue meekely reuerenced. Neither doth he promise vnto them amendment of life: but hee saith plainly that after they shall be stricken with a new and vnlooked for feare of Gods wrath, the dulnes wherein they now rest shall be taken from them. So the eyes of Adam were opened, that being ashamed, in seeking lurking denues in vaine, he might at length perceiue that he was lost. Although that knowledge of Adam, which might haue beene of it selfe vnprofitable, turned to his good through the grace of God: but the reprobate being ouerwhelmed with dispayre, haue their eyes opened onely to this end, that they may see their destruction. And God doth bring them to this kinde of knowledge diuers wayes. For oftentimes being scourged they learne that God is angry with them: sometimes he vexeth them inwardly without vsing any outward torment: sometimes he suffereth them to sleepe vntil he call them out of the world. By the word *lifted vp*, Christ meaneth his death. And he maketh mention of his death, that he may foretell them, that although they extinguish him according to the flesh, yet shall it profit them nothing: as if he should say, You do now proudly mocke me when I speake vnto you: your vngodlinesse shall shortly goe farther, to wit, euen vnto my death: then shall you triumph as if you had obtained your desire. But you shall shortly perceiue by your most wicked destruction, howe much my death differeth from destruction. He vseth the woorde (*lifted vpp*) that he may the more pricke them. Their purpose was to drowne Christe in the nethermost hell: he affirmeth that their hope shall be frustrate, and that the euent shall be farre contrary. It may be indeede that hee alludeth vnto the externall manner of his death, to wit, because he was to be lifted vp vpon the Crosse: yet hee did chiefly regard his glorious successē, which followed shortly after contrary to all their expectations. He did triumph gloriously ouer Sathan before God and his Angels, hauing blotted out the hand writing of sinne, & abolished the guiltines of death vpon the crosse: but this triumph began at the length to appeare vnto

vnto men, when the gospel was preached. The same thing chaunced afterward, that Christe should rise out of the graue, and ascend into heauen. Which thing we must hope for at this day: for whatsoeuer the wicked doe inuent to oppresse Christ with in his doctrine and church, he shall not onely spring vp against their willes: but shall turne their wicked endeouours vnto the greater encrease of his kingdome. *That I am.* I haue alreadie said that this is not referred vnto the diuine essence of Christ, but vnto his office onely, which thing doth also appeare by the text, where he denieth that he doth any thing saue only according to his fathers commaundement. For this is as much as if he should say, that he is sent of God, and that he did discharge his dutie faithfully.

*I doe nothing of my selfe.* That is, I doe not rashly thrust in my selfe to do any thing. The worde *speake* tendeth to the same ende: namely, vnto the office of teaching. For when Christ will proue that he doth nothing without his fathers commaundement, he saith that he speaketh according as he teacheth him. Therefore this is the summe of the wordes: In all this administration: which ye condemne there is nothing mine: but I doe onely execute that which God hath enioyned me: they be his wordes which you heare out of my mouth: and hee alone doth gouerne my calling, the authour whereof he is. Let vs remember, that which I haue sometimes touched, that these wordes are applyed vnto the capacitie of the hearers. For because they iudged Christ to bee one of the common sort of men, he denieth that that is his, what diuine thing soeuer he hath: as if he should say, that it is not mans, neither of man: because the father teacheth vs by him, and maketh him the onely schoole master of the church: therefore he affirmeth that he is taught of the father.

29. *And he that sent me,* He boasteth againe that God, through whose conduct and aid he doth all things, wil be present with him, least he labor in vain & without fruit: as if hee should say, that the power of the spirit of God is ioyned with his ministerie. All godly teachers must bee endowed with the same confidence, that they doubt not but be fully assured that the hand of god wil be nigh vnto the, whilest that with a pure cōscience they shew theselues to be such ministers vnto him as he requireth. For God doth not furnish them with his word that they may beate the ayre with a cold & vaine sound: but hee giueth successe by the secret working of his spirit & he doth also couer them with his ayde, that their enemies being thrown down they may stand inuincible against the whole world. And truly if they looke vpon themselues and their owne habilitie, they must needes fall euery moment. Therefore the onely way to stand is this, if they be perswaded that they are holden with the hand of God. But wee must note the cause why Christ doth professe that God is on his side & that hee shall neuer be destitute of his ayd, namely, because he dependeth wholly vpon him, and doth serue him faithfully. For the aduerbe (alwayes) importeth thus much that hee doth obey God not onely in some parte: but that hee is altogether and without exception addicted to serue and obey him. Therefore if we couet to enjoy the same presence of God, wee must submit all our reason vnto his gouernance. For if our wit doe possesse any part of the government, because God blessing shall be absent, all our studies shall be in vain & if sobert there appeare for a time some ioyfull shew of prosperous successe, yet the end shall be vnfortunate.

When

When as Christ saith, that hee was not left *alone*, hee complaineth by the way of the vnfaithfulnesse of his nation, wherein hee did almost finde none which did ioyne hands with him. Neuerthelesse he sheweth that this one thing is sufficient for him, that he hath God to bee his reuenger. So must we also bee encouraged at this day, least we be discouraged with the smalnes of the number of the faithfull. For although all the whole world doe gainstand our doctrine, yet are we not alone. Moreouer, it appeareth hereby, how foolish the boasting of the Papiltes is, who palling ouer God, doe make their boast of their multitude.

30. *As he spake these things many beleued on him.*

31. *Therefore Iesus sayd vnto the Iewes, which beleued in him, If you shall abide in my worde, you are my disciples indeed.*

32. *And yee shall knowe the truth, and the truth shall make you free.*

33. *They answered him, we are the seede of Abraham, & we neuer serued any man: how sayest thou yee shall be free?*

34. *Iesus answered them, verily, verily, I say vnto you, that euery one that doth sinne is the seruant of sinne.*

35. *And the seruant abideth not in the house euer: but the sonne abideth for euer.*

36. *Therefore if the sonne shall set you free, you shalbe free indeed.*

37. *I know that you are the seed of Abraham: but you seeke to kill mee: because my word dwelleth not in you.*

38. *I speake that which I haue seene with my father: and you doe that which you haue seene with your father.*

30. *As he spake these things.* Although the Iewes were then almost like to drie and barren land, yet God did not suffer the seed of his word to perish wholly. Therefore there ariseth some fruit amongst so many lets, contrary to hope. And the Euangelist termeth that faith vnproperly, which was onely a certaine preparation vnto faith. For he speaketh no higher thing of them (saue only that they were bent to receiue Christ his doctrine: whereunto the next admonition doth also appertaine.

31. *If you shall abide in my worde.* Christ doth in this place first of all admonish vs, that it is not sufficient if a man begin well, vnlesse his proceedings euen vnto the end be answerable. By this meanes doth he exhort those who haue tasted his doctrine, vnto the perseuerance of faith, when as he affirmeth that they are his disciples in deede, who haue taken deepe and sure root in his word, that they may abide in him. He giueth vs to vnderstand that there be many disciples by profession, who notwithstanding are not Disciples in deede, neither do they also deserue to be so accounted. And hee distinguisheth his from hypocrites by this marke, that they who haue falsely made their bragge of faith, doe either faint so soone as they are begunne to runne, or else in the middest of the race: but the faithfull goe constantly forwarde vnto the marke. Therefore must wee bee constant that Christe may take vs for his Disciples.

32. *Yee shall knowe the truth.* Hee saith that they shall knowe the truth, who



which were come vnto some knowledge thereof. They were as yet very rude, and scarce taught in their A. B. C. vnto whom Christ speaketh: Therefore it is no maruell if he promifeth vnto them greater vnderstanding of his doctrine: but the sentence is generall. Therefore how much fouer euey one of vs hath profited in the Gospel, let him know that he hath neede of new increasings. And Christ vouchsafeth to bestow this reward vpon the constancie of his, that he maketh himselfe more familiar with them. Although hee doth nothing els by this meanes but augment the other gift, least any man shoulde thinke that there is any thing repayed vnto mans merit. For it is he that fastneth his word in our heartes by his spirite: the same doeth daily wipe away the cloudes of ignorance in our mindes, which doe darken the brightesse of the Gospel. Therefore to the ende the truth may bee reuealed vnto vs to the full, we must strue to attaine vnto the knowledge thereof, with an earnest and constant affection.

Furthermore, it is the same and no other truth, which Christe teacheth his from the beginning vntill the end: but whom he doth lighten a little in the beginning as it were with small sparkles, those doth he at length lighten with perfect light. So that the faithfull vntill they shalbe fully confirmed, are after a sort ignorant of that which they know. Notwithstanding there is no so obscure or small knowledge of faith, which is not effectuell vnto saluation.

*The truth shall make you free.* He commendeth the knowledge of his Gospel for the fruite which we reape thereof, or (which is all one) for the effecte: namely, that it maketh vs free. Furthermore, this is an vncomfortable good thing: whereunto it followeth that there is nothing more better or more to be desired the knowledge of the Gospel. All men do feele bondage and confesse that it is a most miserable thing: seeing that the Gospel deluereth vs from it, it followeth that the treasure of blessed life proceedeth from the same. Now must we note what manner libertie Christe speaketh of in this place: namely, such as setteth vs free from the tyranny of Sathan, sinne, and death. And it sobeit we obtaine the same by the benefit of the Gospel, it appeareth hereby that we are all the seruants of sinne by nature. Furthermore, we must also knowe the manner of this deliuerance. For so long as we are governed by our owne wit and vnderstanding, we are the bondslaves of sin: but when the Lord doth regenerate vs with his spirite, he doth also make vs free, that being loosed from the miserable snares of Sathan, we may of our owne accord obey righteousness. But regeneration cometh from faith: whereby it appeareth that libertie cometh from the Gospel.

Now let the Papistes be packing, and let them proudly extoll their free will: but let vs being guiltie in our owne consciences of our owne bondage, let vs, I say, boast onely of Christ who is our deliuerer. For euen for this cause is the Gospel as it were the rod and signe of our manumission or freedom, becauseth it offereth vs vnto Christ, & deluereth vs to be let free from the yoke of sinne. Lastly, we must also note this, that freedom hath his degrees according to the maner of his faith. Wherefore Paule being already set free, doth notwithstanding grone as yet, desiring to be fully set free.

33 *The seede of Abraham.* It is vncertaine whether the Euangelist bringeth in the same men, or other speaking. I thinke thus, that as it falleth out in a great multitude, there was answere made vnto Christ, and that indeed rather by the despisers, then those that beleued. And this is a thing much vsed in the Scripture, so often as there is any mention made of the body of the people, generally to ascribe that vnto all, which belongeth only vnto the one part. Furthermore those that object, that they are the seed of Abraham, & that they were alwayes free, did easily gather out of Christ his wordes that libertie is promised vnto them as vnto seruants. They cannot digest this, that they that were an holy and an elect people should be accounted bound. For what did the adoption & couenant wherby they were separated from: the other nations profite them, vnlesse they were counted the children of God? Therefore they thinke that they haue iniurie offered them, when as libertie is promised vnto them as an accidental good thing. Notwithstanding it may seeme an absurd thing in that they say that they did neuer serue, seeing they had beene so often oppressed by other tyrants, & being then subiect to the Roman Empire they groined vnder the most heauy burden of bondage. Heereby it appeareth how ridiculous their boasting was: yet this was some cloake & colour, that the vniust gouernement of their enemies did nowhit hinder them, but that they continued free by right. But they erre first, in that they did not consider that the right of their adoption was grounded in the mediator alone. For whence came the free seed of Abraham, saue onely because it is exempted from the common seruitude of mankinde, by the singular grace of the Redeemer? And also the other error is not to be borne with, that whereas they were altogether growne out of kinde, yet woulde they be reckoned amongst the children of Abraham: neither did they thinke that it is onely the regeneration of the spirit, which maketh the lawfull children of Abraham. This hath bin a fault amongst all ages too common, to referre the extraordinary gifts of God, vnto the beginning of the flesh: and to ascribe vnto nature those remedies which God giueth vs to correcte our nature. In the meane season wee doe see how they doe driue away from themselves the graces of Christ, whosoever being puffed vp with a vaine confidence doe flatter themselves in their owne estate. This pride goeth through the whole world almost, so that there is scarce one amongst an hundred that doth perceiue that he hath neede of the grace of God.

34 *Hee that doth sinne &c.* An argument drawne from contraries. They made their boast that they were free: he proueth that they are the seruants of sinne, because being subiect to the desires of the flesh, they sinne continually. And it is a maruell that men are not conuincd with their own experience, that hauing laide away pride, they may learne to humble themselves. This thing is at this day too common, that the more a mans vices are, so much the more fiercely doth he with his loftie words extoll free will. And Christ (as it seemeth) affirmeth no other thing in this place, saue that which in times past was tolled amongst the Philosophers, that those who are addicted vnto their lustes, are in the worst bondage. But there is a more deeper and more hidden sense. For he doth not only dispute what euill men do bring vpon themselves, but what manner estate the estate of mans nature is. The Philosophers thought that euery mā is made abondant at his owne pleasure, & doth returne vnto liberty again. But

Christ

Christe proueth and auoucheth in this place that all those are subiect to bondage whom he doth not set free, and so consequently that they are seruantes by beginning, who draw the infection of sinne from corrupt nature: we must note the comparison of grace and nature, whereupon Christe standeth in this place whereby it shall easily appeare that men are spoyle of libertie vnlesse they recouer the same by some other meanes. This bondage is to voluntarie, that those which offend necessarily are not compelled to sinne. 35. *And the seruant &c.* He addeth a similitude, taken from the lawes & the politick law, as a seruant although he rule for a time, yet is hee not the heire of the house, whereupon hee concludeth that ther is no perfect and continuall libertie saue that which is obtained through the sonne. By this meanes he doth accuse the Iewes of vanitie, because they make boast of the shadow instead of the thing. For in that they were the carnall progenie of Abrahā, they were: othing els but a shadow, they had a place in the church of God, but such an one as Ismaell did vsurp vnto himselfe for a short space, the seruant triumphing against the free brother. The sun is, whosoeuer doe boast that they are the children of Abraham, they haue nothing but a false & vanishing show. 36. *Therefore if the sonne shall make you free.* In these wordes he giueth vs to vnderstand that the right of libertie appertaineth vnto him alone: & that all other for as much as they are borne seruants, are set free onely through his grace. For he doth impart that vnto vs by adoption which is proper to himselfe by nature, whilest that we are engrafted into his body by faith, & are made his members. So that we must remember that which I said before, that he setteth vs free by the gospell. Therefore our libertie is the benefit of Christ: but we obtaine the same by faith, which doth also cause Christ to regenerate vs by his spirit. When as he sayth that they are free indeede, there is greate force in the aduerb (*indeede,*) for we must vnderstand the contrary, which is the false persuasion wherewith the Iewes did swell: like as euen now a great part of the world imagineth to themselves a kingdome in most miserable subiection.

37. *I know that you are the seede of Abraham.* I take this to be spoken by a kind of concession. Notwithstanding in the meane season he derideth their foolishnes, because they boast of a frivolous title: as if he should say, admit I grant you that, wherein you do so much flatter your selues, Yet what doth it profite those to be called the seede of Abraham, who rage against God, & his ministers: who being moued with an vngodly and wicked hatred of the truth, are carried head long to shed innocent blood. Whereupō it followeth that they are nothing like then that which they will be called, because they are in no point like vnto Abraham. *You seeke to kill me.* When he sayth they seek to put him to death, because his word hath no place in the. his meaning is that they are not simply manifest but that they are enforced vnto such madnes with the hatred of God and his truth: which is far more cruell. For the iniurie doth not then keepe it selfe within the compasse of men, but it doth also dishonour God. He sayth that they cannot receiue his word, because their mindes are full fraught with malice, so that they can admit no sound thing. 38. *That which I haue seene with my father.* He had oftentimes already made mention of his father. Now he gathereth by an argument drawn from contraries, that they are both the enemies of god & children of the Deuill & resist his doctin. I doe onely (sayth he) speake that which I haue heard of my father, therefore how commeth it to passe that the word of God doth.

doeth so nettle you, saue onely because you haue the father sette against you? He sayth, that he *speake*th and they *doe*, because he did take vpon him the office of a teacher: and they did furiously endeouour to extinguish his doctrine. Neuerthelesse he setteth his Gospell free from contempt, because it is no maruell if the children of the Deuill doe resist it. Some do translate it *do ye*: as if Christ did say, goe too, shew your selues to bee the children of the Deuill, in resisting me. For I doe onely speake according to the prescript of God.

39 *They answered, and sayde vnto him, Abraham is our father, Iesus sayth vnto them. If you were the children of Abraham, yee would doe the workes of Abraham.*

40 *And now yee seeke to kill me, a man that haue spoken the truth vnto you, which I haue heard of God, Abraham did not this.*

41 *You doe the workes of your father. Therefore they sayde vnto him, wee are not begotten of fornication, wee haue one father which is God.*

42 *Iesus sayd vnto them, If God were your father, you would loue mee: for I came out from God, and came, neither came I of my selfe but he sent me.*

39 *Our father Abraham.* This chiding doth plainly declare howe proudly and cruelly they despised all Christe his chidings. They challenge this to themselues continually, that they are the children of Abraham: and not onely in that sense, because they had Abraham his progenie for their progenitors: but because they are an holy kindred, gods inheritance, and the children of God. Notwithstanding they leane onely vnto the confidence of the fleshe. But the fleshy stocke is nothing els but a meere vifure without faith. Now wee vnderstand what did so blind them, that they tossed Christ to and fro being euen armed with a deadly thunderbolt. So at this day the Papists doe laugh at, and boldly with fire and sword persecute the word of God which is able to moue stones: onely because trusting to the deceitfull title of the Church, they thinke that they are able to mocke God and men. To bee briefe, hypocrites so soone as they haue gotten any beautifull cloake, doe oppose harde stubbornnes against God, as if he did not pearce into their heartes,

*If yee were the children of Abraham.* Christ doth more plainly extinguish the degenerate children of Abraham from lawfull children, for he taketh away the very name from all those that are vnlike vnto Abraham. It falleth out oftentimes indeede, that the children doe not represent in manners their fathers, which begate them: But Christ doth not dispute in this place of the carnall originall: but doth only deny þ they are accounted amongst the children of Abraham before God, which doe not hold the grace of adoption by faith. For seeing that the Lord had promised vnto the seede of Abraham that hee would be their God, all the vnbeleeuers which did call away this promise, did thrust themselues out of the stocke of Abraham.

Therefore the state of the question is, whether they are to be accounted the children of Abraham or no, which doe cast away the blessing offered vnto them in the worde, so that they may bee neuertheles an holy stocke, the peculiar people of G.O.D, and a princely priestthoode. Christ denieth

this and that for good causes : because they must be borne againe of the spirites, which are the children of promise, and be newe creatures,, whofoeuer desire a place in the kingdome of God. The fleshly stocke of Abraham, was no vnprofitable thing or of no valew, if sobeit the truth were added. For the election of God resteth in the teede of Abraham, yet being free, so that they are accounted the heires of life, whom God doth sanctifie by his spirit.

40. *And nowe yee seeke.* He proueth by the effect, that they are not the children of Abraham, as they did bragge, because they resist God . For what is chiefly commended in Abraham but the obedience of faith ? Therefore this is the marke of the difference, so often as we are to distinguish his children from straungers. For vaine titles are nothing worth before God, what credite soeuer they carry before men. Therefore Christ concludeth againe that they are the children of the Diuell, because they are such deadly enemies vnto true and sound doctrine.

41. *We are not of fornication.* They challenge no more to themselves now, then before. For they thought it was all one to be the sonne of Abraham and of God. But they were greatly deceiued therein, in that they thought that god was bound vnto all the seed of Abraham. For they reason on this wise, God adopted vnto himselfe the stocke of Abraham, therefore seeing that we are begotten of Abraham, we must needs be the children of God. We see now howe they thought that they had holinesse from the wombe, because they sprang frō an holy roote. Finally, they asseme that they are the Church of God, because they descende from the holy fathers. Like as at this day the continuall succession from the fathers puffeth vppe the Papiites, and maketh them more then swell. Sathan doth so delude them and deceiue them, that they separate God from his worde, the Church from faith, the kingdome of heauen from the spirite.

Therefore let vs know, that although they bee not bastards according to the flesh, but boast of the laudible title of the Church, yet are they nothing lesse then the children of God, who haue corrupted the seede of life. For what corners soeuer they runne into, yet shall they neuer bee able to escape, but that they bee puffed vp with this vaine bragge onely: We succede the holy fathers: therefore we are the Church. And if so bee it Christ his answere was sufficient to refute the Iewes withall, it is no lesse sufficient at this day to refute these mē. It will neuer be otherwise but that hypocrites wil with their most wicked boldnes vainely make boast of the name of God : but they shall neuer make those beleeue that will stand to the iudgement of Christ, but that these false boastinges which they blunder out are ridiculous.

42. *If God were your father you would loue mee : for I.* This is Christ his argument : Whofoeuer is the child of G O D, hee will acknowledge and loue his first begotten Sonne : but you hate mee . therefore there is no cause, why you shoulde boast that you are G O D S children : We must diligently note this place, that there is no godlinesse, no feare of G O D, where C H R I S T is reiected. Feigned religion pretendeth G O D boldly, but what agreement can they haue with the father, who disagree with his  
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onely so me? what maner knowledge of God is this, where his liuely image is refused? And this is the meaning of Christ his wordes, when hee testifieth that he came from the father. For he giueth vs to vnderstand that all that is diuine which he hath: and that therefore it is not likely that the true worshippers of God doe refuse his truth. I came not (with he) of my selfe, you can obiekt nothing vnto me which agreeth not with God: and finally you shall finde no earthly or humane thing in my doctrine, and in the whole administration thereof. For hee intreateth not of his essence but of his doctrine.

43 *Why doe yee not acknowledge my speche, because you cannot heare my woorde?*

44 *You are of your father the Diuell, and yee will doe the lustes of your father, He was a murderer fro the beginning, & stood not in the truth, because the truth is not in him. When he speaketh a lye, he speaketh of his owne, because he is a lyer and the father thereof.*

45 *But because I say the truth, you belecue not mee.*

43 *Why doe yee not.* He casteth the stubbornnes of the Iewes in their teeth in this place, which was so great that they could not abide to heare him. Hence gathereth he that they were caried with a diuclish furie. I see no difference betweene *speech* and *word*. For it is more to say, then to speake. But it were an vnmeete thing to put the lesser in the former place. Many doe distinguish it so that the ende of the interrogation may be in the worde, *speech*, as if the interrogation did onely consist in these words, *Why doe yee not acknowledge my spech?* so that the rendring of the reason doth follow immediately, because you cannot heare my word. But I thinke they ought rather to be read in one text, as if hee should haue said, what is the cause that my word is barbarous and vnknowne to you, that I do you no good by speaking vnto you, and so consequently that you cannot vouchsafe to heare that which I speake? Therefore he toucheth their dulnes in the former member: in the other, the stubborne hatred of his doctrine: after ward he assigneth the cause of both, when as he saith, that they are the children of the diuell. For his meaning was to cut of that whereof they made their boast continually, that they were perswaded by reason and iudgement to resist.

44. *You are of your father the Diuell.* Hee doth nowe more fully expresse that which he spake twise obscurely. And wee must vnderstand the opposition, that they could not be so enuious against the sonne of God, vnlesse they had the continuall aduersarie of God, to be their father. Furthermore, he calleth them the children of the Deuill, not onely because they doe imitate him, but because they are enforced by him to gainstand Christ. For like as we are called the children of God, not onely because wee are like him, but because he gouerneth vs with his spirite, because Christ doth liue in vs. that he may make vs like vnto the image of his father: so againe, the Diuel is called their father, whose mindes he blindeth, whose hartes hee pricketh forward vnto all vnrighteousnesse: and finally in whome hee exerciseth his tyranny by working mightily. But the Maniches did in vaine and foolishly abuse this place to proue their doting. For like as when the scripture calleth vs the children of God, it doth not referre this-

vnto the propagatiō or beginning of the substance, but vnto the grace of the spirit which doth regenerate vs vnto newnes of life : so this saying of Christ doth nothing appertaine vnto the propagation of the substance : but vnto the corruption of nature the cause and beginning whereof is the fall of man. In that therefore men are borne the children of the deuill, it is not to be imputed vnto the creation, but vnto the vice of sinne. And this doth Christe prooue by the effect, because they are bent readily and willingly to follow the deuill.

*He was a mansleaver.* He expresleth what these lustes bee : and he reckoneth vpon two kindes, crueltie and lying : wherein the Iewes were too like Sathan. In that he saith hee was a mansleaver : he meaneth that hee imagined mans destruction . For so soone as man was created, Sathan being pricked forward with a wicked desire to hurt, did bend all his force to destroy him. And Christ doth not meane the beginning of the creation, as if god had giuen him a desire to hurt : but hee vnderstandeth the corruption of nature in Sathan, which hee got to himselfe, which appeareth out of the seconde member, where hee saith that he stood not in the truth. For although they would escape who saigne that the deuill was euill by nature, notwithstanding these wordes doe plainly expresse a changing vnto worse : & that therefore Sathan is a lyer : because he fell away from the truth. Therefore in that he is a lyer, it is not therefore because he dissented from the truth by nature : but because he fell away from the same by a voluntary fall . This description of Sathan is very profitable for vs, that euery man may take heede of his subtiltie, and also studie to resist his violence and force. For he goeth about like a roaring Lion seeking whome he may deuour, and he is furnished with a thousand craftes and sleights to deceiue : wherefore the faithfull ought so much the more to be furnished with spirituall weapons to fight, and to be giuen to watchfull sobrietie that they may watch. Now if Sathan cannot put off this affection, there is no cause why we should be troubled with this as with some new and vnwonted thing, when as errors arise : for Sathan pricketh forward his children, as fannes to make mad the worlde with their errors . And it is no maruell if Sathan doe so earnestly endeouour, to ouer runne the truth : for it is the onely life of the soule . Therefore lying hath a most deadly dart to slay the soule. Seeing that all men which haue eyes, doe see this image of Sathan in Papistrie at this day, they must first of all consider with what enemy they make warre . and secondly flie vnto the ayde of Christ their captaine, vnder whose banner they fight. That which followeth next, *because the truth is not in him,* is a confirmation of the effect, or taken (as they say) from the latter. For because Sathan hateth the truth, neyther canne abide the same, but is rather altogether full of lyes; Christ gathereth hence that he is altogether fallen from the truth, & that he is an enemy to the same. Therefore let vs not maruell if he shew some fruite of his Apostacie.

1. Pet. 5. 8.

*Whē he speaketh a lye.* They expouēt this cōmonly thus: as if christ did deny that lying did belong vnto God the authour of nature, & did rather say it came frō deprauation. But I interpret it more simply, that it is the Deuill his common custome so lye, and that hee canne doe nothing els but worke fraude,

deceite and guile . And yet may wee fitly gather out of these wordes, that the diuell hath his vice of himselfe, and that it is so proper vnto him, that it is also accidentall. For when as Christe maketh the Deuill the craftes man of lying, he doth manifestly seperate him from God, yea he affirmeth that he is contrary vnto him. To the same end tendeth the worde *father*, which is added immediately: for Sathan is called the father of lying for this cause, because he is estranged from God, in whom alone the truth abideth, and from whom as from the onely fountaine it floweth.

45 *And because.* Hee confirmeth the former sentence: because seeing that they haue no cause to resist, saue onely becaufethy hate the truth, they doe openly bewray themselues to bee the children of Sathan.

46 *Which of you accuseth me of sinne? And if I speake the truth, why doe ye not beleeue me?*

47 *He that is of God, heareth the words of God: yse heare not, because yee are not of God.*

48 *Therefore the Iewes answered, and said vnto him, doe not we say well, that thou art a Samaritane, and hast a deuill?*

49 *Iesus answered, I haue not a diuell: but I honour my father, and yee haue dishonoured me.*

50 *And I seeke not my glory: there is one that seeketh and iudgeth.*

46 *Which of you* This interrogation proceedeth from boldnes. For seeing that he was guilty of no crime, he triumpheth ouer his aduersaries as a conquerour. And yet notwithstanding he doth not say that he is free from their slanders: for when as they hadde no matter to speake against him, yet did they not cease to rayle vpon Christ; but he vnderstandeth that there was no fault in him. And thus much doth the worde *elcgchein* signifie, as the latines doe call it (rebuking) when as any man is found guilty indeede. And yet notwithstanding they are deceiued who thinke that Christ doth in this place defend his perfecte innocencie, wherein hee alone did excell amongst men, inso much as hee was the sonne of God. For this defence must be restrained vnto the circumstance of the place, as if hee did deny that any thinge can bee objected vnto him, for which he is not the farrifull minister of God. Like as Paule boasteth that he knew nothing by himselfe. For this is not extended vnto the whole life: but it is a defence of his doctrine and Apostleship alone. Therefore some there be who without cause doe play the Philosopher concerninge the perfection of righteousness, which appertaineth onely vnto the sonne of God, seeing this is his onely purpose, to make his ministry to bee of credite, as it appeareth more plainly by that which followeth. For he addeth againe immediately . *If I say the truth, &c.* Whence wee gather that Christ doth rather defend his doctrine then his person.

47 *Hee that is of God* . Because hee may by good right take this for a thinge graunted, that he is the Embassador of his Father, and that hee doeth truly execute the function which was enioyned him, hee inueigheth



inueigheth more vehemently against them. For their vngodlinesse was not nowe vnknewne, seeing that they were so stubborn in refusing the word of God. He had declared that they could lay nothing to his charge, but that he taught as out of the mouth of God. Therefore he concludeth that they had nothing to doe with God, because they heare not: and omitting to speake of himselfe, he denounceth that they did fight against God. Wee are taught by this place that there is no more euident signe of a reprobate minde, then when as a man cannot abide the doctrine of Christ although otherwise he shine with angelicall holinesse to looke vnto: like as if we willingly embrace the same, we haue as it were a visible seale of our election. For he that hath the word enioyeth god himselfe: and he that reiecteth it depriueth himselfe of righteousnesse and life. Wherefore we ought to be afraid of nothing more, then least wee fall into that horrible iudgement.

48 *Say wee not well* They doe more and more bewray howe greatly they were made amazed by Sathan, who being more then conuinced, are not yet afraid to runne headlong through the middelt of despayre. Furthermore, in that they raile double vpon Christ, yet this is their whole drift, to proue him to bee a detestable man, and that he is driuen with an euill spirite: Beecause the Iewes did account the Samaritanes reuoltes & corrupters of the law, so often as they would slander any man, they called him a Samaritane. And therefore nowe because they haue no greater fault, wherewith they can defame Christe, they snatch at that without iudgement and rashly, which was common. To be brieue we see that they doe wantonly rayle, beecause beeing incensed with a dogged madnes they can finde nothing to say.

49 *I haue not a Diuell.* In that passing ouer the former fault he doeth onely purge himselfe of the seconde, some doe thinke that it was done for this cause, because he neglected the reproch doone to his person, and did onely take in hand the defence of his doctrine: but in my iudgement they are deueued: for it is not to be thought that the Iewes did so cunningly distinguish betweene his life and doctrine. Againe, the hatred of this name proceeded hence (as we haue said) because the Samaritanes being peruers and degenerate keepers of the law hadde corrupted the same with much superstition and corruption: And they polluted the whole worship of God with straunge inuentions. Auguistine flyeth vnto the allegorie that Christ did not refuse to be called a Samaritane, because he is the true keeper of his flocke, But I thinke that Christ did ayme at an other marke. For seeing that the two reproches did tend both to one end, hee refuteth both vnder one. Yea if a man doe well weigh the words they did burden him sorer by calling him a Samaritane, then one that had a Diuell: But (like as I haue already said, Christ was content with a simple refutation, which he taketh from the contrary, when as he affirmeth that he is desirous to honour his father. For he must needes be gouerned with the spirit of God, and be the seruant of God, which honoureth him aright and sincerely.

*You slander mee.* This member may bee expounded thus, as if Christ did complaine that hee was not honoured with that honour, whereof hee is worthie that furthereth GODS glory: but I thinke that hee hath respect vnto a farther thing: namely, that hee ioyneth his fathers glory with

his owne glory as if he should say, I take nothing vnto my selfe, which turneth not vnto Gods glory: for his maiestie shineth in mee, his power and gouernment are resident in me. Therefore seeing that you entertaine me so simply, you are reprochfull against God himselfe. Therefore hee addeth by and by, that God would reuenge this iniurie. For they might lay ambition vnto his charge, vnlesse he had testified that he was carefull for his owne honour or contempt, not for any priuate affection of the flesh, but so farre forth as it concerneth the honour or dishonour of God. And although we be farre distant from Christe, yet euery man may be fully perfwaded, that if he be fully bent to seeke the glory of God: there is sufficient praise laide vp for him with God. For hee shall alwayes trie that that is true, *Those that honour mee, will I make honourable.* If he be not only despised amongst men, but also rayled vpon, let him wait patiently vntill the day of the Lord appeare.

51 *Verily, verily, I say vnto you, if any man shall keepe my worde, hee shall not see death.*

52 *Therefore the Iewes said vnto him, Now we know that thou hast a diuell: Abraham is dead, and the Prophets, and thou sayest, If any man shall keepe my word he shall not tast of death.*

53 *Art thou greater then our father Abraham that is dead? and the Prophets are dead, whom dost thou make thy selfe?*

54 *Iesus answered If I glorifie my selfe, my glory is nothing, it is my father that glorifieth me, who you say is your God.*

55 *And you know him not: but I know him: and if I shall say that I know him not, I shall be a lyar like vnto you: but I know him, and keepe his worde.*

51 *Verily, verily, I say vnto you.* It is questionles that Christ knew that there were some in that company that were curable, & also that there were some which were not aduersaries to his doctrine. Therefore he meant so to terrifie the wicked, whose wickednesse was desperate, that notwithstanding he might leaue some matter of comfort for the good, or he might yet allure vnto himselfe those that were not yet lost. Therefore howsoeuer the greater part doth loath the worde of God, yet a godly teacher must neuer be bent so wholly to reprove the wicked, but that hee must also impart vnto the children of God the doctrine of saluation, and endeouour to bring them vnto a sound mind, if there bee any that are not altogether incurable. Therefore Christ promiseth in this place vnto his disciples eternall life: but he requireth such Disciples as may not onely becken with their eares as asses, or professe with their mouthes that they allow his doctrine, but those that will keepe it as a precious treasure, he saith, *they shall not see death.* because where faith doth quicken the soule of man, death cannot giue any deadly wound any more hauing his sting beaten backe, & poyson wyped away.

52. *Now wee knowe.* The wicked persist in their dulnesse, neither are they touched any more with promises then with threatnings: so that they can neither be led nor drawne vnto CHRIST. Whereas some doe thinke that they craftily wrest the wordes, because they say, *tast of death,* which

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which they heard not of Christe, I thinke it is scarce found. I doe rather thinke that the phrased did signifie all one thing amongst the Hebrewes: To tast of death and to see death, for to die. But in this they are false interpreters, because they apply the spirituall doctrine of Christ vnto the body.

None of the faithfull shall see death, because being borne againe of vncorruptible seede they liue euen by dying, because being ioyned vnto Christ their head, they cannot be extinguished by death, because death is vnto them a passage into the kingdome of heauen, because the spirit that dwelleth in the is life for righteousnes, vtill hee swallow vpp the death which remaineth. But these men as they are carnall, so they do acknowledge no deliuerance from death but such as may appeare of only in the body. And this disease is too common in the world, so that most men doe almost make no account of the grace of Christe, because they esteeme the same only by the sense of flesh. Therefore least the same befall vs, our mindes are to be awaked, that they may be made partakers of the spirituall life in the middelt of death.

53 *Then our father.* This is the other vice, because they endeouour to darken the glory of Christ with the brightnesse of Abraham and the saintes. But as the brightnesse of the Sunne doth darken all the starres, so all the gloiy which is in the Saintes muste vanish away at the vnumeasurablenesse of Christe. Therefore they deale vniustly and peruersly in that they set the seruants against the maister. Nay, morcouer they are iniurious vnto Abraham & the Prophets, whilest that they abuse their name against Christ. But this frowardnes hath also reigned almost in all ages, and doth as yet reigne at this day, that the wicked by pulling in peeces the workes of God, doe make him as it were their aduersarie. God did make his name knowne by the Apostles and Martyres: the Papistes make vnto themselues Idols of the Apostles and Martyrs, that they may supply the place of God: doe they not by this meanes forge vnto themselues of the graces of God, engins to pull downe his power? For what remaineth vnto God or Christ, if the Saintes haue that which the Papistes do giue vnto them lauishingly? Therefore wee must know that all the order of the kingdome of God is confounded vnlesse the Prophets, Apostles, and all the Saintes bee farre inferiour vnto Christe that hee alone may excell them all. And truly wee can not speake more honourably of the Saintes then when as wee put them vnder Christ.

But howsoeuer the Papistes doe deceiue the vnskillfull, by boasting that they are good worshippers of the Saintes, yet they are iniurious both vnto God and them, because they pull downe Christ by setting them vp. And truly they offend double in this, that they preferre the Saintes before Christ in their doctrine: secondly in that cloathing them with that which they take from Christ, they doe almost dispoyle Christ of his power.

54 *If I glorifie.* Before hee aunswere them concerning that vnequall comparison, hee sayth first, that hee seeketh not his owne glory, and by this meanes hee aunswereth their slander. If any man obiect that Christe did also glouifie himselfe, wee may readily answere, that hee did this not after the

the maner of men, but hauing God for his authour and guide: for in this place (as in many other) he separateth himselfe from God by a kinde of graunting, In summe, he affirmeth that he desireth no glory, saue that which is giuen him of his father. And we are taught by these wordes, that sithence God doth glorifie his son, he will not suffer the world to contemne him freely. In the meane season these voyces of God sounding from heauen ought not a little to encourage the faithfull to worship Christ reuerently, *kisse the soles, Let all the Angelles worship him, Let euery knee bowe vnto him, heare him, let the Gentiles seeke after him, let all flesh be humbled.* Furthermore, we are admonished by these words, that all that glory is vaine and nothing worth, which men do purchase to themselues of themselues. Therefore what blind ambition is this when as we are busie about nothing? Therefore let vs alwayes haue that saying of Paule before our eyes, 2. Cor. 10 17 *He that commendeth himselfe is not allowed, but he whom God commendeth.* And because we are all destitute of the glory of God, let vs learne to glory in Christ alone, for asmuch as he maketh vs partakers of his glory through grace.

*Who you say.* He wresteth from them the false colour and cloake of the name of God, which they were wont to catch at. I knowe (saith hee) howe boldly you boast, that you are the people of God: but that is a false title because you doe not acknowledge GOD. Whence wee doe also learne what profession of faith is lawfull: namely, that which springeth from the true knowledge: and whence commeth that knowlegde but from the woorde? therefore whofoeuer make boast of the name of God without the word of God, they doe nothing els but lie. In the meane seasō, Christ setteth the boldnes of his conscience against their frowardnes. And thus doth it become all the seruants of God to haue their mindes so settled, that they be content with this one thing, that God is on their side, although all the whole world doe rebell against him. Thus did the couragiousnes of the Prophets & Apostles stand inuincible against all y<sup>e</sup> horrible brunts of the whole world: because they knew who it was that sent the. And whereas the perfect knowledg of God is wanting there is nothing that can hold vs vp.

55 *And if I shall say.* By this clause Christ doth testifie that he is enforced by the necessitie of his office to speake: because his silence should be a traiterous betraying of the truth. An excellent sentence, that God doth reueale himselfe vnto vs to this end, that we may with our mouth professe amongst men, the faith of our heart when neede requireth. For doubtlesse this ought not a little to terrifie vs, that they which doe dissemble for mans sake, and do either denie the truth of god, or disfigure the same with false inuentions and glosses, are not onely a little weakened: but are euen sent away to be the sonnes of Satan.

56 *Your father Abraham reioyced, to see my day: and hee sawe it and was glad.*

57 *Therefore the Iewes said vnto him, Thou hast not yet fifty yeeres, and hast thou scene Abraham.*

58 *Jesus sayd vnto them, verily, verily I say vnto you, before Abraham was made, I am.*

59 *Therefore they tooke vs stones, to cast at him: and Iesus was hid, and went out of the Temple.*

36 *Your father Abraham.* Hee graunteth vnto them onely in worde, that which he tooke from them before: namely, that Abraham is their father. And he sheweth how vaine that obiection of the name of Abraham was, This (saith hee) was the onely ende which was set before him duringe his whole life, to see my kingdome flourish. For hee desired me when I was absent: you despise me being present. That which Christ affirmeth in this place as touching Abraham alone, appertaineth vnto all the Saints: but this doctrine is more weightie in the person of Abraham, because hee is the father of all the whole Church. Therefore whosoever is desirous to bee reckoned in the number of the godly, let him receiue with ioy conuenient the presence of Christe, which Abraham did most earnestly desire. For in the worde *reioyced* is expressed his vehement and earnest affection.

Now must we vnderstand the opposition. When as the knowledge of Christ was as yet so obscure, Abraham was so inflamed with the desire thereof, that he preferred the enjoying thereof before all good things whatsoever: therefore how filthy is their vnthankfulnes, who despise him being openly reuealed vnto them, and so consequently reiected him? *Day* doth not signifie in this place (as Augustine thought) eternitie, but the time of Christ his kingdome, after that being cloathed with flesh he appeared vnto the world, that he might fulfill the function of a redeemer: But now the question is how Abraham saw the manifestation of Christ euen with the eyes of faith: for this seemeth not to agree with the other saying of Christ, many kings and Prophets haue wished to see the things which you see, and haue not scene them. Luk. 10. 24. I answer, that faith hath her degrees in the beholding of Christ: whereby it commeth to passe that the olde Prophets saw Christ a faire off, as he was promised vnto the: and yet could they not behold him as if he had beene present, like as hee reucaled himselfe familiarly and throughly when hee came downe from heauen vnto men.

Furthermore, wee are taught by these wordes, that as God did not suffice the desire of Abraham to be frustrate, so hee will not at this day suffer any man in vaine to desire to come vnto Christ, but he will satisfie his desire. Therefore in that hee doeth not giue himselfe to bee enjoyed of many, the cause thereof is mans frowardnes, because there is but a few that desire him. The ioy of Abraham doth testifie that he counted the knowledge of the kingdom of Christ, an vspeakable treasure: and to this end is hee saide to haue reioyced when hee saw the day of Christ, that wee may know that there was nothing whereof hee made greater account. This fruite of faith doe all the faithfull reape that being content with Christe alone, in whome they are fully and perfectly blessed, they haue quiet and merrie consciences. And truly no man knoweth Christe aright, saue he that giueth him this honour, that he stay himselfe wholly vpon him. Some doe expound it thus, that Abraham after he was dead, did perceiue the presence of Christ, when he appeared vnto the world: and so they make the time of the desire and the time of seeing diuers times: It is true in deed that the coming of Christ was reucaled vnto the holy spirits after death, for whome they looked during their whole life: but I cannot tell whether so subtile an expolition will agree with the wordes of Christ or no.

§7 *Fiftie yeares.* They goe about to refute the saying of Christe as a thing vnpossible, in that hee maketh himselfe equall with Abraham who died many yeares agoe, being himselfe as yet not fiftie yeares olde. And although Christe were not yet foure and thirtie yeares of age, yet they doe graunt him more age, least they should seeme to deale too precisely and straightly with him, as if he should say, thou wilt not make thy selfe so olde, that thou canst boast that thou art fiftie. Therefore those who doe coniecture that his face was more shriveled then his age required, or that mention is not made in this place of the yeares according to the ascending and descending of the Sunne, they both busie themselves about nothing: and the vaine surmise of Papias who taught that Christe liued about fiftie yeares, is in no case to be receiued.

§8 *Before Abraham was made.* Because the vnbeleeuers doe iudge onely according to the carnall sight, Christ telleth them that he hath somewhat that is greater and higher then mans shape, which being hidden from the sense of the flesh, is onely seene with the eyes of faith. In this respect he affirmeth that he might haue beene seene of the holy fathers before hee did appeare in the flesh. Yet he vseth other wordes, *before* (saith he) *Abraham was borne, I am*. But in these wordes he exempteth himselfe from the common sort of men, and challengeth to himselfe an heauenly and diuine power, the feeling and perceiuing whereof was spread abroad from the beginning of the worlde, throughout all ages. Although these wordes may bee expounded two manner of wayes: for some do thinke that this may agree with the eternall Godhead of Christ simply and they compare it with that place of Moses, *I am that I am*. Exod. 3. 14. But I doe stretch the same further: because the power and grace of Christe, in as much as he is the redeemer of the worlde, was common to all ages. Therefore it agreeth with that saying of the Apostle, *Christ yesterday, and to day, and for ever*, Heb. 13. 8. For the text seemeth to require that it should be so. He had said before that Abraham did earnestly desire his day: because the Iewes would not beleue that, he addeth that he was euen then also. Furthermore, the rendering of the reason shall not bee strong enough vnlesse wee vnderstand, that hee was euen then knowne to be the mediatur, by whom God should be pacified. And yet notwithstanding in that the grace of the mediatur was of force in all ages, this depended vpon his eternall Godhead. Therefore this saying of Christ containeth an excellent commendation of his diuine essence. Furthermore, we must marke the soleinne forme of his asseueration *verily, verily*. Neither doe I mislike that, in that Chrysostome thinketh that there is great weight in the present tense of the verbe. For he saith not, *I was*, or *I haue beene*, but *I am*: whereby hee signifieth an equall and the same state from the beginning of the worlde vntill the ende thereof, neither saith he, *before Abraham was*: but, *before hee was made*, attributing vnto him a beginning.

§9 *Therefore they took vpp stones*. It is to bee thought that they did this as if according to the appointment of the lawe, Christe were to bee stoned. Whence wee gather howe great the madnesse of rashe zeale is. For they haue no eares to knowe the matter, but they haue handes ready to commit slaughter. But I doe not doubt but that Christe deliuered himselfe by his secrete power, but yet vnder the shadow of humilitie. For he would

would not plainly shew forth his diuinitie, but would leaue somewhat for humane infirmitie. Where as some bookes haue that he passed so through the midst of them, Erasmus coniectur eth not vnadvisedly that this was taken out of the 4. Chapter of Luke. And this also is worth the noting that the wicked Priestes & Scribes, hauing driuen away Christ, in whom dwelleth a l the fulnesse of the Godhead, doe keepe possession of the externall temple. But they are sore deceiued, when as they thinke that they haue a temple which is voyd of God. So at this day the Pope and his adherentes, seeing that hauing driuen away Christ they haue polluted the church, they boast foolishly of the false visage of the Church.

Chap. 9.

- 1 **A**Nd as Iesus passed by, he saw a man that was blinde from his birth,
- 2 And his Disciples asked him saying, Master, who sinned, this man or his parents, that he was borne blinde?
- 3 Iesus answered, neither did this man sinne, nor his parents, but that the workes of God may be made manifest in him.
- 4 I must worke the workes of him that sent me, while it is day: the night commeth when no man can worke.
- 5 As long as I shall be in the world, I am the light of the worlde.

1 He saw a man that was blinde. In this Chapter the Euangelist describeth the giuing of sight to a blinde manne, mixing therewithall a doctrine which setteth forth the fruite of the myracle. *From his birth.* This circumstance amplifieth the power of Christ. For the blindnes coulde not be cured with mans remedies, which he had suffered till he came to mans state, hauing brought the same from his mothers wombe. And hereupon was offered vnto his disciples an occasion to moue a question, whose sinne was punished with this blindnes. First of all, seeing the scripture doth testifie that all afflictions wherunto mankinde is subiect doe proceede from sinne: so often as we see any man in miserie, it cannot be, but that this cogitation must needs come into our minde, that the discomforties wherewith he is oppressed, are punishments laid vpon him by the hand of God. But here we are wont to erre three maner of wayes: for seeing that euery man is a most sharpe iudge against other menne, there are but a fewe that can vse the like seueritie, as it is meete, against themselues. If my brother be in aduersitie, I doe by and by acknowledge Gods iudgement: if God doe more sharply chasten mee, I winke at mine owne sinnes. But euery man ought to begin with himselfe in weighing punishments, that he may spare none lesse then himselfe. Wherefore if wee will bee equall iudges in this case let vs learne to be quicke eyed rather in our owne euils then in other mens. The second errour is in immoderate rigour: because so soone as any man is touched with the hand of God, we expound this to be deadly hatred, making haynous

offences.

offences of small faultes, and are almost out of hope of his saluation: but on the contrarie wee are scarce guiltie in our owne sight of a small fault, when as wee haue committed a most greuous crime. Thirdly, we offend, in that we thinke generally that all those are condemned, on whom God doth lay his crosse for their tryall. That which we haue sayd of late is certaine and sure, that all miseries do procede from sinne: but God doth punish those that be his for diuers causes. For as he doth not punish the sinnes of some in this worlde: but deferreth the punishments vntill the life to come, that they may be the sharper: so he handleth the faithfull some time more hardly, not because they haue offended more grieuously: but that he may heereafter mortifie the vices of the flesh. Yea sometimes not respecting their sinnes, hee doth proue their obedience, or else teach them patience. As wee see that holy Iob was oppressed with miserie aboue all other men, and yet was hee not vrged with his sinnes: but God had respect vnto another thing: namely, that his godlines may be the better declared euen in aduersitie. Therefore they are peruers interpreters, which doe asigne all aduersities indifferently vnto sinnes, as if the manner of punishments were equal, or God did not respect another thing in punishing of men, then euery mans deserts. Wherefore we must note two things in this place, that iudgment doth beginne for the most part at the house of God. 1. Pet. 4. 17. and that therefore he doth sharply punish his owne children when they haue offended, passing ouer the wicked, and that his whips are much more sharpe in correcting the faultes of the Church. Secondly, that there be diuers ends why he doth afflict men. For he did no lesse make Peter and Paul subiect to the hangman, the che most cruell murderers. Whence wee gather that in the punishments of men there are not alwayes causes extant which can bee poynted out with the finger. And where as the disciples according to the cōmon sense, doe demand what maner sinne that was which God did punish in the blind man so soone as he was borne, they doe that not so much out of season, as when they aske whether he sinned before he was borne or no. Although this so absurd a question was taken from the common surmise and friuolous opinion, which was then common amongst all men. For it appeareth euen out of other places of the scripture, that they beleued that some flitting of the soule out of one bodie into another, whereof Pythagoras did dreame. Heere may wee see what a deepe Laborinth mans curiositie is, especially when boldnesse is adioyned thereto.

They saw some that were borne lame, some spurre blinde, some starke blind some hauing a monstrous body. Whereas it became them to reuerence the hidden iudgements of God, they would haue an eident cause in his workes, they did so fall away vnto those childish toyes through their rashnes, & they thought that the soule when one life was past, did flit into a new body, & did there suffer the punishments which were due vnto the life before spent. Neither are the Iewes ashamed at this day, to tosse such a filthie doring in their synagogues, as if it were an heauenly oracle. By which example wee are taught to take good heede, least that if wee enquire after the iudgements of God beyond the meane of sobrietie, the wandering errour of the minde doe carry vs away, and throwe vs headlong into most horrible dungeons. This was most monstrous,

that



that the elect people of God, in whom the light of wisdom was kindled by the law and the prophetes, should yeelde vnto such a grosse & forged tale. And if sobeit God ord so sharply punish their boldnesse, there can bee nothing better then this modestie, in considering the workes of God, that our mindes may breake forth into an admiration, so often as we know not the reason thereof, and our tongues may cry out, Iust art thou O Lord, & righteous are thy iudgements, although they cannot be comprehended. That which the disciples aske concerning the finnes of the parents is not vnecessary. For although the innocent sonne be not punished for the fathers faulte, but the soule which hath sinned, it shall die. Ezech. 18. 20. yet is not that threatning in vaine, that the Lord doth cast the offence of the fathers into the bosomes of the children, and taketh vengeance euen vpon the thirde and fourth generation, Exod. 20. 5. Therefore the wrath of God remaineth oftentimes through many ages euen vpon one house: and like as he blesseth the prosperitie of the faithfull for their sake, so he doth also cast of the wicked stocke, appointing according to his iust iudgement, the fathers together with the children vnto like destruction. Neither can any man by this meanes complaine that hee is punished vnderferuedly for another mans offence: because where the grace of the spirit is wanting, euil crowes must needs bring forth euil egges. This was the occasion that moued the Apostles to doubt whether the Lord had punished any fault of the parents in their sonne, or no.

3 *Neither hath this man sinned* Christ doth not simply acquit the blinde man and his parents of all fault: but doth onely deny that the cause of blindness is to be sought in sinne. And this is that which I said before, that God hath some times some other purpose, when hee layeth sorrowes and miseries vpon men, then to punish their finnes. Therefore when as wee know not the causes of afflictions we must restraîne curiositie, least we be both inurious vnto God, and malicious toward our brethren.

Therefore Christe sheweth another reason why this man was borne blinde, that in him the workes of God might be declared. He saith not one worke, but in the plural number, workes: for so long as he was blinde, there was shewed in him a token of Gods seueritie, whereby the rest might learne to feare & humble themselues. There followed afterward the benefite of deliuerance, where in appeared the wonderfull goodnesse of God: wherefore Christ his drift was by these woordes to stirre vpp the mindes of his disciples to hope for the miracle. Yet neuertheless he teacheth generally, that this cause ought to be counted in the Theater of the world iust and lawfull enough, when God doth glorifie his name. And there is no cause why men should chide with God, when he maketh them instruments of his glory on both sides, whether hee appeare mercifull or seuer.

4 *In a signe worke*: Hee doeth new testifie that hee was sent to this ende, that hee may declare the glory of GGD in ressing sight to the blinde. Furthermore, hee borroweth a similitude from the common custome of life. For when the Sunne is risen, man riseth vnto labour, but the night is appointed to rest in, as it is in the Psalme 104. 22. Therefore he calleth the time that was appointed him of his father, where in hee was to

doe the worke giuen him in charge, the day . So that euery one that is called vnto any publike function , must apply himselfe to doe that which his office doeth require , as vnto woorkes which are to bee done in the day time.

Furthermore, wee must gather thence a generall rule, that the life of euery man is vnto him a day. Wherefore as the shortnes of the day doth pricke forward workemen vnto dilligence and industrie, least the darknes of the night do ouertake them when they are but new begun to worke; so seeing that we see that there is but a short time of life graunted vs, let vs bee ashamed to waxe sluggish in idlenesse : finally, so soone as God by calling doth giue vs light, we must not linger least the opportunitie doe escape vs.

§ *So long as I shall bee in the worlde.* I expounde this to haue bene added by a preuention : for it might haue bene brought to bee an absurde thing, that Christ should appoint vnto himselfe a time to worke in, as if it were to be feared least the night should oppresse him as it did other men . Therefore he doth so separate himselfe from other men, that yet notwithstanding he saith that he hath an appointed time, wherein he must worke. For he compareth himselfe vnto the Sunne, which although it lighten the earth with the brightnes thereof, yet when it setteth, it taketh away the day with it. Therefore hee giueth vs to vnderstand that his death shall be as the setting of the Sunne : not because it shall extinguish or darken his light : but because it shall take him out of the sight of the world . Neuerthelesse he teacheth that when he was brought forth in the flesh, he was then the true bright shining day of the world. For although God had lightened all ages, yet Christ brought forth by his coming, a new and vnwonted brightnes . Whereupon hee bringeth in, that this time was most apt and fit to sette forth his fathers glory, as a most cleare day, wherein God would more evidently reueale himselfe in maruiculous workes. But here ariseth a question because there appeared greater power of god after the death of christ both in the fruite of doctrine, and also in the myracles : and Paule. 2. Cor 4 6. doth apply this properly vnto the time of his preaching, that God who from the beginning of the world commaunded light to shine out of darknesse, did then shine by the Gospel in the face of Christ.

And Christe doeth at this time no lesse spreade abroad his bright beames in the worlde then when hee was openly conuersant amongst menne . I answered, that after Christe hadde fulfilled the course of his function, he wrought no lesse mightily by his ministers, then by himselfe when he was in the world. In deede that is true : but first of all that is no lette , but that he ought to haue done that himselfe which was enioyned him by his Father , at such time as hee was reuealed in the flesh to that ende. And secondly, it hindreth no whit, but that his corporall presence, was the true and singular day of the worlde, the brightnesse whereof was spreade abroad throughout all ages . For whence hadde the holy Fathers in times past , and whence haue wee at this day light and day, saue onely because the beginning and reuealing of Christ hath alwayes sette out farre and wide his bright beames to make a continuall day ? Whereupon

upon it followeth, that whosoever haue not Christe to bee their director, they wander groping in darkenesse confusedly, and without order, like blinde men. Neuerthelesse, we must note this sence, that like as the Sunne doth open vnto the eyes of men, the most beautifull stage of heauen and earth, and all the order of nature : so God hath reuealed in his sonne the principall glory of his workes.

6 When he had sayd this, he spit vpon the earth, and made clay of the spittle, and layd it vpon the eyes of the blinde.

7 And sayd vnto him, Goe, wash in the poole Siloa, which is, if thou interpret it, sent : he went therefore and wash, and came seeing.

8 Therefore the neighbours, and those that had seene him before, because he was a begger, said, is not this he that sate and begged ?

9 Other some said, truly this is he. And other some sayd, he is like him. But he sayd, I am he.

10 Therefore they sayd vnto him, how are thine eyes opened ?

11 He answered and sayd, The man that is called Iesus, made clay, and put it vpon mine eyes, and sayd vnto me, goe into the poole Siloa, and wash : and after that I went, and washed, I did see.

12 Therefore they sayd vnto him, where is he ? he sayd, I know not.

6 Hee spit vpon the earth, Christ his purpose was, to restore sight to the blinde but hee goeth about the matter in such a sort, as at the first sight may seeme very absurd. for by annoynting his eyes with clay, hee doth after a sort double his blindnes. who would not haue thought that he did eyther mocke the miserable man, or els that he toyed like a man that was distract ? But his meaning was by this meanesto proue the faith and obedience of the blinde manne, that hee might be an example vnto all men.

This was no small token of faith, that the blinde man hauing embraced the bare worde, doth beleue assuredly that he should haue sight restored vnto him: and vpon this hope he maketh hast to goe thither whither he was biaden. And also this is an excellent commendation of obedience, that he doth simply obey Christ, although many things doe perswade him to the contrary. And this is also a declaration of a true faith, when as a godly minde being, contented with the plaine word of God, doeth promise vnto it selfe that thing which seemeth to bee otherwise vncredible. The readines of obedience doth follow faith immediately, so that he doth quietly submit himselfe to bee gouerned by GOD, which is perswaded that he will be vnto him a faithfull guide. It is questionlesse that the suspition and feare of mocking did come into the blinde mans minde: but it was an easie matter for him to beake through all impediments, seeing he was perswaded that it was safetie it selfe to follow Christe. If any man object, that the blind man knewe not what Christ was, that hee might giue vnto him due honour as vnto the sonne of God, I confesse that indeede: but because hee did beleene that hee was sent of God, submitting himselfe vnto him, and not doubting but that he spake the truth, hee seeth nothing in him but:

but that which is diuine. Yea in that he did addict himselfe wholly vnto Christ in so small knowledge, his faith deserueth so much the more prayse.

7 *Wash in the pool: Siloa,* It is certaine that there was no vertue eyther in the clay, or in the water of Siloa, to cure his eyes: but Christ did not once onely adorne his miracles with these externall signes freely, either that he might shew that all things are subiect to his will, or that he might declare that there was as much power in al creatures as he would giue them. Yet some do demaund what the clay made of dust and spittle doth signifie and they expound this to haue bin a figure of Christ: because the dust doth betoken the earthly nature of the flesh and the spittle which came out of his mouth, the diuine essence of the woorde. But I omit this Allegorie, because it hath in it selfe more subtiltie then soundnes, being contented with this simplicitie, that like as man was first created of clay, so Christ did use clay in framing his eyes againe, shewing the same power in a part of the body, which the father declared in making the whole man: or peradventure his intent was by this signe to declare, that it was no harder a matter for him, hauing remoued the impediment, to open the eyes of one that was blind, then for any man to wype away clay: and againe, that it was in his power to stoppe the sight of his eyes, in like sort as if any man should stoppe vpp the eyes with clay: which latter thing pleaseth me better. Peradventure hee commanded him to wash in the pool of Siloa, & he might vpbraide vnto the Iewes that they themselves were to blame, because they did not perceiue the power of God which was present with them: like as Esayas doth chide the men of his time in the eight chapter, and sixt verse, because setting at nought the waters of Siloa, which ran calmely, they desire the swift and violent riuers. And also it seemeth to mee that the same reason did perswade Elizeus to command Naaman the Assyrian to wash in Jordan. If wee beleecue Ierome, the waters which did spring out of the mount Sion at certayne houres, did make this pool. The Euangeliste setteth downe of sette purpose the interpretation of the word *Siloa*, because that well being nigh vnto the Temple did dayly put the Iewes in minde of Christ who was to come: whom yet notwithstanding they despised being offered vnto them. Therefore the Euangelist setteth out vnto vs the grace of Christ that he alone doth lighten our darknes, and giue sight to the blinde. For the estate of our nature is depainted in the person of this one man: namely that all of vs are deprived of light and vnderstanding euen from our mothers wombe: and secondly, that we must seeke remedie for this euill only at Christ his hands.

And note that although CHRISTE was present then, yet would hee not haue the signes neglected, to reprove the blockishnesse of the nation which did onely retayne a vaine shadowe of the signes, the substance being abolished. Heerein appeareth also the wonderfull goodnes of Christe, that hee being the Philition came of his owne accord vnto the blinde man, and doeth not wayte for his prayers in helping him. And truely seeing that wee are naturally turned away from him, wee are vtterly vndone, vnlesse hee meete vs before hee be called, and preuent vs with his mercie, which are drowned

drowned in the forgetfulnesse of light and life.

8 Therefore the neighbours, and those that had seene him. Not onely the neighbours did know the blinde man, but also all the inhabitants of the citie, because he was a begger and was wont to sitte at the gate of the Temple: and such doe cause the common people to looke vpon them. This knowledge of the manne did cause the fame of the myracle to bee spread the farther abroad. But (as vngodlines is wittie in darkening the workes of God) many men thought that it was not the same man, because there appeared in him a new power of God, so that the more excellent the maiestie of Gods workes is, they finde the lesse credite amongst men. But their doubting did serue greatly to prooue the myracle, because it came to passe hereby,  $\text{\textcircled{v}}$  the blind man did the more extoll the grace of Christ by his owne testimonie. Therefore the Euangelist gathereth all these circumstances not in vaine, whet'by the truth of the miracle did more plainly appeare.

11 *And after that I went and washed.* Such happie successe of obedience teacheth vs, that hauing overcome all hinderances, we must goe forward stoutly, whither soeuer the Lord doth call vs: and let vs not feare but that that shal come to good passe what soeuer wee take in hande so long as hee is our ayder and guide.

13 *They bring him that had beene sometimes blinde vnto the Pharisees.*

14 *And it was the Sabbath, when Iesus made clay and opened his eyes,*

15 *Therefore the Pharisees also asked him againe, howe hee had receiued his sight. And hee sayde vnto them, Hee put clay vpon mine eyes, and I washed, and doe see.*

16 *Therefore some of the Pharisees sayd, This man is not of God, because hee keepeth not the Sabbath. Other some sayd, how can a man that is a sinner do these miracles? And there was a dissention amongst them.*

17 *They say vnto him that hadde beene sometimes blinde, what sayest thou of him, because he hath opened thine eyes? And he sayd, hee is a Prophet.*

13 *They bring him.* The narration which shall follow immediately, doth declare, that the wicked are so farre from profiting in the workes of the Lord, that the more they are vrged with the power thereof, the more doe they vomit out the poyson which they had inwardly conceiued. The sight which was restored to the blind man ought to haue made euen stonie mindes softe: at least the Pharisees being stricken with the newnes and greatnes of the thing, ought to haue pawed so long, vntill such tyme as they could enquire whether it were a work wrought of God or no: but the hatred of Christ driueth them headlong vnto such madnesse, that they doe by and by condemne that which they heare he had done. The Euangelist nameth the Pharisees, not because the other sectes did beare with Christ, but because this secte was more couragious to defende the present state, then the other.

Hypocrisie is alwayes cruell and proude: therefore seeing that they did swell with a false opinion of holinesse, the doctrine of the Gospell wounded them cheifly, which condemned all their feigned righteousnesse: and

they did especially fight for their owne power and kingdome vnder colour of defending the law. Whereas the Euangelist recordeth that the multitude brought the blinde man vnto the Pharisies, it is vncertaine for what ende and purpose they did this: there was scarce any that did not know, how eniuously the Pharisies were set against Christ. Therefore it may be, that many flatterers did for their sakes of set purpose assay to darken the glory of the myracle. Notwithstanding (as I thinke) this seemeth to be more like to be true, that the greater part of the people suspending their owne iudgement (as it falleth out sometimes) did meane to make those dayes men and iudges, that were gouernours.

In the meane season being blinde of their owne accorde, they bring darknes vpon themselues in the Sunne, that it may darken his light. This is the disordered religion of the common people, that it doth worship the wicked tyrants of the Church vnder colour of diuine reuerence, & contemneth God himselfe as well in his worde as in his workes, at least it doth not vouchsafe to haue any respect vnto him.

14 *And it was the Sabbath.* Christe did choose the Sabbath day of set purpose, which would giue matter of offence vnto the Iewes. He had alreadie sufficiently tryed in the man sicke of the palsey, that they would also be cauilling at this worke. Therefore why doeth hee not preuent the offence, (which hee might haue done most easily) saue onely because the defense which his enemies had taken in hand maliciously, would serue to the setting forth of the power of God? The Sabbath day was vnto them in steede of a whetstone to sharpen them to enquire of the whole matter. And what doe they gaine I pray you by the question, which they asked diligently and carefully, saue only that the truth of the myracle appeareth more plainly? We must learne by this example, that we ought to nettle the enemies of the Gospell: and that those men doe altogether dote, who doe in such sort reconcile the world vnto Christ, that they do condemne all manner of offences: seeing that Christe did rather willingly and wittingly prouoke the wicked. Therefore we must hold that rule which he prescribed els where, that we must contemne the blinde and the leaders of the blinde. Mat 15 14.

15 *The Pharisies also asked him.* The people hadde heard this confession proceede before from the mouth of the blind man: now are the Pharisies also made witnesses thereof, who might obiekt that the common people had no lesse rashly receiued a rumour without any head, then it was rashly rayfed. And first of all omitting the question of the fact (as they say) they do onely dispute concerning the lawfulnessse thereof: for they doe not denie but that Christ restored sight to the blinde: but they finde a faulte in the circumstance of the time: and doe denie that it is a worke of GOD, seeing the Sabbath was broken thereby. But they should first haue decided this question whether a diuine worke were the breaking of the Sabbath or no. And what is it that will not suffer them to see this, saue onely because being blinded with wicked affection, and maliciousnesse, they can see nothing? Furthermore, they had bene alreadie sufficiently taught by Christ, that those benefites which God giueth vnto menne doe no more disagree with the Sabbath then doeth circumcison,

cumcision. And the wordes of the law doe commaund men to cease from their owne workes, and not from the workes of God. Therefore in that they take an error, which had beene so strongly refuted already, for a manifest truth, it is to be imputed vnto obstinate wickednes: at least they erre for no other cause saue onely, because it pleaseth them so to doe. So the Papists doe not cease to bring in oftentimes, friuolous and rotten cauils which haue beene answered an hundred times. Therefore what must we doe? To witte, when wee haue opportunitie we must refute so much as in vs lyeth their wickednes, who burden and slauder the Gospel with false enuy. If no defence, how iust soeuer it be, can stoppe their mouthes, wee must not be weary but must courageously tread vnderfooote this wicked desire which they haue to speake euil, where with they goe about to oppresse vs. They take vnto theselues *maximes* which wee doe willingly graunt vnto them, that they are not to bee hearde who doe depart from the Church, and breake the vnitie of faith. But they doe slylie passe ouer that which was chiefly to be discussed, and which wee haue plainly expounded in a thousand places, that the Pope with his traine are nothing lesse then the Church, that that hotchpotch compounded of so many corrupt inuentions, and infected with so many faignings of superstitions, doeth much differ from sincere faith. But they shall neuer bring to passe with their furious wantonnes, but that the truth which we haue so often and so soundly testified, shall at length haue the vpper hand. In like sort the Pharisies did take a maxime against Christ, which the people did approue, that he was not of God who soeuer did not keepe the Sabboth day: but they did vnjustly & falltely object that a worke of God, was the breaking of the Sabboth day.

16 *How can a man that is a sinner.* A sinner is taken in this place as in many other places, for a wicked person and contemner of God. Wherefore doeth your maister eate with Publicans and sinners, that is, with wicked and vngodly men, whose wickednes is openly knowne? For the enemies of Christ did gather by the breaking of the Sabboth, that he was a prophane man, and one that was voide of all religion. On the other side, those that bee indifferent and iudge more iustly, doe thinke that he is a godly and religious man, because he was furnished with excellent power of God to worke myracles. Although this argument seemeth to be scarce strong enough: For God doth promise that euen the false prophets shall sometimes worke myracles: and we know that Satan doth imitate the workes of God, like an Ape, that hee may deceiue those that doe not take heede. Yea, Tranquillus reporteth that when Vespasian was at Alexandria, and did sit in the midst of the market place to giue iudgement, he was requested by a blinde man that he would annoynt his eyes with his spittle: and that Serapis had shewed him this remedie in sleepe. Vespasian because he would not rashly set himselfe to be mocked of all men, could hardly and with much a doe be perswaded to doe this: yet when as his friendes were very importunate vpon him, he granted the blinde man his request, & so his eyes were opened sodainely. Who will therefore reckon Vespasian amongst the seruants of God, or adorne him with the prayse of godlines?

I answer, that amongst the godly and such as feare GOD, myracles

are vndoubted markes of the power of the holy Ghost : but that it commeth to passe by the iust iudgement of God, that Sathan doth deceiue the vnbeleeuers with false myracles, as it were with delusions . I thinke that that is no lye which I did of late recite out of *Suetonius* : but I doe rather ascribe this vnto the iust vengeance of God, that seeing that the Iewes did contemne so many and such excellent myracles of Christ, they were at length deliuered into the hands of Sathan, according as they had deserued . For they should haue gone forward in the pure worshipp of God, by the myracles of Christe, they should haue bene confirmed in the doctrine of the lawe, and haue risen vp vnto the Messias himselfe, who was the ende of the law . And truly Christ did manifestly testifie by giuing sight to the blinde that hee was the Messias. Are not those men, which refuse to acknowledge God in his workes, seeinge they doe not only through sluggishnes, but also through malicious contempt refuse him, worthy to be giuen ouer of God vnto the subtiltie of Sathan? Therefore let vs remember that we must seeke God with the sincere affection of the heart that he may reueale himselfe vnto vs by the power of his spirit: that we must obediently heare his worde, that he may decipher out the true Prophets, by no deceiuing myracles. So shall it come to passe that myracles shall profite vs, and we shall not be subiect to the seducinges of Sathan. As touching these men, although they do well in this, that they speake reuerently of the myracles wher in the power of God appeareth, yet do they not bring a reason strong enough to prooue that Christ is to be accounted a Prophet of God. Neither yet would the Euangelist haue their answer to be accounted an Oracle, hee doth onely bring to light, the wicked stubbornnesse of the enemies of Christe, who catching at somewhat maliciously, wherewith they may finde fault, being admonished, they doe no whit yeelde.

*And there was a dissention amongst them.* Dissention is the worst & most hurtfull euill that is in the Church : how is it then that Christ doeth sow matter of discorde euen amongst the very doctors of the Church? Wee may easily answer, that the onely intent and purpose of Christe was to bring all men vnto God the father, stretching out his hand as it were But the dissention did arise & proceed from their wickednes, who had no desire to come vnto God. Therefore they doe as it were cut the Church in peeces by diuision, whosoever will not obey the truth of God. But it is better that men doe disagree amongst themselves, then that they should all fall away, together with one consent frō godlinesse. Therefore so often as dissention appeareth, wee must alwayes consider whence it springeth.

17 *They said vnto him that had bene blind.* The more diligently they enquire, the more mightily doth the truth of God shew it selfe: For they do as if a man would quench a flame with his blowing . Therefore so often as wee see the wicked assay all things that they may at length oppresse the truth of God, there is no cause why he should be afraid, or be too carefull for the event, because they shall doe nothing els by this meanes, but kindle the light thereof Furthermore, in that they demand of the blinde man, what hee thinketh, it is not therefore because they passe for his iudgement, or set an heyre by it : but because they



they hope that the man being stricken with feare will answer according as they would haue him. In which point the Lord deceiued them For truly seeing that a man of the common sort, setting nought by their threatenings doth boldly affirme that Christ is a Prophet, the grace of God is to bee thanked for this, so that this boldnesse is as it were an other miracle. And if sobeit he confessed so courageously and freely that Christ was a Prophet: who did not as yet vnderstand that he was the sonne of God, how shamefull is their beliefe, who beeing discouraged with feare, do either deny him or keepe silence, whereas they know that he sitteth at the right hand of God the father, and that he shall come thence to iudge the whole world? Therefore seeing that this blind man did not choake a small sparkle of knowledge, we must endeouour that there may a free and perfect confession shine againe from that perfect brightnes which hath shined into our heartes.

18 Therefore the Iewes beleued not him, that he had bene blind and had received his sight, vntill they called the parents of him that had received his sight.

19 And they asked them saying, is this your sonne, who you say was borne blind? therefore how doth he now see?

20 His parents answered them saying, we know that this is our sonne, and that hee was borne blind.

21 But howe hee now seeth we know not, or who hath opened his eyes, we know not: he hath age, aske him: he shall speake of himselfe.

22 These things said his parents, because they feared the Iewes. For the Iewes had already conspired, that if any man should confesse that he was Christ, he should be cast out of the Synagogue.

23 Therefore said his parents, he hath age, aske him.

18 Beleued not. We must in this place note two things, that they do not beleue that the miracle was done, and that being of their owne accord blinded with a wicked hatred which they did beare against christ, they see not that which is manifest. The Euangelist reporteth that they beleued not. If the reason bee demanded, it is not to be doubted but that their blindness was voluntarie. For what doth keepe them from seeing a most manifest worke of God which was before their eyes: yea, that being more then conuict, they do yet notwithstanding not beleue that which they know is true, saue onely because the inward wickednesse of their heart doth keepe their eyes fast shut. Paule teacheth that the same is also fulfilled in the doctrine of the Gospel: for hee saith that it is not couered or obscure saue only to the reprobate whose minds the god of this world hath blinded. 2. Cor. 5. 3. 4. Being admonished with such examples, let vs learn not to lay stumbling blockes in our owne way, which may keepe vs from beleuing. The Euangelist calleth the gouernours the Iewes by *Synecdoche*.

19. Is this your sonne. Because the matter woulde not frame the former way, they asay a newe way: but the LORD dooth not onely miraculously euen heere also disturbe their endeouours: but turne them vnto a contrary ende. Furthermore, they doe not demaund one particuler question onely, but they did backe more thinges together, that they may cut of all occasion

tion of answering. But the parents of the blinde manne doe onely take the one halfe of the manifold and captious interrogation, whereunto they answere : they testifie that he was their sonne, and that hee was blinde from his mothers wombe. Hereupon it followeth that he doth not see naturally, but that his eyes were opened myraculouly. But they passe over this latter thing, because it was odious : by which their silence they bewray their vnth unfullaetle. For truly seing they had so great a benefite of God powred vpon them, they should haue bene feruently bent to prayse and magnific his name. But being afraide they doe as much as in them lyeth bury the grace of God : saue onely that they make their sonne a witness in their stude, that hee may both with lesse enuie and greater credite, declare the whole matter as it was done . And although they doe wisely inuent this middle meanes, whilest they themselves eschew danger, that they may testifie concerning Christe, ouerthwartly by the mouth of their sonne yet is this no let but that by the mouth of the Euangelist the spirite may condemne their softnes, because they doe not in the meane season their owne dutie. Therefore how much more vnexcusable are those who doe ouerwhelme Christ with his doctrine, his myracles, his power, and grace, and that by their vnfaithfull denyall.

22 *They conspired.* This place teacheth that the custome of excommunication was auncient, and vsed in all ages : neither was excommunication then newly inueated, but that that punishment which was vsed in times past against Apostataes, and the despisers of the lawe, was turned vnto the Disciples of Christe. Therefore we vnderstand that the rite of excommunication did arise from the most auncient discipline of the Church, and secondly that it began not of late, and that this is not a fault of one age onely, that wicked men doe corrupt the holy institutions, of God with their sacrilege . God would that there should be some forme of correction from the beginning, where-with rebels might bee kept vnder . The high Priestes and Scribes did not onely tyrannously abuse this power to vex the innocent withall : but they did also at length wickedly resist God himselfe and his doctrine . Seeing that the truth of Christ was mightier, then that they were able to resist the same by order and law, they did shake the lightnings of excommunications to oppresse it. The same was done euen amongst the Christians : for it can scarce bee expressed what barbarous tyranny the false Bishops did vse in bringing vnder the common people, that none might bee so bold as to mutter, and wee doe now see with what great crueltie they wrest this dart of excommunication against all the worshippers of God . But wee must thus perswade our selues, that when as excommunication is turned to a wrong end, it may safely be condemned. For whenas God did giue vnto his Church the lawe of excommunication, hee did not arme tyrants or hangmen with a sward to cut the throats of soules : but hee prescribed a rule howe to gouerne his people . and that vpon this condition, that hee himselfe might bee the chiefe gouernour, and might haue menne to bee his ministers and officers . Therefore let the false Bishops sende out their lightnings as it shall please them : yet shall they make none afraide with their vaine crackes, saue onely those who being not as yet taught by the voyce of the chiefe sheepeheard, which is the true sheepefolde, doe wander

der to and fro being doubtfull. To conclude if we see any that be not vnder & subiect to Christ, it is most certaine they are deprived of the lawfull power of excommunication. Wee must not feare least they exclude vs out of their congregation, out of which Christ who is our life and health is banished. But rather if we couet to be ioyned vnto Christ, we must willingly depart out of the Pope his synagogues: so farre of is it that the feare of casting out muste hinder vs. And although the rite of excommunicating was so wickedly corrupt in the old church yet would not Christ haue the same extinguished by his comming: but he restored it to the puritie therof, that it might againe be of force amongst vs. So although there raigne at this day a most filthie profanation of this holy discipline, in Paptrie, we must rather reclaime the same vnto his auncient integritie with great diligence, then abolish it. Things are neuer so well framed in the world, but that the most holy lawes of God doe degenerate into corruptions through mans fault and folly. Satan should haue too great libertie, if hee could bring to nought, whatsoever he doth corrupt. Wee should haue at this day no Baptisme, no Supper, and finally no religion, whereof hee hath left no part free from his pollutions.

24 Therefore they called the man againe that was blinde, and sayd vnto him, Giue the glory to God: wee know that this man is a sinner.

25 Therefore hee answered and sayde, I knowe not whether hee be a sinner or no: one thing I know, that whereas I was blinde I now see.

26 Therefore they sayd vnto him againe, what did hee to thee? how opened he thine eyes?

27 Hee answered them, Itolde you already, and yee heard: what will you heare againe? will you also be made his disciples?

28 Therefore they rayled on him, and said, be thou his Disciple: we are Moses his Disciples.

19 Wee know that God spake vnto Moses: but we know not whence this fellow is.

20 The man answered, and sayd vnto them, truly in this is a wonder, that yee know not whence he is, and he hath opened mine eyes.

31 And wee know that God heareth not sinners: but if any man be a worshipper of God, and doe his will, him he heareth.

32 From the beginning hath it not beene heard, that any man hath opened the eyes of him that hath beene borne blinde.

33 Unlesse this man were of God, he could doe nothing.

24 Therefore they called him the second time. It is questionles that beeing enforced with shame they called the blinde man, whom they had tryed before to be too firme & constant. So that the more vehemently they sturue against God, they doe oftentimes intangle themselues the more, and tye themselues the faster. But they doe so question with him, that they may make him say as they say This is a beautifull Preface when as they doe exhort him to giue the glory vnto God: but they doe by and by imperiously commaund him that hee should be not answer as he thought, and according to his meaning. Therefore vnder colour of the name of God they doe require at his handes seruile obedience.

*Give the glory to God.* Although this their request may bee referred vnto the circumstance of the cause, that the blind man doe not darken the glory of god, by attributing vnto man the benefite which he had receiued : yet doe I rather subscribe vnto their opinion, who thinke that it was a solemne for me, which they vsed, when they required an oath of any man . For euen Iosua. 7. 10. doth sweare Achan by the same words when he will wring out of him the true confession of the garment which was stollen . And by these wordes they did teach men that God was not a little blasphemed, if any man should vnder colour of his name deceiue. And truly so oftē as we are to sweare, we must remember this preface, that the truth may be no lesse precious vnto vs, then the glory of God. If this were so, men should sweare with farre more reuerence : now because a great part (not thinking that God is denyed, when his name is called vpon to defend and maintaine a lye withall) doe come rashly and contemptuously to sweare : all thinges are stufte with periuries. In the meane while we see how hypocrites, euen whilest they pretend the greatest reuerence of G O D, doe not onely deceiue, but euen impudently mock also. For they proceed to get the blind man to sweare to their words, & that wickedlie not without great reproch of God. God doth by this meanes bring their wicked counsels to light, howloeuver they goe about with diuers colours to paint them, and with feigned shadowes to couer them.

25 *I know not whether he be a sinner or no.* The blinde manne seemeth somewart to digresse through feare, from his see testimonie, neither must we thinke that hee doubted any thing of CHRIST, as the wordes doe sound : but I doe rather thinke that hee spake tauntingly that hee might the more nettle them . Hee hadde confessed before that hee was a Prophet : when as he sawe that hee preuailed not, suspending his iudgement concerning the person, hee setteth before them the thing it selfe. Therefore this granting wanteth not a mocke.

26 *Therefore they said vnto him againe.* Seeing that we see the wicked so earnest in their wicked actions, let vs be ashamed of our sluggishnes, that we are so in doing the busines of Christ. And seeing that they doe euery where hunt after matter to cauill at, that they may darken the myracle, the Lord doth excellently driue away their endeouours, by the vnuincible constancie of the blinde man. For he doth not onely stand stoutly in his opinion, but dooth also chide them freely and sharply, because they doe goe about with asking many questions to couer the truth, which was knowne and manifest.

Furthermore, hee casteth in their teeth the peruerse hatred of Christ, when hee sayth, *will yee bee his Disciples?* For his meaning is, that although they shalbe an hundred times conuict, yet are they possessed in such sort with a malicious and deadly affection, that they will neuer yeeld . This is wonderfull boldnes, that a base person and obscure fellow. yea one that for his begging was almost nought set by, doth freely prouoke the fury of all the priests against him. If only a small preparation of faith, did make him so bold when he was come vnto the battle, what excuse will they make who being great preachers of the gospel in time of tranquility, are dumbe in time of danger? Furthermore this interrogatiō is also made in iest: for the meaning thereof is, that they were moued by some

some euillwill, & notwithstanding the sincere desire of the truth, to vrge and aske this question so diligently.

28 *Therefore they rayled on him.* It is like that whatsoeuer raylings the force of furious wrath did minister vnto them, they did ragingly cast out the same against him: and this was one of many, that they called him a reuolt frō the law. For in their iudgement he could not be a disciple of Christ, but hee must fall away from the law of *Moses*: they make these two things as contrary one to the other. And this is to looke vnto a most beautifull colour, in that they are afraid to depart from the doctrine of *Moses*. For this is a true rule of godlines, that we must heare the prophets, by whome God did surely speake: least faith be carryed about with euery doctrine of man. From this true principle doe they fet the certaintie which they haue of the lawe of *Moses*: but they lye when they say that they are *Moses* his disciples, when they are turned away from the ende of the law. So hypocrites are wont to pull God in peeces when they will pretend his name. If Christ be the soule of the law as Paule teacheth Rom. 10. 4. What shall the law bee when it is separated from him, but a dead body? By this example are we taught that God is not hearde aright, saue only when the hearer giueth good care vnto his voyce, that hee may perceiue what he meaneth and speaketh. When as they say that *they cannot tell whence Christ is*, this is not referred vnto his country or place where he was borne: but vnto his Prophetick office. For they obiekt that they haue no knowledge of his calling, that they may receiue him as comming from God.

30 *Truly in this is a wonder* He toucheth them by the way, because being nothing moued with such a singular miracle, they saigne that they know not the calling of Christ: as if hee should say, that it is vnseemly that such a token of Gods power should be accounted as nothing, and that the calling of Christe being so prooued and testified, should yet notwithstanding purchase no credit amongst them. And to the ende hee may the more vrge their sluggishnes or wickednes, hee amplifieth the excellencie thereof by that, that since man can remember it was neuer hearde that man did any such thinge. Whereupon it followeth that they are malicious and vnthankfull, which winke willingly at the manifest worke of God. Therefore he gathereth that he was sent of God, which was furnished with so great a power of the spirite to purchase credite to himselfe and to his doctrine.

31. *And wee knowe that God heareth not sinners.* They are deceiued which thinke that the blinde man spake thus according to the opinion of the common people. For this word *sinners* is taken in this place also for a wicked and vngodly person, as a little before. And this is the continuall doctrine of the Scripture, that God heareth none saue those that call vpō him truly & with a sincere heart. For seeing that faith alone openeth vnto vs the gate vnto God, it is certaine that all the wicked are driuen away from comming vnto him: yea hee doth testifie that he doth abhorre their prayers, as he doth loath their sacrifices. For hee biddeth his children come vnto him by a singular priuledge, and it is the spirit of adoption alone, which cryeth in our hartes. Abba father. Rom. 8. 15. To be brieft, no man is rightly prepared to pray vnto God, saue he which haith

an heart purged by faith. As for the wicked as they doe prophane the name of God in their prayers, so they doe rather deserue to be punished for this their sacriledge, then to obtaine any thing that may be for their welfare. Therefore this is a good reason which the blinde man bringeth in, that Christ came from God, seeing he was so ready to graunt his petitions.

34 *They answered and said vnto him, thou art altogether borne in sinne, and teachest thou vs? And they did cast him out.*

35 *Iesus heard that they had cast him out: and when he had found him, hee said vnto him, beleeuest thou in the sonne of God?*

36 *He answered and said, who is he Lord that I may beleeue in him?*

37 *And Iesus said vnto him, thou hast both seene him: and hee that speaketh with thee, is he.*

38 *And he said, I beleeue Lord. And he worshipped him.*

39 *Then said Iesus, I am come to iudgement into the world, that they which see not, may see: and that those which see may be made blinde.*

40 *This heard some of the Pharises which were with him, and said vnto him. Are we also blinde?*

41 *Iesus said vnto them, if you were blind, you should haue no sinne: but now yee say, we see: Therefore your sinne remaineth.*

34 *Thou art borne in sinne.* I doe not thinke but that they alluded vnto his blindnes: as it is a common custome amongst proud men to vex those that are in aduersitie, and misery. Therefore they mocke him as if he had come out of his mothers wombe with the marke of his wickednes. For this was a common opinion amongst the Scribes that the soules after that one life was past, did flit into new bodies & did there suffer punishment for their former sinnes. Whereupon these men set downe this, as a manifest truth, that he that was borne blind was then polluted and corrupt with sinnes so soone as he was borne. We ought to learne by this corrupt iudgement, that wee must not alwayes measure euery mans sinnes by the whips of God. For the Lord (as we saw before) hath diuers endes for which he layeth miseries vpon men. And besides this that these hypocrites doe mocke this miserable man, they doe also refuse reproachfully, all his holy and good admonitions: as this is a thing too common, that no manne can abide to be taught of him whom he despiseth. Further more, seeing that we must alwayes heare God, by whomsoever he speaketh vnto vs. let vs learne to despise no man, that God may alwayes finde vs meeke and ready to be taught, although he vseth a simple man and one whereof there is no account made to teach vs by. For there is no worse plague, then when pride stoppeth our eares, so that we cannot vouchsafe to heare those which giue vs profitable and good counsell. And God doth oftentimes choose vile & base persons of set purpose, to teach vs and admonish vs, that he may bring downe our loftines.

*They did cast him out.* Although it may bee that they did cast him out of the Temple by violence, yet I doe thinke that the Euangelist meaneth otherwise, that they did excommunicate him, and so his casting out was couered with some colour of the lawe. And this agreeth better with the

text:

text: because if he had beene cast out only reprochfully, that matter had not bin of such weight, that the same should haue come vnto Christe. Nowe in that Christ heard of it, I doe thereby coniecture that they did it with some solemne rite, as if it had been some earnest matter. By this example are we taught, how little the cursings of the enemies of Christ are to be cared for. If we be cast out of that congregation wherein Christ reigneth, that horrible iudgement is giuen vpon vs, that we are deliuered vnto Sathan, because wee are banished from the kingdome of the sonne of God. But we must of our owne accord flee from that place, where Christ ruleth not by his word and spirit, in no man doe expell vs: so far off is it that we must feare that tyrannous iudgement, wherewith the wicked doe mocke the seruants of Christ.

35 *And when he had found him.* If hee had beene kept still in the Synagogue, it had beene to be feared least being estranged from Christ he should haue been drowned in destruction daily with the wicked: nowe as hee wandered without the temple, Christ met him, Christ receiueth him, being cast out by the priests and embraceth him: he raiseth him vp lying prostrate, he offereth life vnto one that was condemned to death. And this same haue wee also tryed in our time. For when as in the beginning Luther and such like did reprehende the grosser abuses of the Pope, they had scarce a slender tast of Christianitie: after that the Pope did cast out his lightnings against them, and they were cast out of the Romish Synagogue, CHRIST reached out his hande vnto them, and was thoroughly knowne vnto them. So there is nothing better for vs, then to bee farthest from the enemies of the Gospel, that Christe may come nearer vnto vs.

*Doest thou beleene in the sonne of God.* Hee speaketh vnto a Iewe, who hauing beene instructed of a childe in the doctrine of the law, had learned that God had promised the Messias: Therefore this interrogation importeth as much as if Christ did exhort him, to follow the Messias and to addict himselfe wholly vnto him. Although he useth a more honourable name then they were wont to vse as then: for the Messias was only accounted the sonne of Dauid at that time.

36 *Who is he that I may beleue.* By this answer of the blind man it appeareth, that although he knewe as yet no certaine or manifest thing concerning Christ, yet was he ready & easie to be taught, For these words import as much as if he did say, I am ready to embrace him, so soone as he shall be reuealed vnto me, And we must note that the blinde man is desirous to bee taught of Christe who was a Prophet: for he was already perswaded that Christ was sent from God. Wherefore he doth not rashly submit his faith vnto his doctrine.

37 *And thou hast seene him.* The blind man could be set no farther forward by these words of Christ, saue onely vnto a bare, cold, and hungry portion or parcell of faith: for Christ maketh no mention either of his power, or why hee was sent of his father, or what he brought vnto men. But this is the principall thing in faith, to know that by his sacrifice of his death sinnes are purged, & that we are reconciled vnto God, that his resurrection is the triumph ouer death being overcome: that we are renewed by his spirite, that being dead vnto the flesh and sinne, wee may liue vnto righteousness: that hee is the onely mediator,

mediatour: that his spirite is the earnest of our adoption: and finally that all the parts of eternall life are in him . But the Euangeliste dooth either recite all the communication which he had with Christ, or els he doth onely giue vs to vnderstand that the blinde man gaue Christ his name, that he might hereafter begin to be his disciple. I doe not doubt but that Iesus his meaning was to haue him to know that he was Christ, that he might bring him from this beginning of faith vnto a more full knowledge of him.

38 *And he worshipped him.* The question may bee whether hee gaue vnto Christ the honour that is due vnto God or no. The worde which the Euangelist vseth, signifieth nothing els, saue this that by bowing the knce and other signes, he did testifie some worshipp and reuerence . I thinke that heereby is meant some rare and vnwonted thing: namely , that the blind man gaue faire more honor to Christ then to a man or a prophet. And yet notwithstanding I doe not thinke that he was come so faire then, that he knewe that Christe was God reuealed in the flesh. Therefore what meaneth this worshipping? seeing that the blind man was perswaded that Iesus was the sonne of God, being as it were in a traunce by reason of wondering, he did throw downe himself before him.

39 *I am come to iudgement.* Iudgement cannot be simply taken in this place for the punishment, which is laid vpon the wicked and the despisers of God, because it is extended vnto the grace of illumination. Therefore Christ calleth it iudgement, because it restoreth thinges which were confused and scattered abroad into some lawfull order: yet notwithstanding his meaning is, that this is done by the wonderfull counsell of God, and contrarie to the common sense of men. And truely mans reason iudgeth that nothing can be more vnconuenient, then that those should be made blinde by the light of the world which doe see. Therefore this is one of the secreete iudgements of God, whereby he casteth downe mans pride.

Furthermore, we must note that the blindnesse which is here mentioned, doth not so much come from Christ, as through mans fault. Neither doth any mans owne nature properly make him blind: but seeing that the reprobate desire nothing els but to quench his light, it must needes be that the eyes of their mind which are infected with wickednes and frowardnesse, must bee blinded with the light offered vnto them. To be brieft, sithence Christ is of his owne nature the light of the worlde, this is a thing that is accidentall, that some are made blind by his comming. Yet may this question be asked againe, seeing all men are generally condemned of blindnesse, who are those that see? I answer, that that was spoken tauntingly by a concession, because the vnbeleuers although they be blind, doe yet notwithstanding thinke that they are very sharpe and quicke of sight, and being puffed vp with this confidence, they doe not vouchsafe to heare God, and the wisdom of the flesh hath a fayre thewe without Christ: because the world doth not comprehend what true wisdom is. Therefore Christ saith that those men doe see, who are carried with their owne sense and fantasie, deceiuing themselues and others vnder a foolish hope of wisdom, accounting their vaine imaginations wisdom.



Such men become blinde so soone as Christe appeareth in the brightnesse of his Gospell: not only because their foolishnes which lay hid before in the darknes of infidelitie, is discouered, but because being deeper crowned in darknes, through the iust iudgement of God, they loose that little light, which remained in them. All menne truly are borne blinde: yett therein some sparkles as yet in the darkenes of corrupt and depraued nature, that men may differ frō bruit beastes. Now if any man being puffed vp with a proud confidence and trust which he hath in his owne reason, doe refuse to submit himselfe to God, he shall seeme wise without Christe: but the brightnes of Christe shall make him foolish: Because the vanitie of mans minde beginneth then to appeare, when as the heauenly wisdom commeth abroade. But Christ his meaning was to expresse by these wordes (as I haue saide before) some greater thing. For hypocrites doe not so stubbornly resist God before such time as Christe doth beginne to shine: but so soone as the light commeth neare them, they rebell against God with open warre, and as if they were his open enemies. Therefore this frowardnes and vnthankfulness causeth their blindness to be doubled, and that God doth either put out, or altogether plucke out in his iust iudgement, their eyes which were before deprived of the true light. Now doe we know the summe of this place, that Christ came into the worlde that he may illuminate the blinde, and bring those vnto madnes which seeme to themselves to be wise.

And in the former place he maketh mention of giuing sight, because this is the proper cause of his coming. For he came not to iudge the worlde, but rather to saue that which was perished: as Paule 2. Cor. 10. 6. when he saith that God hath vengeance in readines, against all the rebellious: he addeth also that this punishment shall take place, after that the obedience of the godly shall be fulfilled. Neither ought this vengeance to be restrained vnto the person of Christe, as if hee did not the same daily by the ministers of his Gospell. Wherefore we must take good heede, least any of vs doe pull downe vpon his owne pate this horrible punishment through a fond opinion of wisdom: but experience teacheth vs how truly Christ vttered this same sentence. For wee see many men smitten with the spirit of giddines and fury, for no other cause, saue onely because they cannot abide the rising of the sunne of righteousnesse. Adam liued at that time, and he was endued with the true light of vnderstanding, when he lost that diuine good thing by desiring to see more then was lawfull for him. Now if when we are drowned in blindness, and being thus humbled of the Lorde, we doe yett neuerthelessse flatter our selues in our darknes, & set our phrensie sense and vnderstanding against the heauenly wisdom, it is no maruell if Gods vengeance waxe heaue vpon vs, so that we be made double blinde.

This punishment was layde vpon the wicked vnder the lawe (for Iesayas is sent to make blinde the olde people, that in seeing they may not see. *Make blinde the hearte of this people, and aggravate their eares &c.* Iesayas 6. 9. And the more fully the brightnes of the diuine light did shewe foorth it selfe in Christe then the Prophetes, so much the more manifestly and plainly ought this example of making blinde to appeare: as at this day the

the noone day light of the Gospel, doth driue the hypocrites headlong into extreme madnes.

40 *Certaine of the Pharisies had heard.* They did by and by perceiue that they were wounded with that saying of Christ: & yet they seeme not to haue beene of the worst sort. Because those which were his open and deadly enemies did more abhorre Christ then that they would adioyne themselues vnto him: but these men could abide to heare Christ, but all in vaine; because no man is a fit disciple of Christes, saue onely he that hath put off himselfe: from which thing these men are farre. Furthermore, this interrogation did spring from indignation, because they thought they had open iniury done vnto them, if they were reckoned amongst those that are blinde: & also it hath a shew of a proud contempt of the grace of Christ, together with a mocke. As if they should say, canst not thou therefore become famous without our reproach? Shall we suffer this that thou shalt purchase vnto thy selfe honour, by our shame? And whereas thou promisest new light to the blinde, get thee hence and be packing with thy benefite; for we will not pay so deare for our lightning, that thou mayest heere by proue that we haue beene blinde hitherto. Hereby it appeareth that hypocrisie is alwayes proud and poysonfull. It is a point of pride, in that being content with themselues, they will loose nothing of that which they haue: of poysonfulness, in that when their disease is shewed them, they are netled, as if they were sore hurt, and doe chide Christ. Hence commeth the contempt of Christ and the grace which he offereth. There is great force in this worde (*also*): because their meaning is, that although the rest bee blinde, yet is it vnumecte that they should be reckoned amongst the common sort. It is a vice too familiar with those which are placed about other men, that being almost drunken with pride they doe forget that they are men.

*If you were blinde* These wordes may haue a double meaning, either that ignorance did somewhat extenuate their fault, vnlesse being manifestly conuicte they would striue of set purpose against the truth, or that the disease of ignorance which was in them was medicinable, if sobeit they would acknowledge it. The wordes of Christ which wee shall haue in the fifteenth Chapter, doe confirme the former sentence, *If I had not come & spoken vnto them they shoulde haue no sinne, &c.* But because it followeth here in the text, *that they say that they see:* to the ende the opposites may the better answeere one an other, this seemeth the better to agree, if you expoud him to bee blind, who knowing his blindness, doeth seeke remedie for his disease. After this sort the summe shall bee, if you did acknowledge your grieffe it shall not be altogether vncurable: but now because you thinke that you are sound, yee continew desperate. Whē as he saith that they haue no sinne, which are blind, hee doth not so excuse ignorance as if it were innocent & without the guiltines of a fault; his meaning is only that it is a readie remedie for the disease when it is throughly perceiued: because when the blinde man is desirous to be deliuered, God is ready to helpe him. And they are vncurable, who being amazed in their miseries, doe despise the grace of God.

Chap. 10.

- 1 **V**erily, verily I say vnto you, hee that entreth not into the sheepefold by the dore, but climbeth vp some other way, hee is a theefe and a robber.
- 2 And hee that entreth in by the dore, hee is the sheepehearde of the sheepe.
- 3 Vnto him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out.
- 4 And when he hath sent out his owne sheepe, hee goeth before them, and the sheepe follow him: because they know his voice.
- 5 But a stranger doe they not follow, but flie from him: because they knowe not the voyce of strangers.
- 6 This similitude spake Iesus vnto them: and they vnderstoode not what these thinges were which hee spake vnto them.

1 *Verily, verily I say vnto you.* Because Christe had to deale with the Scribes and Priestes who were accounted the pastours of the Church. if he would haue his doctrine receiued, it was requisite that they should be dispoyled of the honour of thistitle. And farthermore, the small number of those that beleueed might haue much discredited his doctrine. Therefore he auoucheth that they are not al to bee accounted shepherdes or sheepe, which vsurpe an outward place in the Church: but that the lawfull pastours are knowne from the reprobate, and the true sheepe are knowne from the false by this marke, if he be the onely markewhereat they doe all ayme, the beginning and the ende. This admonition hath benee for all ages profitable, and is at this day most necessary.

There is no plague more hurtfull to the Church, then when wolues creepe in, in shepherds clothing. We know also what great occasion of offence it giueth when bastards or degenerate Israelites, doe boast themselves to bee the children of the Church, and vnder this colour doe mocke the faithfull. The Church hath benee almost throughout all ages subiect to both these euils: but there is at this day nothing which doth more trouble the ignorant and weak, then when they see the greatest enemies of the Gospell haue the sanctuarie of God in possession. For they are not easily perswaded that that is the doctrine of Christ, which the Pastours of the Church doe so valiantly and stoutly gamestand.

Againe, because the greater part is led about through diuers errors by false doctrines, whilest euery one of them looke th vnto and waiteth for another, no man almost suffere th himselfe to be brought into the right way. Therefore vnlesse we will wilfully lay open our selues vnto wolues & theeues, we must take good heede that wee bee not deceiued with vsured Pastours or sheepe. The name of the Church is honourable, and that for good causes: but the more reuerence it deserueth, the more diligentl y e muste wee marke the

the difference betweene the true Church and the false. Christ doth in this place flatly denie that those are to be accounted pastours, which boast themselues to be such, or that those are to be accounted sheepe which make boast of the outward markes. He speaketh of the Iewish Church: and ours is not much vnlike vnto it in this respect. We must also marke the ende of his purpose, whereof I haue spoken: namely, that weake consciences be not afraid or faint, when as they see those enuiously bent against the Gospell, who raigne in the Church in steede of Pastours, that they doe not therefore start backe from the faith, because they haue but a few of the common sort of Christians to be their schoole-fellowes in hearing the doctrine of Christ.

*Hee that entresth not in.* They deale foolishly in my iudgement which do subtilly discusse euery part of this parable. Let it therefore bee sufficient for vs to hold this summe, that seeing that Christe maketh the Church like to a sheepe-folde, wherein God gathereth together all his children, he compareth himselfe to the dore, because there is no entrance into the Church, saue only through him. Heereupon it followeth that those are good shepherdes, which lead men straightway vnto Christ: that those are truly gathered into Gods sheepfold, that they may be reckoned in his flocke, who addict themselues to Christe alone. And all this is referred vnto doctrine. For seeing that all the treasures of wisdom and knowledge are hid in Christe, Col 2.3. Hee which turneth aside from him vnto any other, doeth neyther keepe the way, nor enter in by the dore.

Now whosoeuer will not refuse to haue Christ to be his teacher, hee shall acquit himselfe of that doubt (which maketh so many to stand in doubt) which is the church, and who are to be hard in steede of shepherds. For if those who are called shepherds doe assay to leade vs away from Christe, wee must flie from them, as Christ commaundeth vs, as from the eues and wolues: neyther must we linke our selues or haue any fellowship with any other flocke, saue with that which consenteth together in the pure faith of the Gospell. For this cause Christ exhorteth his disciples, to separate themselues fro the vnbeleuing multitude of all the whole nation, that they doe not suffer themselues to be ruled by the wicked Priestes, and that they permit not themselues to be deluded with vaine names.

3 *To him the porter openeth,* If any man list to vnderstand God, I doe not gaine stand him. Yea Christ seemeth in this place to set the iudgement of God against the false opinion of men, in allowing pastours: as if hee should say, the world truly doth for the most part delight in some, and doth willingly honour them: but God in whose hand the gouernment is, doth acknowledge and allow none other saue those which leade his sheepe this way. In that he saith, that the sheepe are called by name, I referre it vnto the mutuall consent of faith: because the scholler and the teacher are coupled together with one spirit of God, that the teacher may goe before the scholler may come after. Whereas some doe thinke that the priuate knowledge which the shepheard ought to haue of euery particular sheepe, is heereby expressed, I know not whether it be firme enough or no.

4 *Because they knowe his voyce,* Although hee speake in this place of the mi-

ministers, yet will he not so much haue them heard, as God when hee speaketh by them. For we must marke the exception which he putteth, that hee alone is a faithfull pastour of the Church, who gouerneth his sheepe vnder Christe his guiding. And we must note the reason, why the sheepe are sayd to follow: because they knowe to discern the shepherdes from wolues by the very voyce. This is the spirit of discretion whereby the elect doe know the truth from the false inuentions of men. Therefore in the sheepe of Christ, there goeth before the knowledge of the truth: then there is added thereunto an earnest desire to obey, that they may not only know what is truth: but receiue the same with all their heart. And hee doth not onely commend the obedience of faith for this cause, because the sheepe doe come quietly together when they heare the shepherds voyce: but also because they doe not giue eare to strange voices, neither are they scattered abroad when any man calleth them or rebuketh them.

6 *This similitude.* Behold why they did refuse the light of Christe, being pufft vp with light of wisdom: for they are ouer dull in a matter not very hard. In these wordes, *They vnderstood not what those things were, &c.* the reading is diuers amongst the Grecians, some bookes haue it worde for worde, *They vnderstood not what things he spake.* The other which I haue followed is more perfect, although the sense come all to one ende. The third is, that they did not acknowledge him to be the sonne of God, who spake of himselfe: but this is not vied very much.

7 *Therefore Iesus sayd vnto them againe, verily, verily I say vnto you, that I am the dore of the sheepe.*

8 *All which came before mee, are theeuers and robbers: but the sheepe hearde not them.*

9 *I am the doore: if any man enter in by mee, he shall be sau'd: and hee shall goe in, and goe out, and shall finde pasture.*

10 *The sheefe cometh not, saue onely to steale, and kill, and destroy, I came that they may haue life, and that they may haue it more abundantly.*

7 *I am the dore.* Vnlesse this exposition had beene added all the whole speech had beene allegoricall. Now he doth more plainly expound that which was the cheifest thing in the similitude, when he affirmeth that hee is the dore of the sheepe, And the summe is this (as wee haue said) that the head of all the spirituall doctrine wherewith soules are fedde, is contayned in him. Whereupon Paul one of the shepherds 1. Cor. 2. 2. esteemeth not to know any thing saue Iesus Christ. For these wordes import as much, as if Christ had testified that it was he alone vnto whom we must be gathered. Therefore he biddeth all those that desire to be sau'd, come vnto him. Whereby he giueth vs to vnderstande, that all their labour is but lost, whosoever doe strue to come vnto God leauing him: because there is but one gate that standeth open, and all other entrances whatsoeuer are stopt.

8 *All which came before mee.* It is worde for worde, All how many soeuer. And those which restraine this vnto Iudas of Galilee and such, misse the marke in my iudgement very much, and are farre from Christ his meaning. For hee doeth generally sette all false doctrines against the

Gospell, and all false Prophetes against the godly teachers.

Moreouer, this sentence is extended euen vnto the Gentiles and that not vnfitly, that who soeuer from the beginning of the world haue professed themselves to bee teachers, and haue not studied to gather the sheepe vnto Christe, they haue abused this title to destroy soules. This doth in no case appertaine vnto Moses & the Prophetes, who dyd only intende this, to establish the kingdom of Christe. For we must note, that in the wordes of Christ, contrarie thinges are conferred together. But there shall be so small disagreement founde betweene the lawe and the Gospell, that the lawe is nothing els but a preparation vnto the Gospell.

To conclude, Christ doeth testifie that all doctrines whereby the worlde was led away from him, were so many deadly plagues: because without him there is nothing but horrible scattering abroad. In the mean season we see what account God maketh of antiquitie, and what account we ought to make thereof so often as it is, as it were set against Christ, For least any man should be moued, because there haue bene teachers in all ages, who haue cared for nothing lesse, then to directe men vnto Christ, Christ himselfe doth expressly set downe, that it skilleth not how many such there haue been, or how long ago it was since they began to come abroad, because this is to be considered, that there is but one only gate, which being left, they are the cues which dig the walles or make hoales.

*But the sheepe heard them not.* Hee doth now more plainely confirme that, which he spake euen nowe, vnder the forme of an allegorie: namely, that they were not of the Church of God, which were led away out of the way by seducers. This is said for this cause, first, least when we see a great multitude of those, which goe astray, we should delight to perish by their example: and secondly, least we stumble when God giueth hys reynes vnto seducers to deceiue manie, For doubtlesse this is no small comfort, or slender matter of hope, when as wee knowe that Christ hath alwayes defended his sheepe amongst manifolde inuasions and lyinges in waye of wolves and robbers, with his faithfull ayd, lest any one shoulde fall from him. But here ariseth a question, when a man beginneth to be of the flocke of Christ. For we see many wander through the desert, and goe astray during the most part of their life, which are at length gathered vnto the folde of Christ. I answer, that the worde *sheepe* is taken two manner of wayes in this place: when Christ shall say heereafter, that hee hath yet other sheepe, he comprehendeth all the elect of God, who were then nothing like vnto sheepe: he doth nowe vnderstande the sheepe which are marked with their shepherds marke. We are by nature nothing lesse then sheepe, who are rather borne Wolves and Lions vntill the spirit of Christ doe tame vs, and make vs of wilde beastes, and vntamed beastes meeke sheepe. So that according to the secreete election of God, we are already in his heart sheepe, being not yet borne: we being to be sheepe in our selues, by that calling, whereby he gathereth vs into his sheepfolde.

Now, as for those that are called to be of the number of the faithful, Christ affirmeth that they cleaue faster vnto him, then that they can

be carried about with euery blast of new doctrine. If any man object, that euen those which had addicted themselues vnto Christe may erre, and that that is prooued by often experience, and that this function is not in vaine intayned a Pastour. Ezech. 34. ver. 12. to gather together the disperfed sheepe: I confesse indeede that this falleth out oftentimes, that those which haue beene of the houtholde of faith, may be estranged for a time: but this is contrary to Christ his meaning: because in as much as they erre, they doe after a sort cease to be sheepe.

Christe meaneth thus much simply, that although all the electe of God bee tempted with innumerable errours, yet are they retained in the obedience of pure faith, least they should be laid open as a pray vnto Sathan & his ministers. And this is no lesse a wonderfull worke of God, when hee gathereth together againe the sheepe which are a little wandered, the as if they should stil continue shutte vpp in the sheepfold. That is alwayes and without end true, that they are not ours, which goe out from vs. 1. Iohn. 2. 19. but that those which are of vs, doe continue with vs vntill the ende. And this place ought to make vs greatly ashamed. Firste in that wee are so little acquainted with our sheephcardes voyce, that there are scarce a few which do coldly marke the same: and secondly, in that we are so slow and sluggish to heare the same. I speak of the good who are at least way tollerable: for a great many of those which boast themselues to bee the Disciples of Christe, doe stowardly kick against him.

Furthermore, in that so soone as the voyce of any straunger doth sound wee are carried hither and thither: this inconstancie and lightnes doeth sufficiently bewray vs how little we haue profited in faith. But and if the number of beleeuers be smaller then is to be wished, and secondly, if many of a few doe oftentimes fall away: the godly teachers haue a comfort whereon they may stay themselues, that they are hearde of the elect of God, who are the sheepe of Christ. It is our dutie to doe our indeuour diligently, and by all means to go about this, that all the whole world may grow together into the vnitie of faith, if it can be possible brought to passe: in the meane while let vs be content with our number.

9 *If any man enter in by mee.* An excellent comfort for the godly, that so soone as they haue once embraced Christe, they heare that they are without daunger. For Christ promiseth vnto them safetie and prosperous estate. Secondly, he expresth two partes and points, that they shall goe safely whether soeuer they haue neede: and secondly, they shall bee fed to the full. By going in and comminge out, the Scripture doeth oftentimes signifie vnto vs all the actions of life: as wee say in French *Aller et venir*, for to bee conuersant. Therefore there is a double comoditie of the Gospell sette forth vnto vs in these woordes: that our soules shall finde foode in it, which doe otherwise pine away through hunger, and are onely fed with winde: and secondly that it shall bee vnto vs a faithfull fortresse and strong holde against the inuasions of wolues and theeues.

10 *For shee theefe commeth not.* By this saying Christ doth as it were a while vs least

least the ministers of Sathan do enuiron vs before we be aware, and are drow-  
 sic . For our too great securitie causeth vs to stand open and naked on euery  
 side vnto false doctrines . For whence commeth so great credulitie, and light  
 beliefe, that they who ought to remaine stedfast in Christe as e carried about  
 through many errors, saue onely because they do not so beware and take heed  
 of such false teachers as they ought? Furthermore, our vnfatiable curiositie is  
 so delighted in new and strange inuentions of men, that we runne wilfully like  
 mad men vnto wolues and theeues. Therefore it is not without cause that christ  
 doth testifie that false teachers, how flatteringly soeuer they do insinuate them-  
 selues, doe alwayes offer deadly poyson, to the end we may bee the more bent  
 to driue them away . Like vnto this is the admonition which Paule giueth.  
 Collos. 2 8. *Take heed least any man spoyle you through Philosophie, &c.*

*I am come .* Another similitude, for seeing that Christ hath hitherto cal-  
 led himselfe a gate: and those true shepherdes which gather their sheepe vn-  
 to his gate: hee doth now take vpon him the person of a shepherde, and  
 doth indeed affirme that hee is the onely shepherde, so that this honour and  
 title doth properly appertaine vnto none other . For howe many faithfull  
 shepherdes of the Church soeuer there bee, yet because hee rayfed them vppe,  
 furnished them with necessary giftes, gouerneth them with his spirite, worketh  
 in them, they do no whit hinder him from beeing the onely gouernour of his  
 Church, and being the onely most excellent Pastour. For although hee vse  
 their ministerie, yet doth he not cease from executing the office of a Pastour by  
 his power: and also they are masters and teachers, so that they take nothing a-  
 way from his dignitie and office.

Furthermore, this word *shepherde*, when it is applyed vnto men it is *subalter-  
 num* (as they call it) or placed vnder another. And Christ doth so impart his  
 honour vnto his ministers, that he doth yet notwithstanding remaine the onely  
 shepherde as well of them as of the whole flocke. Now when as he saith, that  
 he came that the sheepe may haue life, his meaning is, that they are onely sub-  
 iect to bee carried away and deuoured by theeues and wolues, which keepe not  
 themselues vnder his sheepooke. And to the end he may make them the more  
 bold, he affirmeth that life is continually by little and little increased and con-  
 firmed in those, which doe not depart from him. And truely the more that e-  
 uery man goeth forward in faith, the higher he commeth vnto the perfection of  
 life, because the spirite increaseth in him which is life.

11 *I am the good shepherde: a good shepherde layeth downe his life for his  
 sheepe.*

12 *But an hyreling and he that is not the shepherde, whose the sheepe are not, seeth  
 the wolfe comming, and forsaketh his sheepe, and flieth: and the wolfe catcheth them, &  
 flattereth them.*

13 *But the hyrelinge flieth, because he is an hyrelinge, and careth not for his  
 sheepe.*

14 *I am the good shepherde: and I know my sheepe, and am knowne of mine.*



89 *As the father knoweth mee, and I knowe the father, and I lay downe my life for my sheepe.*

11 *A good sheepehearde layeth downe his life.* Hee declareth by that singular affection which he beareth toward his sheepe how truly hee sheweth himselfe a shephearde toward them. Because he is so carefull for their safetie, that hee spareth not his owne life: wherevpon it followeth that they are more then vnthankfull, and an hundred times worthie to perish and to be laid open vnto all manner of harme, who refuse to be kept by so bountifull, louing a shephearde. Furthermore, that is most true which Augustine saith, that in this place is sette before vs, what is to be desired, what is to be fled, and what is to be suffered in the government of the Church. There is nothing more to be desired, then that the Church may be governed by good and carefull shepheards. Christe doth professe that he alone is a good shephearde, who first by himselfe and secondly by his instruments doth make the Church sound and safe. Therefore to often as things are set in good order, and fit men are made governours, there Christ playeth the shepheard in deede. But there bee many Theeues and Wolues, who hauing on shepheards visures do wickedly despoile the church. Christ affirmeth that such are to be fled, by what name or title soeuer they bee called, and howsoeuer they vaunt and bragge of their name. If the Church coulde bee purged of hyrelinges, it should be in better case: but because by this meanes the Lorde doth exercise the pacience of his faithfull children, and wee are also vnwoorthie of that singular benefite, that Christe should appeare vnto vs in sincere pastours: they are to be suffered, howsoeuer they be not allowed, and doe mislike vs for good causes: By hyrelinges vnderstand those who retaine and keepe backe pure doctrine, and which doe rather preach the truth by occasion then of any true zeale, as saith Paule. Phil. 1. 15. Such men are to bee heard although they doe not serue Christ faithfully. For like as Christe would haue the Pharisies heard, because they did sit in moyses his chaire. Mat. 23. 3. so must wee giue this honour vnto the Gospell, that we despise not the ministers thereof, although they be not very good. And because euery little offence doth make the Gospell vsfauory in our tast, least such daintines doe hinder vs, let vs alwaies remember that which I said beefore, that if the spirit of Christ be not of such power and force in the minister: that he doe openly shew himselfe in them to be a shepheard, then are we punished for our sinnes: & that in the meane season our obedience is tried.

12. *But the hireling and hee that is not the shepheard.* Although Christ doth challenge the name of a shepheard to himselfe alone, yet dooth hee secretly graunt that it is in some respect common to the instruments in whom hee worketh. For we know that many after Christ, were not afraid to shed their blood for the safety of the church, neither did the prophets which were before christe comming spare their liues. But in his owne person he setteth before vs an absolute example that he may prescribe a rule vnto his ministers. For how filthy & shamefull is our slouthfulness, if our life be more precious vnto vs then the safety of the church, before which Christ did not preferre his owne life? And that which is said in this place of giuing the life for the sheepe, is as a sure and pinci-

pall signe of fatherly affection. Christ his meaning was first to testifie vnto vs how singular a token of his loue towards vs he shewed in his death and secondly to prouoke all his ministers to followe his example. Notwithstanding wee must note the difference betweene them and him, that hee gaue his life for the price of satisfaction: hee shed his blood to purge our soules: he offered his body for a sacrifice whereby he might purge our sinnes, and pacifie Gods wrath which was stirred vp against vs, But there can be no such thing in the ministers of the Gospel, who haue all need to be purged, and whose sins are cleaned by that onely sacrifice, and are reconciled vnto God. But Christe disputeth not in this place of the efficacie of his death, or fruit thereof, that he may compare himselfe with others: but that he may declare how he was affected toward vs: and secondly, that he may inuite others to follow his example. In summe, as it was proper to Christ to purchase life vnto vs by his death, and to performe whatsoever the gospel doth containe: so it is the common office of all pastours, to defend the Gospel and doctrine which they preach with the losse of their life and by sealing the doctrine of the gospel with their blood, to testifie that they teach not in vaine, that Christ hath purchased life for them and others. Notwithstanding here may a question be mooued whether he is to be accounted an hye ling or no, which doth auoide the inuasion of the woules for what cause soeuer he will. This question was handeled in times past as if it had bene in the present matter, when the tyrants did cruelly rage against the Church. Tertulian and others in my iudgement, were too seuer in this point. The moderation which Augustine vseth is farre better, who doth so suffer Pastors to flie, if they doe rather prouide for the common safetie by their flying, then betray the flocke committed vnto them by forsaking it. And he sheweth that this is done when as the Church is not destitute of fit ministers, and the enemies doe seeke the pastors life so particularly, that his absence may mittigate their madness. But and if the danger be common, and it be rather to be feared, least the shepherd be thought to flie not for any will he hath to prouide, but for feare least he loose his life, he affirmeth that that is in no case lawfull: because the example of his flight shall doe more harme, then his life can doe good hereafter. Let any man that is disposed, reade the hundreth and forescore Epistle written vnto Honoratus the Bishop In this respect it was lawfull for Cyprian to flie, who was so little afraid of death, that he did valiantly refuse to redeeme the life whiche was offered vnto him, by traitorous deniall. Onely wee must hold this, that the pastour must prefer his flock, and consequently euery particular sheepe, before his owne life.

*Whose the sheepe are not.* Christ seemeth in this place to make all men hye lings without exception, besides himselfe alone. For seeing that he is the onely shepherd, it is not lawfull for any of vs to call the sheepe which hee feedeth his owne. But lets remember that those, which are mooued with the spirite of Christ, doe account that their owne, which is their heades: and that not to the end they may vsurpe vnto themselues power, but that they may faithfully keepe that which is committed vnto them. For he is truly ioyned vnto Christe, will neuer account that strange vnto him, which was so deare vnto Christ. This is it

which

which he saith afterward, *that the hyreling doth flie: because he careth not for the sheepe* : as if he shuld say that he is not touched though the flocke bee scattered, because he thinketh that it doth nothing appertaine vnto him. For he that regardeth the hire and not the flocke, how craftily soeuer he deale in time of the quiet estate of the Church, he will at length shewe some manifest token of his falshood, when he is to encounter with the aduersaries.

14 *And I know my sheepe.* He doth againe commend his loue toward vs in the former member. for knowledge ariseth of loue, and carrieth with it a care : notwithstanding hee doth also giue vs to vnderstande, that hee careth not for those which doe not obey the Gospell, as he repeateth in the second member, and confirmeth that which hee sayde before, that his sheepe doe also knowe him.

15 *As the fasher knoweth mee.* It is not appertinent, neither is it expedient to enter into these thornie speculations, how the father knoweth his wisdom because that Christ doth simplie make himselfe the meane betweene God and vs in as much as hee is the bonde of our coniunction with him, as if hee shoulde say, that it is as vnpossible that hee shoulde forget vs, as that the father shoulde cast him off, or despise him. In the meane season hee requireth a mutuall dutie of vs : because like as he bestoweth all that habilitie which he receiueth of the father to defende vs, so will hee haue vs to be obedient, dutietull, and wholly addicted vnto him selfe : like as he is wholly the fathers and referreth all vnto him.

16 *And I haue other sheepe, which are not of this folde : them must I also bring, and they shall heare my voyce, and there shall bee one sheepefolde and one sheepeheard.*

17. *Therefore doth the fasher loue me, because I lay downe my life, that I may take it againe.*

18 *No man taketh it from mee, but I lay it downe of my selfe. I haue power to lay it downe, and haue power to take it againe. This commandement haue I receiued of my fasher.*

16 *I haue other sheepe.* Although some men doe referre this vnto all in generall, as well of the Iewes as of the Gentiles, who were not as yet the disciples of Christ : yet doe I not doubt but that he had respecte vnto the calling of the Gentiles. For he calleth the gathering together of the old people a sheepefold, which being taken from the other people of the world, did grow to be the peculiar people of God and to be one body. For God hadde so adopted vnto him the Iewes, that he did appoint vnto them rites and ceremonies as certain bōds least they should be mixed with the vnbeleeuers: Although the free covenant of eternall life made in christ, was the dore of the folde. Therefore he calleth those other sheepe, which had not the same marke, but were of another sort. The summe is, that the pastorall office of Christ is not shut vp within the corners of Iury, but that it reacheth farther.

That whiche Augustine saith is true in this place, as within the Church there

there be many wolues, so without there be many sheepe : but it agreeth not in all pointes with this place : where the outward face of the Church is intreated of : because the Gentiles who were for a time strangers, were at length brought vnto the kingdome of God together with the Iewes. Notwithstanding I confesse that it agreeth in this poynt, because Christe calleth the vnbelieuers sheepe, who could be accounted nothing lesse in themselues then sheepe. And he doth not onely by this word teach what they shalbe, but he doth rather referre it vnto the hidden election of the father, because we are sheepe vnto god before we can perceiue that he is our shepheard: like as in another place it is said that we were his enemies at such time as he loued vs. Rom. 5. 9. 10. In which respect Paule doth also say that we were knowne of God before we knewe him. Gal. 4. 9.

*Them also* His meaning is, that the election of God is stedfast and sure, so that nothing can perish which he will haue to be saued. For calling did at length in his time reueale the secret counsell of God, whereby men are ordeined vnto life : and certainly it is effectuall whilest that he doth regenerate vnto himselfe by his spirite, those to be his sonnes, who were before beegotten of flesh and bloud. Notwithstanding here ariseth a question howe the Gentiles were brought to be gathered vnto the Iewes. For it was not meete that the Iewes should cast away the couenant which God had made with the fathers that they might offer themselues to serue Christ : and againe, that it was not conuenient that the Gentiles should take vpon them the yoke of the lawe, that being ingrafted into Christ they might become companions of the Iewes. heere must we marke the distinction betweene the substance of the couenant and the externall additions. For the Gentiles could by no other meanes submit themselues vnto the faith of Christ, saue onely by imbracing that eternall couenant, wherein the saluation of the world was grounded. By this meanes were the prophesies fulfilled : Strangers shall speake the language of Canaan, Isay. 19. 8. And againe, sruen Gentiles shall catch holde on the cloake of one Iewe, and shall say, wee will walke with you. Zach. 18. 23. And againe, they shall come from far, and goe vp into the mount Syon. And therefore was Abraham called the father of many nations. Gen. 7. 5. because they should come from the East and West. which should sit downe in the kingdome of God with him. Mat. 8. 11. And as touching the ceremonies, they are the middle wall which Paule saith was takē away. Ephe. 2. 14. So that wee were ioyned vnto the Iewes into the vnitie of faith as touching the substance: and ceremonies were abolished, least there should be any thing which might keepe them backe from ioyning hands with vs.

*And there shall be one flocke.* That is, that all the children of God may grow into one body : as we doe all confesse one catholike faith, and one body must of necessity haue one head onely. There is one God (saith Paul) one faith one baptisme. Therefore we must be as we are called into one hope. Ephe 4. 4. And although this flocke doth seeme to be denided into diuers fouldes, yet are the faithful which are dispersed throughout the whol world enclosed with comō hedges : because the same word is preached vnto all, the same sacraments are in vse, there is the same forme of prayer, and those things which are requisite in the profession

profession of faith. Marke the meanes whereby the flocke of God is gathered together: namely, when there is one shepheard of all, and his voyce is heard. The meaning of which wordes is this, when as the Church is subiect to Christ alone, is subiect to gouernement, and taketh heed vnto his doctrine, then is the estate thereof well ordered. If the Papistes canne shew vs any such thing amongst them, let them inioy that title of the Church whereof they boast so much, but and if Christ bee silent there, his Maiesie be troden vnder foote, his holy ordinances bee mocked: what other thing is their vnitie, but a diuclish conspiracie, which is worse and more execrable then all disorder and flattering abroad? Therefore let vs remember that we must alwayes begin at the head. For which cause, when as the Prophets do describe the restoring of the church they doe alwayes ioyne Dauid the king with God as if they shoulde say, that there is neither any Church, where God doth not raigne, neither any kingdom of God, where the honour of a shepheard is not ascribed vnto Christ.

17 *Therefore doth the father loue mee*. There is another higher cause for which the father loueth the sonne. For the voyce was not heard in vaine from heauen. That he was the welbeloued sonne in whom God was well pleased. *Mat. 3. 17.* But because he was both made man for our sake, and the father loued him to this end that he might reconcile vs vnto himselfe: it is no maruell that hee doth affirme that hee is loued therefore: because our saluation is more deare vnto him, then his owne life. And this is a wonderfull commendation of Gods goodnes toward vs, and such as ought worthily to cause vs to loue him wholly, in that he doth not onely power vpon vs the loue which is due to his onely sonne, but referre it vnto vs as vnto the finall cause. And truly Christ had no need to put vpon him our flesh, that in it he might bee beloued, but that in redeeming vs, he might be a pledge of his fathers mercy.

*That I may take it againe.* Because the death of Christ whereof the Disciples hearde, might make them not a little sorrowfull, yea might greatly shake their faith, hee comforteth them with the hope of his resurrection which should immediately ensue; as if he should say, that he would not die vpon this condition, that he may be swallowed vp of death, but that he may rise againe a coquerour straightway. And we must at this day so thinke vpon the death of Christ, that we doe therewithall remember the glory of his resurrection. So that we doe acknowledge him to haue bene life, because hauing entred into combat with death, he hath overcome the same mightily, and triumphed victoriously.

18 *No man taketh it from mee*. The other comfort wherewith the disciples may vphold themselves in the death of Christ is this: that he dieth not against his will, but doth willingly offer himselfe for the safegard of his flocke. Furthermore, hee doth not onely deny that men haue power to put him to death, saue onely in as much as he will suffer them: but hee doth also exempt himselfe from all manner force of necessitie. Wee stand in another state, who must of necessitie die, because of sinne. Christ himselfe was also borne a mortall man: but this was voluntary submission, and not any bondage laid vpon him by some other. Therefore christes intent was to fortifie his disciples, least that seeing him shortly after caried away to be put to death, they shuld haue bin discouraged, as

if he hadde beene oppressed of his enemies : but that they might acknowledge that he did die to redeeme his flocke, through the wonderfull prouidence of God. There is a continuall profit in this doctrine, that the death of Christe is a continuall sacrifice for our sinnes therefore: because it was a voluntary sacrifice according to that saying of Paule, Rom. 5. 19. These wordes, *I lay it downe of my selfe*, may be expounded two maner of wayes, either that Christ putteth his life from him, he himselve remaying perfecte (as if any man shoulde put off his cloathes) or that he dyeth of his owne accord.

*This commaundement*. Hee calleth vs vnto the eternall counsell of God the father, to the end we may know that he was so carefull for our saluation, that he gaue vs his onely sonne, how great foeuer he bee. And Christ himselve, who came into the worlde that hee might shew himselve, obedient vnto the father, sheweth þ this is the only marke wherat he ay meth in al things, to prouid for vs.

19 *There was a dissention therefore againe amongst the Iewes for these sayings.*

20 *And many of them sayde hee hath a Dewill, and is madde: why doe yee heare him?*

21 *Other some saide, these are not the workes of ones that hath a Dewill: can a Dewill open the eyes of the blinde?*

22 *And it was at Hierusalem the feast of the dedication, and it was winter.*

23 *And Iesus walked in the Temple, in the porch of Salomon.*

24 *Therefore the Iewes compassed him about, and saide vnto him. How long dost thou hold our soule in doubt? If thou be Christ tell vs freely.*

25 *Iesus answered them, I haue told you, and yee beleue not: the workes which I doe in my fathers name these testifie of me.*

26 *But yee beleue not because yee are not of my sheepe, as I said vnto you,*

27. *The sheepe which are mine, doe heare my voyce: and I know them, and they follow me,*

28 *And I doe giue vnto them eternall life, and they shall not perish for ever: neither shall any man take them out of my hand.*

29 *My father which hath giuen them mee, is greaser then all: and no man can take them out of my hand.*

30 *I and the father are one.*

19 *There was a dissention.* This was the fruite of Christ his Sermon, that hee gathered vnto him selfe some Disciples: but because his doctrine hath also many aduersaries, there ariseth thereupon a dissention, so that they are diuided amongst themselues, who were before as it were one body of the Church. For they did all with one consent professe, that they worshipped the God of Abraham, and followed the law of Moses.

Nowe so soone as Christe doeth appeare, they beginne to disagree because of him. If that hadde beene a true profession, Christe (who is the principall bond of charitie, and whose office it is to gather together those thinges which are scattered abroade) shoulde not haue broken their agreement. But hee did discouer the hypocrisie of many by the light of his Gospell, who vnder a falsie colour did beaust that they were the people of God

God. Euen so at this day the frowardnesse of many, doeth cause the Church to be troubled with dissention, and contentions to waxe whor. And yet those which trouble the peace, doe lay the blame vpon vs, and cal vs Schismatikes and contentious persons. For the Papistes doe chiefly lay this crime to our charge, that our doctrine hath disturbed the quiet estate of the Church. But and if they would meekely submitte themselues vnto Christ, and yeeld vnto the truth, all motions should shortly be pacified, But seeing that they doe fret and fume against Christ and will not suffer vs to be quiet vpon any other condition, vlesse the truth of God be extinguished and Christ be banished from his kingdome, they doe vniustly burden vs with, the crime of dissention, which all men see is to be imputed vnto him.

It is to be lamented truly, that the Church is pulled in peeces with inward and ciuill discorde: but it is better that there be some which separate themselves from the wicked, then that all doe agree together in the contempt of GOD. Therefore we must alwayes in diuisions mark who those be which departe from GOD and his pure doctrine,

20 *He hath a Diuell.* They slander Christ with as odious a slander as they possible can, that all men may be afraid, and refuse to heare him. For the wicked doe furiously, and with shut eyes, breake out into the proude contempt of GOD, least they be compelled to yeelde vnto him, yea they prouoke others vnto the like madnesse, that no word of Christ may be heard with silence. But the doctrine of Christ is well enough able, to defende it selfe against all slanders. And this doe the faithfull meane by their answer when as they say these are not the words of one that hath a Diuell. For it is as much as if they should require that iudgement might be giuen according to the thing it selfe. For the troth as the prouerbe is doth sufficiently defende it selfe, And this is the only ayde and stay of our faith, that the wicked shall neuer be able to bring to passe, but that the power and wisdom of God shall shine in the gospell.

22 *And it was at Ierusalem the feast of the dedication.* As if he should say, innouations: because the temple which was polluted, was consecrated againe by meanes of Iudas Machabeus: and then was it ordeined, that there should be a yeerely feast and famous day of the new dedication: that they might, remeber the grace of God, which made an end of Antiochus his tyrannie. And Christ appeared thē according to his custome in the Temple, that his preaching might bring forth greater store of fruite in a great assembly of men. The Euangelist calleth Salomons porche the temple. not that it was the sanctuarie, but onely an appurtenance of the temple. Neither doth he meane the olde porch which was sometimes built by Salomon (which was quite pulled downe by the Chaldeans) but that which peradventure first the Iewes when they were returned from captiuitie of Bablon, had called by that name, beeing built according to the patterne of the olde one, that it might haue the greater dignitie: and secondly Herode the builder of the new temple.

24 *Therefore the Iewes did compass him about.* It is questionlesse that they did subtilly set vpon Christ at least those that were the principall authours of this counsell and purpose. For the common people might without fraud

desire

desire, that Iesus would make it openly knowne, that he was sent of God to be a deliuerer: but some there were which did goe about craftily and captiously to stirre vp this voyce in the multitude, that he might either bee murdred in the tumult, or els that the Romans might lay hands vpon him. Whereas they complaine that they stand in doubt, they doe thereby pretend that they did so vehemently desire the promised redemption, that the desire of Christ doth continually trouble & molest their mindes. And this is the true affection of godlines, that that can no where els be found, which canne satisfie our mindes and truely pacifie them, saue onely in Christ, as he himselfe saith. Come vnto me, all ye that are weary and loaden, and I will refresh you, and your soules shall find rest Mat. 11. 28.

Therefore those that come vnto Christ must be so prepared, as these men doe feigne themselues to be. But they doe vnderferuedly accuse Christ, as if he had not hitherto established their faith: for they themselues were to blame that they had not attained vnto sound and perfect knowledge of him. But this is a perpetuall thing amongst the vnbeleeuers, that they hadde rather wauer to and fro, then bee grounded in the certaine and sure woorde of GOD. So wee see at this day many menne, who seeing, they shut their eyes of their owne accord, they doe spreade abroad the clowdes of their doubting, where by they may darken the cleare light of the Gospell. And also wee see many light spirits, who flying through friuolous speculations, doe finde no certaine station and resting place during their whole life. when as they desire Christ to make himselfe knowne openly or freely, and boldly, their meaning is that he do not insuate himselfe any longer. ouerthwartly, and as it were by certaine long circumstances. So that they accuse his doctrine of obscuritie, whiche was notwithstanding plaine and shrill enough, vnlesse it had fallen amongst deaf men. This history teacheth vs that we cannot escape the deceits and slaunders of the wicked, if we be called to preach the Gospell. Wherefore wee must watch diligently, & not be moued herewithall as with some newe matter, when the same shall befall vs, which befall our maister.

25 I haue tolde you. The Lord doth not dissemble that he is Christe, and yet notwithstanding he doth not teach them as if they were apt to learne: but doth rather cast in their teeth their malice and wickednesse, wherein they were become obstinate: because they hadde profited nothing hitherto, being taught by the word and workes of God. Therefore hee blameth them for that, that they did not knowe him, as if hee should say, my doctrine is easie enough to bee vnderstoode of it selfe: and you are in the fault, because you doe wickedly and maliciously resist GOD. Hee dooth afterwarde speake of workes, that hee may prooue that they are guikie of double stubbornnesse. For besides his doctrine, they had an euident testimonie in his myracles, vnlesse they had bene vnthankfull vnto God. Therefore he repeaterh that wise, that they did not belecue, that hee may manifestly prooue vnto them, that they are willfully deafe, when they should heare his doctrine and blind when they should behold his workes, which is a token of extreme and desperate wickednes. Hee saith that he hath done workes in the fithers name, because this was the ende thereof, he might make the power of God knowne by them: wherby it might



be made manifest that he came from God.

26 *Because you are not of my sheepe*. He sheweth an higher cause why they doe neither belecue his myracles, nor do &rine: namely, because they are reprobates. And we must note Christ his purpose. For because they did boast that they were Gods Church, least their vnbeliefe should any whit discredit the Gospel, he pronounceth that the gift of beleueing is speciall, and truly it is necessary that men be knowne of God that men may know him, as Paule, Galat. 4.9. Againe, it must needes be that those whome God regardeth not, must alwayes continue turned away from him. If any man murmur and say, that the cause of vnbeliefe is in God, because it is in his power alone to make theepe: I answer that he is free from all fault, seeing that men do onely of voluntary wickednes reiect grace, God doth purchase vnto him selfe so much credit as is sufficient: but wilde beastes doe neuer waxe tame, vntill such time as they bee chaunged into sheepe by the spirite of God. They that are such shall in vaine a lay to lay the blame of their fiercenes and wickednesse vppon God, which is proper to their owne nature. In summe, Christ giueth vs to vnderstande, that it is no maruell if there be but a few that obey his Gospel, because they are cruell and vntamed beasts, whosocuer are not brought vnto the obedience of faith by the spirite of God. Wherefore it is an vnnecete and absurd thing, that the authoritie of the Gospel should depend vpon the faith of men: but rather lette the faithfull consider, that they are so much the more bounde vnto God, because whereas others doe continue in blindnesse, they are drawne vnto Christ by the illumination of the spirite. Moreouer, the ministers of the Gospel haue in this place wherewith they may comfort themselves, if their labour bee not profitable to all men.

27 *My sheepe*. Hee prooueth by an argument drawne from contraries that they are not sheepe, because they obey not the Gospell. For God doeth call those effectually whome he hath chosen: so that Christs sheepe, are tryed by faith. And truly this name *sheepe* is therefore giuen vnto the faithfull: because they submit themselves vnto God to be governed by the hand of the chiefe shepheard, and hauing laid away their former wildnes, they shew themselves easie to be guided and obedient. This also is no small comfort for Godly teachers, that howsoeuer the greater part of the world doth not harken vnto Christe, yet hath he his sheepe, whome he knoweth, and of whome he is knowne againe. Let them endeouour so much as in them lyeth to bring the whole worlde vnto Christ his sheepfold: but when it falleth not out as they would wish, let them be content with this one thing, that those shall bee gathered together by their diligence, who are sheepe. The rest I haue expounded before.

28 *And they shall not perish for ever*. This is an vncomparable fruite of faith, that Christ comandeth vs to be sure, certaine, & voyde of care, when as we are gathered into his sheepfold by faith, But we must also note vnto what prop this certainty leaneth: namely, because he wil be a faithful keeper of our saluatiō for he doth testifie that it is *in his hand*. And if sobeit this be not sufficient, he saith & it kept is safe by the power of the father. An excellent place, wherby wee are taught that the saluatiō of al the elect is no lesse sure, then the power of god is in vincible.

uincible. Furthermore, Christ would not speake this rashly and in vaine: but his meaning was to make vnto his a promise, which may remaine surely fixed in their mindes. Therefore we gather that this is Christ his drift in these words, that the faithfull and elect may be sure of their saluation. We are compassed about with strong enemies, and so greate is our wickednes, that we are not farre from death euery moment: yet because *he is greater (or mightier) then all*, which keepeth that which is committed vnto him to keepe in our behalte, there is no cause why wee should feare, as if our life were indaunger: wee doe also gather hereby how vaine the hope and confidence of the Papists is which leaneth vnto freewill, vnto their owne power, and vnto the merites of workes. Christ doth teach those that be his farre otherwise, that they remember that they are in this world as in the middest of a woode amongst many robbers: and that besides that they are vnweaponed, and alwayes as a pray, they doe also acknowledge that they haue the matter of death shut vp in them: so that they do walke in safetie, trusting vnto the keeping of God alone. Finally, our saluation is therefore certaine and sure, because it is in the hand of God, because our faith is both weake, and we are too too ready and bent to fall. But God who hath taken vs into his hand, is strong enough, so that he is able to driue away all the engines of our enemies with the breath of his mouth alone. It is profitable for vs to looke vnto this, least the feare of temptation doe discourage vs. For christ did intend to shew some meanes, howe the sheepe might bee safely conuertant amongst wolues.

*And no man can take them out of my fathers hande.* The copulatiue is here put in steed of the illatiue. For Christ gathereth out of the inuincible power of God that the saluation of the godly is not subiect to the wil of their enemies: because then must God of necessitie be ouercome, who hath vs vnder the tuition of his hand.

30 *I and my father are one.* His intent was to preuent the scoffes of the wicked: for they might obiekt that the power of God did nothing appertaine vnto him, so that he might promise vnto his disciples the sure ayd thereof. Therefore he doth testifie that he and his father are so ioyned together, that he and his sheepe shall neuer want his ayde.

The olde wryters abused this place, that they might prooue that Christ was consubstantiall with the father. For Christe doth not dispute concerninge the vnite of substance: but concerninge the agreement which he hath with the father: namely, that whatsoeuer Christe doeth it is confirmed by the power of the father.

31 *Therefore the Iewes tooke vp stones againe to stone him.*

32 *Iesus answered them, I haue shewed you many good workes from my father: for which of them doe yee stone me?*

33 *The Iewes answered him, saying, we do not stone thee for thy good workes sake, but for thy blasphemie: and because thou wheras thou art a man, dost make thy selfe a God.*

34 *Iesus answered them, Is it not written in your lawe, I haue sayde yee are Gods?*

35 If hee called them *Goddies* unto whom the word of God was spoken, and the scripture cannot be broken:

36 Doe yee say that hee doth blaspheme, whom the father hath sanctified, and sente into the world, because I said, I am the sonne of God?

31 Therefore the Iewes toke vp stones againe. As Godlines doth enflame him with the zeale of God in defending his glory whome the spirit of God doth gouerne: so vnbeleife is: the mother of fury: and the Diuell doth so pricke forward the wicked, that they desire nothing but slaughter. This end and issue doth shew with what minde they asked Christ: for the open confession, whereof they feigned themselues to be desirous doth by and by make them mad and yet notwithstanding it is not to be doubted but that when as they were thus violently caried to oppres Christ, they did it vnder colour of iudgement: as if they did this according to the prescript of the law, where GOD commaundeth that false prophetes be stoned Deut, 13, 5,

32 *Many good workes.* Christ doth not onely in this place denie that there is any cause why they should thus rage. but hee doth accuse them of vnthankfulness, because they did so vniustly recompence Gods benefites. He saith that hee had deserued well at their hands, not for one worke or two onely, but that hee had bene beneficiall vnto them in many thinges: Secondly, hee proueth vnto them that they were not onely vnthankfull vnto him, but rather to God, when hee calleth himselfe the fathers minister, who hath brought his power to light, that it might bee knowen vnto them. For when hee saith *from the father*, his meaning is, that God was the authour thereof. The summe is this God his intent was to be made knowen vnto you by mee he hath bestowed excellent benefites vpon you by my hand: trie me as muche as you will, I haue done nothing amongst you, but that which is worthe of thanks and praye. Therefore it must needes bee that you will furiously persecute in mee now, the giftes of God. And the interrogation is more forceable to pricke their consciences withall, then if he had spoken simple affirmatiuely.

33 *Not for thy good workes sake.* Howloeuer the wicked doe make open warre with God, yet will they neuer offend without an honest colour. Therefore when as they rage against the sonne of God, being not yet content with this crueltye, they doe of their owne accord accuse him, and make themselues patrones and reuengers of Gods glory. Wherefore it is necessarie that a good conscience bee vnto vs a brasen wall, whereby we may be able to beare backe the reproches and slaunders, wherewith wee are strongly assaulted. For howloeuer their wickednesse be brauely painted, and howloeuer they slander vs and cause vs to be euill thought of for a time, if wee fight in Gods cause hee will not denie himselfe, but will defende his truth, but because the wicked doe neuer want cloakes and colours to burden the seruants of GOD, and there is also added thereunto most hard impudencie, so that when they are ouercome they cease not to feake euill: wee haue neede of meekenesse and patience to hold vs vp and vnderproppe vs vntill the ende.

The scripture referreth this word *blasphemie* which is generally taken amongst profane writers for euery rayling, vnto God, when any poynt of his Maiestie is derogated and flaudered. *Because thou whereast thou art a man.* Therebee two sorts of blasphemies either when God is disployed of his owne honour, or when any thing is forged vpon him which is vnmeete for, or contrarie to his nature. Therefore they hold and auouch that Christ doth both blaspheme, and commit sacriledge, because he being a mortall man doth vsurpe to himselfe Gods honour. And this had bene in deede a true definition if Christ had been nothing els but man: they doe only offend in this, that they doe not vouchsafe to behold his diuinitie which appeared in the miracles.

34 *Is it not written.* Hee refuteth the crime that was laide to his charge, not by denying that he was the sonne of God, but by defending that this was well said. Although he doth rather applie this his answer vnto the persons, the thoroughly expound the matter it selfe. For hee thought it sufficient for him at this present, to refute their wickednesse. Hee doeth rather by the way insinuate then plainly expresse in what sense he calleth himselfe the sonne of God. And the argument which he vseth is not taken from things that are equal, but from the greater to the lesser. The scripture call. th them *Goddes* on whome the Lorde hath laid an honourable function: therefore he is farre more worthe of this title of honour whom God hath separated, to excell all other men. Whereupon it followeth that they are wrong and malicious interpreters, which admit the former, and doe take an occasion of offence in the latter. The testimonie which Christ citeth is in the *Psa. 82. 6.* Where God chideth the kings and iudges of the earth, who abuse their government and might tyrannously to their owne lust, to oppresse the miserable, & to commit all manner wickednesse. And hee vpbraideth them, that beeing vnmindfull whence they had so great dignitie, they doe profane the name of God. Christ applieth this present matter that they are called Gods because they are Gods ministers to gouerne the worlde. In the like respect the scripture doth also call the Angels Gods, because by them the glory of God shineth abroad in the worlde. Wee must note this phrase *vnto whom the worde of God was spoken,* for his meaning is that they were appointed by the certaine commaundement of God. Whence wee gather that empyres & governments did not rashly begin, neither yet through mans error but that they were appointed by the will of god: because hee will haue ciuill order kept amongst men, and haue vsgouerned by authoritie and lawes. In which respect Paule saith, *Ro. 13. 2.* that they rebel against God who soeuer doe resist the power: because there is no power but of God. If any man object, that other callings are of God also and that he alloweth them, and that yet notwithstanding husbandmen and neatheardes, and coblers are not called Gods: I answer, that this is no generall thing, that all those shoulde bee called Gods, who are called vnto some certaine kinde of life: but Christ speaketh of kinges whome God hath extolled vnto the higher degree, that they may rule and excell. To bee briefe, let vs know that Magistrates are called Gods, for this cause because God hath committed vnto them the gouernment: Under this worde *lawe,* Christe doth comprehend all the doctrine whereby GOD did gouerne the old Church. For because the Prophetes were only interpre-

interpreters of the lawe, the Psalmes are also worthwhile accounted an addition or appurtenance of the lawe. That the scripture cannot be broken, importeth as much as that the doctrine of the scripture cannot be violate.

36 *Whome the father hath sanctified.* All the godly haue a certaine common sanctification: but Christ challengeth to himselfe in this place a faire more excellent thing: namely, that he alone was separated from all others, that in him the power of the spirite and the maiestie of God might shew themselves: like as he said before (chap. 6. 27) that was sealed by the same father. And this is properly referred vnto Christe his person in as much as hee was reuealed in the flesh. Therefore these two are ioyned together, that he was sanctified, and sent in to the world. But wee must also vnderstand to what ende and vpon what condition he was sent: namely that he might bring saluation from God, and that he might in all respectes proue and shewe himselfe to be the sonne of God.

*You say that he doth blaspheme.* The Arrians did in times past wrest this place that they might proue that Christ was not God by nature, but that he had the diuinitie as it were at the will and pleasure of another. But this error may easily be refuted: because Christ doth not in this place dispute, who he is in himselfe, but what hee ought to be knowne to be by miracles in mans fleshe. For doubtes we can neuer comprehend his eternall diuinitie, vnlesse wee embrace him, in as much as he was giuen by the father to be a redemer. Moreouer we must remember that which I touched before, that Christ doth not plainly and openly (as amongst Disciples) testifie who hee is, but doth rather stande vpon the refuting of the slander and cauill of his enemies.

37 *If I doe not the workes of my father, belecue me not,*

38 *And if I doe them, although you belecue not mee, belecue the workes: that you may know and beleue, that the father is in me, and I in him.*

39 *Therefore they sought againe to apprehend him: and hee escaped out of their hand*

40 *And he went againe beyond Iordan, into the place where Iohn did first baptise, & stayed there.*

41 *And many came vnto him and sayd, Iohn truly did no myracle: but what things soeuer Iohn sayd of him were true.*

42 *And many beleued in him there.*

37 *If I doe not the workes.* Least the Iewes should obiekt that hee did in vaine make his boast of sanctification, and whatsoeuer did depend thereupon, he doeth againe repeat these myracles, wherein he had shewed a most manifest token of his diuinitie. And it is a kind of granting: as if he should say, I will not haue you vpon any other condition bound to belecue me, if God doe not openly testifie of me. Hee calleth those workes the fathers which were in deede diuine, wherein there appeared greater power, then that they could be ascribed vnto man.

38 *And if I doe the workes of my father.* Hee sheweth that they were openly guilty of wicked and sacrilegious contempt, because they giue no

honour vnto the manifest works of God. And there is a second granting, when he sayth, although I suffer you to doubt of the doctrine, at least it shall not be lawfull for you to denie that the workes which I haue shewed are of GOD. Therefore you doe openly reiect God and not man. And in that hee setteth knowledge before faith, as if it were inferiour in order, he doth it for this cause, because he had to doe with vnbeleeuing and froward men, who do neuer yeeld vnto God, vnlesse they be ouercome and enforced by experience. For the rebellious will knowe before they can beleue. And yet notwithstanding GOD doth so farre forth beare with vs, that the knowledge of his workes may and doth prepare vs vnto faith. But the knowledge of God and of his hidden wisdom, doth follow faith in order: because the obedience of faith openeth vnto vs the gate of the kingdome of heauen.

*The father is in mee.* He repeateth the same thing which he had sayd before in other wordes, I and the father are one. This is the drift of all, that in his administration he differeth not from his father, *The father,* sayth he, *is in mee*: that is, the diuine power doth shew it selfe in me. *And I am in the father.* That is: I doe nothing without his direction and authoritie, so that there is a mutuall coniunction betweene mee and the father. Neither doth he speake in this place of the vnitie of the essence, but of the reuealing of the diuine power in Christs person, whereby it did appeare that he was sent of God.

39 *Therefore they sought to take him,* Without doubt that they might pull him out of the temple to be stoned by and by: for doubtlesse their furie was not aswaged with the wordes of Christ. In that he sayth that he escaped out of their handes, this could by no other meanes come to passe, saue onely by the wonderfull power of God. Whereby wee are taught that wee are not layd open vnto the lust of the wicked, which God doth restraints with his bridle so often as he thinketh good.

40 *Hee went beyond Iordan.* Christ went ouer Iordan, least hee shoulde fight continually without any great fruite. Therefore he hath taught vs by his example, that we must vse opportunitie. Concerning the place whereunto he departed, reade the 2. chap. ver. 28.

41 *And many came vnto him.* This concurrence doth shew that Christ sought not the wilderness, to the end he might foreflow his office, but that he might erect the sanctuary of God in the wilderness, seeing that Ierusalem (which was his owne seate) had obstinately refused him. And truly this was an horrible vengeance of God that seeing that the temple which was chosen of God was a den of theues the Church of God was gathered together in a base place.

*John truly* They gather that Christ was more excellent then John because he wrought so many notable myracles, whereas John did no myracle: not that we ought alwayes to iudge by myracles, but because myracles being ioyned vnto doctrine are of no small importance, as we haue sometimes already sayd. Furthermore, this speech is vnperfect. for they compare Christe with John, but they doe onely expresse the one member. Secondly, they take this for a thing which all men doe graunt, that John was a great Prophet of God, & that hee was endued with the singular grace of the spirit. Therefore they reason fully, that Christ was to be preferred before John: because this came to passe onely

only by the certaine providence of God, that Iohn who was otherwise the greatest Prophete, should yet notwithstanding be let forth by non yacle: whereby it is proved, that there was respect had of Christ in that, that there might the more account be made of him. And whatsoever things. It seemeth that they saide not this, but that it is added by the Euangelist, that hee might teach vs that they were perswaded by a double reason to beleue in Christ, because they did indeed see that the witness which Iohn bare of him was true, & the myracles did purchase vnto him more dignitie.

## Chap. II.

- 1 **A**ND there was a certaine man sicke called Lazarus of Bethania the towne of Marie and Martha her sister.
- 2 And it was Mary that annoynted the Lord with oymnt, and wiped his feete with her hayre, whose brother Lazarus was sicke.
- 3 Therefore his sister sent vnto him, saying, beholde, hee whome thou louest is sicke.
- 4 And when Iesus heard this, he said, this sicknes is not vnto death: but vnto the glorie of God, that the sonne of God may be glorified through it.
- 5 And Iesus loued Martha and her sister, and Lazarus.
- 6 Therefore after that he heard that he was sicke, he abode then in the place where he was two dayes.
- 7 Then afterward he saide vnto his disciples, Let vs goe into Iury againe.
- 8 His disciples said vnto him, Maister, the Iewes sought euen now to kill thee, & dost thou goe thither againe?
- 9 Iesus answered, are there not twelue houres of the day? If any man walke in the day time, he stumbleth not: because he seeth the light of this worlde.
- 10 But and if any man walke in the night, he stumbleth, because he hath no light.

1 And there was a certaine mans sicke. The Euangelist passeth ouer vnto another hystorie, which containeth a most famous myracle. For besides that christ did shew a singular token of his diuine power in raising Lazarus from death, he hath also set before our eyes a liuely image of the resurrection to come. And this was as it were the last act and conclusion: for the time of his death did now draw neare. It is no maruell therefore if he did especially set forth his glory in that worke, the remembrance whereof hee would haue deeply imprinted in their minds, that it might be a certaine sealing of all the former things Christ had raysed vp other that were dead, but now he shewd his power vpon a rotten and sinking carasse. The circumstances which forme in this myracle to set forth the glory of God, shall be noted in their place and order. In that hee saith that Lazarus was of Bethania the towne of Marie and Martha, it is likely that this was expressed, because Lazarus was not so famous amongst the faithfull as were his sisters. For these holy women were wont to lodge Christ, as it appeareth out of Luk. 10. 38

The Monkes and such bablers in time of Papiſtrie did too groſſy erre, who made of *Caſtellum* (that is a litle towne or ſtreete) a Caſtle. It proceedeth from like ignorance that they faigne that this Mary the ſiſter of Lazarus, was that infamous and wicked woman, whereof Luke maketh mention. 7. 37. The annoynting was the cauſe of the errour: as if it did not manifeſtly appeare that Chriſte was oftentimes annoynted, and that in diuers places. The ſinfull woman of whome Luke maketh mention, annoynting Chriſt at Ieruſalem where ſhe liued. And Mary did the ſame thinge at Bethania afterwarde in her ſtreete. And the preter tenſe which the Euangelift vſeth, annoynted muſt not be referred vnto the time of the thing done, which wee haue now in hande, but vnto the time when the Euangelift did write, as if hee ſhoulde ſay this is Mary which did afterward powre out the oyntment, which cauſed the murmuring amongſt the diſciples.

2 *Echoſae hee whome thou loveſt is ſicke*. A ſhort meſſage, but yet ſuch that Chriſt might gather out of the ſame what the two ſiſters meant, for vnder this complaint they doe modeſtly inſinuate their prayers, that he would helpe them. For wee are forbidden to vſe a long forme of prayer: yet the ſumme is this, that wee muſt caſt our cares, and what miſeries ſo euer do vexe vs into God his boſome, that he may ſend remedie for them. So do theſe women deale with Chriſt. They doe familiarly lay before him their grieſe, and doe hope to bee releaſed thereof. Wee muſt alſo note that they conceiue hope to obtaine helpe, by the loue of Chriſte. And this is a continuall rule of praying aright: for where the loue of God is, there is certaine and preſent health: becauſe he loueth not, and forſaketh.

4 *And when Ieſus heard this*. His meaning was by his anſwere to deliuer his diſciples from care, leaſt they ſhoulde bee greued, becauſe they ſawe him ſo careleſſe in his friend his daughter. Therefore leaſt they ſhoulde bee in the meane ſeaſon carefull, hee ſaith that the ſickneſſe is not vnto death: but hee rather promiſeth that it ſhall be vnto him a new matter of glory. Furthermore, although Lazarus were dead, yet becauſe Chriſt reſtoreth him ſhortly after vnto life, reſpecting this end, hee ſaith that the ſickneſſe is not vnto death. The other member, *for the glory of God*, is not ſo ſet againſt it, as if this were a perpetuall argument. For we know that euen whileſt the wicked doe periſh, the glory of God doth no leſſe manifeſtly appeare in their deſtruction, then in the ſaluation of the godly. But Chriſt did properly in this place ſpeake of the glory of God which was ioyned with his office.

Furthermore, there appeared no fearefull power of God in the myracles of Chriſt, but that which was ſweete and bountifull. Therefore ſeeing that hee affirmeth that there is no perill of death, when he will ſhew forth his glory and the glory of his father, we muſt conſider wherefore, and to what end hee was ſent of his father: namely, that hee may ſaue, and not deſtroy. Furthermore, this ſpeech is of great importance, *for the glory of God, that the ſonne of God may be glorified*. For we doe gather thereby, that God will be ſo knowne in the perſon of his ſonne, that what honor ſoeuer he requireth to be giuen vnto him, may be giuen vnto his ſonne.

Therefore wee hadde before chap. 5. 23. He that honoureth not the ſonne,  
doth



doth not honour the father Wherefore the Turkes and Iewes doe in vaine pretend that they worship God, seeing that they rayle vpon Christe and are enuiously bent against him: yea by this meanes they endeouour to pull away God frō himselfe.

5 *And Iesus loued Martha.* These things seeme at the first blissh to be contrary, that Christe tarrieth two dayes beyonde Iordan, as not regarding Lazarus his life, and is yet said to loue him and his sisters. For seeing that loue causeth carefullnesse, he ought to haue runne vnto him. Furthermore, seeing that christ is the onely glasse of Gods fauour, wee are taught by this his delay, that wee must not esteeme the loue of God by the present estate of things. Hee dooth oftentimes deferre his ayd when he is requested, either that he may the more sharpen the feruentnesse of praying, or that he may exercise our patience, and may also accustom vs to obey. Therefore let the faithfull so craue Gods helpe, that they doe also learne to suspend their petitions, if at any time he stretch forth his hand more slowly to helpe them, then necessitie seemeth to require. For howsoeuer he linger, yet doth he neuer sleepe, nor forget those that bee his. In the meane season let vs be certainly perswaded that he will haue all those who heloueth to be saued.

7 *Then afterward he saith.* He doth now at length declare that he cared for Lazarus, when as the disciples thought he had forgotten him, or at least that he preferred other things before the life of Lazarus. Therefore he exhorteth them that passing ouer Iordan, they goe into Iurie.

8 *Master, euen now the Iewes sought.* Whereas the disciples terrifie Christ they doe it peradventure not so much for his sake as in respect of themselues, because euery one is afraid of himselfe: like as the daunger was common to them all. Therefore seeing that they withdraw themselues from the crosse, and are ashamed to confesse so much: they pretend that they are carefull for their maister, which hath a fairer shew. The same thing befalleth manie daily: for they which foreslow their dutie for feare of the crosse, gather to themselues many cloakes and colours here and there to couer their softnes withal, least they seem to defraude God of his due obedience without iust cause.

9 *Are there not twelue..* This place hath bene diuersly expounded. In that some haue thought that we are taught by these wordes, that the minds of men are mutable, so that they take sometimes new and other counsell euery houre, it is too faire from Christ his meaning: neither had I vouchsafed to recite it, vnlesse it had bene a common prouerbe. Therefore let vs be content with the naturall and plaine meaning. First of all, Christ boroweth a similitude from the night and day. For if any man iourney in the darke, it is no maruell if he stumble oftentimes, or goe astray, or fall: But the light of the Sunne sheweth in the day time, the way, that there be no daunger. And the calling of God is like vnto the day light, which suffereth vs not to wander or stumble. Therefore whosoever dooth obey the woorde of GOD, and taketh nothing in hande without his commaundement, he hath him also from heauen to bee his guide and director, and vpon this hope hee may safely take his way without feare: for (as it is in the Psalme. 9. 11.) whosoever swalketh in his wayes, hee hath his Angelles to keepe him, and by their guiding is hee defended, least hee

dash his foote against a stone. Therefore Christe trusting to this ayde, goeth forwarde couragiously into Iurie, not fearing storming: because we are in no danger of going astray, where God, doing the dutie of the sun giueth vs light: and doth gouerne our course. We are taught by these wordes, that so often as man doeth submit himselfe vnto his owne counsels without the calling of God, his whole life is nothing els but a wandering and erroneous course: and that those which seeme to themselves to be most wise, when as they aske not the mouth of God, and haue not his spirite to be the gouernour of their actions, are blind and goe grabbing in darkenesse, and that this is the onely right way, if being well assured of the calling of God, we haue God alwayes to goe before vs. The certaine hope of prosperous successe, doth ensue this rule of framing the life: because it cannot be but that God doeth gouerne happily. And wee haue more then neede of this knowledge, for the faithfull can scarce sette one foote forwarde to followe him, but Sathan doth lay a thousand stumbling blockes in their way, hee sheweth them diuers daungers on euery side, and endeuoureth by all meanes to stop the way before them. But when as the Lorde doth bid vs goe forwarde, hauing as it were lighted his light, we must goe forwarde couragiously, although many deathes doe stop the way, beecause hee doth neuer bid vs goe forwarde, but he doth therewithall encourage vs by adding a promise, so that we may certainly perswade our selues, that that shall fall out well for vs, whatsoeuer we take in hande at his commaundement. This is our charriot, whereinto whosoever shall climbe, he shall neuer fainte for wearisomnesse: yea if the lets be harder then that we can bee carried through them in a chariot, yet being furnished with these winges, we shall alwayes find a way to get out, vntill we come to the marke: not because no aduersitie doeth befall the faithfull: but because aduersitie helpeth them forwarde vnto saluation. The summe is this, that the eyes of God shall be alwayes ouer those to keepe them, who shall be obedient and ready to marke his becke.

Againe, we doe gather hereby that so often as men neglecting and despising the word of God doe rashly flatter themselves, & take in hand whatsoeuer pleaseth them, all the course of their life is accursed of the Lord, and there is vengeance alwayes prepared for their boldnes and blind lust. And here Christe deuideth y day into twelue houres according to the old custome. For although the dayes doe differ in Sommer and Winter, yet they had alwayes twelue hours in the day, and twelue in the night.

11 Hee spake these thinges, and after this he saith vnto them, our friende Lazarus sleepeth: but I goe to awake him.

12 Therefore his disciples said, Lord, if he sleepe he shall be safe.

13 Howbeit Iesus spake of his death: but they thought that hee spake of naturall sleepe.

14 Therefore Iesus said then plainly vnto them, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that you may beleue. But let vs goe vnto him.

16 Then Thomas that was surnamed Didymus, said vnto his fellow disciples, let vs goe also that we may die with him

17 Therefore

17 Therefore Iesus came, and founde that hee had lyen in the grave foure dayes already.

11 *Our friend sleepeth.* Because he said before that the sicknesse was not vnto death, least the disciples should be too much troubled with a thing vnlooked for, he doth now also declare that he was dead, and putteth them in hope of his resurrection. And their rudenes is wonderfull, that they vnderstande the saying of Christ of sleepe. For altheugh it be a metaphoricali kind of speech, yet is it so often vsed, and so common in the scriptures, that it ought to haue bene well knowne vnto all the Iewes.

12 *If he sleepe, he is safe.* When as they say that sleepe will be wholesome for Lazarus, they doe by this meanes by the way exhort Christ not to goe thither. And yet doe they not craftily wrest the words of Christ vnto their owne commoditie: but because they thought hee spake of sleepe, they doe willingly catch at that occasion to escape daunger. Augustine and many after him, do cunningly play the Philosophers in this worde *sleepeth*: namely that it is applyed vnto death for this cause, because it is as easie a matter for God to rayse the dead to life, as it is for vs to awake those that sleepe. But wee may gather out of the continuall vse of the scripture, that Christ thought no such thing: yea seeing that this selfe same translation is common also amongst the profane writers, it is without all doubt, that it came into vse by no other meanes saue onely because the dead carkas lyeth without any sense or feeling, euen as the bodie of man when he sleepeth. For which cause sleepe is not vnfitly tearmed the image of death, and in Homer it is called the brother of death. Furthermore, whereas by this word, the sleeping of the bodies onely is signified, certaine mad fellows doe most foolishly wrest it vnto the soules as if being deprived of vnderstanding they were in danger of death. Furthermore, Christ setteth foorth his power in this, because he sayth he will come that he may awake Lazarus. For altheugh the easinesse of the resurrection is not expressed by *sleepe*, yet Christe sheweth that he is the Lord ouer death, when as he sayth that hee awaketh those whom hee restoroth to life.

*Therefore Iesus sayd then plainly vnto them.* This was the most singular goodnes of Christ, that he could suffer so great grossnesse in his Disciples, And truly he deferred to endow them with greater grace of the spirit, for a season, that being renewed in a moment, the myracle might bee the greater. When he saith *And I am glad for your sakes*, his meaning is that his absence was profitable for them, because his power should haue bene more obscure, if he had holpen Lazarus by and by. For the nigher the workes of God doe drawe vnto the ordinarie course of nature, the more base doe they waxe, and the glory thereof doth the lesse appeare: which thing wee doe dayly trie. For if he reach foorth his hand by and by wee doe not lay hold vpon his helpe. Therefore to the end the Disciples might acknowledge, that the resurrection of Lazarus was indeede a worke of God, it was requisite that it should bee deferred, that hee might be most farre from all remedie, that could come by meanes of man.

And we must remember that which I sayde before, that the fatherly sufferance

ferance of God is here represented in the person of Christ. Therefore when as God doth suffer vs being ouerwhelmed with grie'e long time to languish, let vs know that he doth by this meanes prouide for our safetic. We truly doe grone being carefull and sorrowfull: but the Lord reioyeth in our welfare: and there appeareth in this point double gentlenes of his, that he doth not only pardō our faults, but doth ioyfully find meanes to redresse the same.

*That you may beleue.* He doth not meane that this was the first beginning of faith in them, but a confirmation of the faith which was already begun, for as much as it was very small and weak. Neuerthelesse he telleth them that they would not haue beleued, vnlesse the hand of God had bene openly shewed.

16 *Then Thomas.* Hitherto the disciples endeuoured to pull backe Christe. Now is Thomas ready to follow: but without any confidence: he dooth onely arme himselfe with Christ his promise, that he may follow him ioyfully and quietly. For these are words of distrust, *Let vs goe that we may die*, whereas it became them to be sure of life. Furthermore, the relatiue (*him*) may be expounded as well of Lazarus as of Christ. but and if you expound it to be spoken of Lazarus it is a taunt: as if he had said, what good shall we doe by comming thither? Vnlesse peraduenture we cannot otherwise doe the dutie of friends, vnlesse we die together with him. Yet do I rather allow the other sense that Thomas doth not refuse to die with Christ. But this (as I haue said) floweth from a rash zeale: because he should rather haue been encouraged by the faith of the promise.

18. *And Bethania was nigh to Ierusalem, almost fifeene furlongs.*

19 *And many of the Iewes came vnto Martha and Mary, that they might comfort, them, for their brother.*

20 *Therefore when as Martha had heard that Iesus did come, she came to meet him and mary sate at home.*

21 *Therefore Martha said vnto Iesus, Lord, if thou hadst been heere, my brother had not bene dead.*

22 *But nowe I know also, that whatsoeuer thou shalt desire of God, God will giue it thee.*

23 *Iesus said vnto her, thy brother shall rise againe.*

24 *Martha said vnto him, I know that hee shall rise againe in the resurrection of the last day.*

25 *Iesus said vnto her, I am the resurrection and the life: hee that beleeueth in mee, though he were dead, yet shall he liue.*

26 *And euery one that liueth and beleeueth in mee, shall neuer die, Doeſt thou beleeue this.*

27 *Shee said vnto him, truly Lorde I beleue, that thou art Christ the sonne of God, which should come into the world.*

18. *And Bethanie was.* The Euangeliste doth diligently prosecute those thinges which serue vnto the certaintie of the hystorie. Hee sheweth howe nigh Ierusalem was vnto the towne of Bethanie, least any shoulde maruell, that many of their friendes came thence to comfort the sisters, whome **G**OD would haue to beare witness of the myracle. For although they were

were moued with the dutie of curtesie, yet were they gathered together by the secret counsell of God, to some other ende, least the resurrection of Lazarus should be obscure, or should haue those onely to beare witnesse thereof, who were of his owne familie. And here is prooued the malicious vnthankfulnes of the nation, that this so manifest a token of Gods power being shewed in a famous place, in a great assembly of people, and euen almost at the gates of the Cittie (as vpon a stage) doth straight way vanish out of their sight. Yea the Jewes shutting their eyes maliciously, did of set purpose not see that which was before their eyes. And truly this is no new or strange thing, that menne who do alwayes too greedily gape after myracles, are altogether dull & blockish at the consideration thereof. The distance of place which is here noted, was not two myles: for a furlong containeth sixe hundred foote, that is an hundred and fve and twentie paces.

19 *That they might comfort them.* This was the thing for which they came, but God had respect vnto another thing, as I haue already saide. Furthermore, it appeareth that the house of Lazarus and of his sisters was full of dignitie, and honorably reuerenced. And because it is a naturall thing that the death of friendes should bring vnto men sorrow and heauines, this dutie whereof the Euangelist maketh mention is not to be disalowed: saue onely that the corrupt excesse which raigneth as in other parts of the life, so in this, doth corrupt a thing which is of it selfe not to be discommended.

20 *Therefore when Martha had heard.* Martha went out of the Towne, as we shall afterward see, peradventure not onely for reuerence sake: but that shee might receiue him more priuily: because the daunger was fresh in memory, and the rage of the enemies was yet scarce well appeased, which being somewhat pacified by the departure of Christe into Galilee, might breake out a fresh so soone as it was heard that he was returned.

21 *Lord if thou hadst beene here.* She beginneth with a complaint: although she doth by this meanes modestly signifie vnto him what she would. For it is as much as if she should say, Thou couldst by thy presence haue deliuered my brother from death, yea thou canst euen now, doe it: because God will deny thee nothing. And by speaking thus, she doth rather fauour her affection, then keepe her selfe vnder the rule of faith. I confesse in deed that these wordes did partly proceede from faith: but I say, that there were certaine disordered affections mixed with them, which carryed her beyond her boundes. For whence had she this hope that her brother should not haue died if Christ had bin present? Truly it was not conceiued of any promise of Christ, therefore it remaineth that she doth rather obey her owne desires, then submit her selfe vnto Christ. It is a point of faith that she ascribeth vnto Christ power and most singular goodnes: but in that she promiseth her selfe more then she had heard of Christ, that agreeth not with faith. For we must alwayes hold the mutuall consent betweene the word & faith, least any man doe forge vnto himselfe any thing rashly besides the word of God. Moreouer, Martha did sticke too much in the corporall presence of Christ. Therefore the faith of Martha being mixed with, and intangled with immoderate desires, and not altogether voyde of superstition, could not shine out

with perfect brightnes: so that there do only certaine sparkles appeare in these wordes.

23 *Thy brother shall rise againe*. This is wonderfull gentlenes of Christe, in that pardoning vnto Martha those faultes whereof wee haue spoken, he promisseth vnto her more of his owne accorde, then shee durst precisely and openly aske.

24 *I know that he shall rise againe*. Now appeareth the too too great fearefulness of Martha, in that she doth extenuate the saying of Christ. Wee saide euen now that she went farther then was meete, when she fained vnto her selfe, an hope after her owne imagination: now she falleth into the contrary vice, in that she stood as it were trembling, when as Christe reacheth out his hande. Wherefore we must take heede of both these things, that we take not vnto our selues friuolous hope here and there as winde, being destitute of the worde of God, and againe that the Lord doe not finde our heartes eyther shutte, or els too straitly restrained when he openeth his mouth. But Martha meant to gather out of this answere some other thing, then she durst hope for out of the wordes of Christ: as if shee shoulde say, if thou meane the last resurrection I doe not doubt but that my brother shall rise againe in the last day, and with this hope doe I comfort my selfe: but I cannot tell whether it hath any farther meaning or no.

25 *I am the resurrection and the life*. Christ doth first of all affirme that hee is the resurrection and life: that done, he doth seuerally expounde both the members of that sentence. In the former place he calleth himselfe the resurrection: because the restoring from death to life is former in order, then is the taste of life. But all man kinde is drowned in death. Therefore no man shall be made partaker of life saue he that shall first rise from death. So that Christ doth teach that he is the beginning of life, and he addeth after ward that the perpetuie & continuance of life is a worke of his grace.

Furthermore, the exposition which followeth immediately doth manifestly declare that he speaketh of the spirituall life: *Hee that beleueth in me although hee shall be dead yet shall he liue..* Why, is Christ then the resurrection? Because hee doth regenerate by his spirit the children of Adam, who were estraunged from God through sin, that they may begin to lead an new life. Which thing I haue handled more largely before in the chap. 5. 21. & 24 ver. And Paul vnto the Ephesians is the best interpreter of this place. Ephesians 2. 5. & 5. 8. Let them now be packing who bable that men are prepared by the motiō of nature to receiue the grace of God. It is as much as if they should say that dead men doe walke. For in that men doe liue and breath, are endowed with sense, vnderstanding, and will, all that tendeth to destruction: because there is no part of facultie of the soule, which is not corrupt, and turned away from that which is right. Wherby it commeth to passe that death raigneth euery where. For the estraunging from God is the death of the soule. Therefore those which beleue in Christe, whereas they were before dead, they doe begin to liue: because faith is the spirituall resurrection of the soule, and doth after a sort quicken the soule in it selfe, that it may liue vnto God, according to that which is said before, chap. 5. 25. The dead shall heare the voyce of the sonne of God: and they that shall

heare

heare shall liue : This is surely an excellent title and commendation of faith, that powring the life of CHRIST into vs, it deliuereth vs from death.

26 *And every one that liueth and beleueth in mee.* This is the exposition of the second member, namely, how Christ is the life: because he doth neuer suffer that life to fall away which he hath once giuen, but preserueth it vnto the ende. For what should become of men in so great frailtie of the flesh, if having once obtained life they should afterwarde be left vnto themselves? Therefore the continuall estate of the life must be grounded vpon the power of the selfe same christ that he may finish that which he hath begun. And the faithfull are said neuer to dye, for this cause, because their soules being borne againe of the vncorruptible seed, haue the spirite of Christ abiding in them, whereby they are continually quickened. For although the body be subiect to death, because of sinne, yet that spirit is life for righteounesse. Rom. 8. 10. And in that the outward manne is daily corrupted in them, that is so farre from impaying their true life, that it euen helpeth forward the same: because the inward man is renewed from day to day, 2 Cor. 4. 16. Yea death it selfe is in them a certaine setting free from the bondage of death.

*Doest thou beleue this?* Christe seemeth at the first sight to intreate of the spirituall life, for this cause, that hee may withdrawe the mind of Martha from her present desire. Martha did desire to haue her brother restored to life. Christ answereth that he is the authour of a better life: namely, because he quickeneth the soules of the faithfull by his heauenly power. But I do not doubt but that his meaning was to comprehend a double grace. Therefore he commendeth generally the spirituall life which he giueth vnto all those that be his, but he will giue some tast therby of this power, which he would afterward shew in raising vp Lazarus.

27 *Truely Lord.* To the end that Martha may prooue that she did beleue, that which she had heard of Christe, that he is the resurrection and the life, she maketh answer, that she beleueth that he is Christ and the sonne of God: so that indeed this knowledge comprehendeth in it selfe the summe of all good things. For we must alwayes marke to what end the Messias was promised, and what office the Prophets doe attribute vnto him. And when as Martha confesseth that it was he that should come, she affirmeth her faith with the prophesies of the Prophets. Whereupon it followeth that the full restoring of all things, and perfect felicitie is to be hoped for at his hands, and finally that he was sent for this cause, that he may erect and set in order a true and absolute estate of the kingdome of God.

28 *When she had said these things, she went and called her sister Mary secretly: saying, the master is present and calleth thee.*

29 *So soone as she heard that, she riseth straight way, and commeth vnto him.*

30 *And Iesus was not yet come into the towne: but was in the place where Martha met him.*

31 *The Iewes therefore, which were with her at home, and did comfort her, seeing that Mary arose sodainly, and went out, they followed her, saying, she goeth vnto the grave, that shee may weepe there.*

32 Therefore after that Mary came where Iesus was, when shee sawe him, shee fell at his feete, saying vnto him, Lord, if thou haddest beene heere, my brother had not beene dead.

33 Therefore so soone as Iesus saw her weeping, and the Iewes which came with her weeping: hee groined in the spirite and troubled himselfe.

34 And he said, where haue ye laid him? They said vnto him, come and see.

35 Iesus wept.

36 Therefore the Iewes said, behold how he loued him.

37 And certaine of them said, could not he which opened the eyes of one that was blinde, bring to passe that this man should not die.

38 Then Iesus groined againe in himselfe, and came vnto the graue: and it was a caue and a stone laid vpon it.

28 Called her sister. It is likely that Christ stayed without the towne at the request of Martha, least he should come into such an assembly of men. For shee feared danger, because Christ had but of late hardly escaped out of the midst of death. Therefore least his coming should be noysed abroad any further, she telleth her sister priuily. *The master is present.* This worde *master* doth shew, what account these godly matrones did make of Christ. And although they had not profited so much as became them, yet was this a great matter, that they had wholly addicted themselues to be his disciples: And the sodaine departure of Mary, that she might come to meet him, doth not a little testifie how she reuerenced him.

31 Therefore the Iewes that were with her. Although Christ suffereth Martha to returne home, that she might drawe aside her sister out of the companie, yet Christ did intend an other thing: namely, that he might haue the Iewes to see the mayracle. They doe in no case thinke vpon this, but it was no newe matter that men should be brought thither, as it were in darkenes by the secret prouidence of God, whyther they went not. They thinke that Mary goeth vnto the graue, as those are wont to doe who seeke to haue their sorrow stirred vp. For this disease reigneth commonly euery where, that husbands being deprived of their wiues, and parents of their children, and againe wiues of their husbandes and children of their parents, or kinsfolkes, or friendes, do increate ambitiously by all meanes possible their mourning: and it is a solemne thing to finde out diuers inuentions to this end. So that indeed whereas the affections of men are al ready inordinate, they prick them forward with new prickes, to the end they may the more vehemently and with greater force resist God.

Furthermore, it was their dutie to pull backe Mary, least by beholding the Sepulchre she should gather matter of mourning: but they dare not vse so sharpe a remedy: but euen they themselues doe nourish the intemperancie of her griefe, in that they beare her company. So that it falleth out oftentimes, that their consolations are little worth, who beare with their friendes too much.

32. Shee fell downe at his feete. In that shee falleth downe at his feete we doe thereby gather, that hee was worshipped in that house about the common order and manner of menne. For although they were wont to prostrate themselues beefore kings and rulers: yet becauise CHRIST hadde him-  
 selfe



selfe no princely or loftie thing in himselfe according to the flesh, *Mary* falleth downe at his feete for another end. Neither would she haue done so, vnlesse she had bene perswaded that he was the sonne of God.

*Lord if thou hadst bene here.* Although she seemeth to speake honourably of *Christe*, after a sort, yet wee haue of late declared what corruption is in these wordes. For doubtlesse the power of *Christ* which did replenish heauen and earth, ought not to haue bene restrained vnto his corporall presence.

33. *Hee groined in the spirite.* Vnlesse *Christe* had sorrowed together with them, he would haue stood rather with a fierce countenance, but when as he conformeth himselfe vnto them, euen vnto weeping, hee declareth his agreement with them. For the *Euangelist* seemeth in my iudgement to expresse the cause of such affection, when he saith that he saw *Mary* and the rest weepe. Although I do not doubt but that he had respect vnto some higher matter: namely, vnto the common misery of man. For he vnderstood what commandment the father had giuen him, and wherefore hee was sent into the worlde: namely, that he might deliuer vs from all euilles. As he did this in very deede so his meaninge was to declare that hee did it with an earnest affection of the minde. Therefore when as he was about to raise vp *Lazarus*, before hee did helpe and remedie him, he doth testifie by the deepe groaning of the spirite, by the feeling of grieffe and teares, that he is touched with our miseries in like sort as if he felt them in himselfe. But how doth groining and perturbation agree with the sonne of God? Because it seemeth to some an absurd thing if wee say that *Christ* was subiect to humane passions as some one of the number of men, they thinke that he sorrowed and reioyced no otherwayes, saue only because he receiued into himselfe these affections so often as he thought good, by a secret dispensation. *Augustine* thinketh that the *Euangelist* said for confirmation of this opinion, that *Christ* troubled himselfe, whereas other men are carried by their affections, which do tyrannously rule them to trouble their minds. Therefore he thinketh that the meaning of the wordes is this, that *Christ* who was otherwise quiet in mind and free from all manner passions did of his owne accord groine & sorrow. But in my iudgement this plainenes agreeth better with the scripture, if we say, that when the sonne of God did put vpon him our flesh he did also willingly take vpō him mans affections, that he might not differ frō his brethren in any thing, sin only excepted. By this meanes the glory of *Christ* is no whit impayred, seeing that his submissiō is said to haue bin only voluntary wherby it came to passe that he was like vnto vs in the affectiō of the soule. And after that he submitted himselfe from the beginning, we must not thinke that he was voyde and free from them: and in this hath he prooued himselfe to be our brother, that we may know that wee haue a mediator, that can easily pardon our infirmities, & is ready to helpe them, which he hath felt in himselfe. If any mā obiect, that seeing that humane passions are corrupt, it is not likely that they are common to the sonne of God with vs: I answer, that there is a great distance betweene vs and *Christe*. For our affections are corrupt, for this cause, because they runns headlong intemperately, neither keepe they any meane: but

in Christ they were voyde of all corruption, because they were framed to obey God. Yea the affections of men are corrupt & frowarde too manner of wayes. First, because they are carried with a troublsome motion, neither are they ordered according to the true rule of modestie. Secondly, because they doe not alwayes arise from a lawfull cause, or at least are not referred vnto a lawfull ende. I call it intemperance, because no man reioyeth & sorroweth so much as is sufficient, and as much as God doth permit: and also there be many which doe rather refuse to be bridled.

Furthermore, the vanitie of our minde causeth vs to lament and be sorrowfull for things of no importance, or for no cause: because we are too much addicted vnto the world. There was no such thing in Christ: for there was no passion of his which did goe beyond his mean: there was none but that which was iust and taken from reason and right iudgement. To the ende this may the more plainly appeare, it shall be good and profitable to distinguish betweene the first nature of man, as it was created of God, & this degenerate nature which is corrupt through sinne. When God did create man he gaue him affections, but those which were dutifull and obedient vnto reason: and in that they are nowe disordered and rebellious, it is an accidentall fault.

Now Christ did take vpon him humane affections, but without disorder, whereby it commeth to passe that hee which obeyeth the passions of the flethe hee doth not obey God. Christ troubled himselfe and he was vehemently moued: but yet so, that he contained himselfe within the boundes of his fathers will. To bee briefe, if you conferre his passions with ours, they shall no lesse differ, then faire and cleere water which runneth pleasantly, doth differ from pudly and muddy fomes. Furthermore, the sole example of Christe ought to bee sufficient for vs to teach vs to refuse the stony hardnes of the Stoicks: for whence must we fetch the rule of principall perfection, but from him? And we must rather study, hauing corrected, & tamed the stubbornes, where with our affections are intangled by reason of Adam his sinne, to follow Christ as a guide, that he may bring vs into order. So Paule, 1. Thess. 4. 13. doth not require at our handes stonie blockishnes, but he commaundeth vs to moderate our mourning, that we be not swallowed vp of sorrow as the vbeleeuers, who haue no hope: for euen for this cause did Christ take vpon him our affections, that through his power we may subdue what corruption soeuer is in them.

36 *Behelke how he loued him.* Iohn describeth in this place vnto vs a double iudgement of Christe. For the former sort of men which saide, beholde how he loued him, although they thinke not so honourably as became them to doe, in that they attribute nothing vnto him, but that which was humane, yet doe they speake more iustly and modestly of him then the other, who doe maliciously backbite him, because he deliuered not Lazarus from death. For although they commend the power of Christ (whereof the other spake nothing) yet they doe not this without a certaine vprading. It appeareth sufficiently thereby, that they knewe of the myracles which Christe hadde wrought: but yet their vnthankfulnesse is somuch the more filthie, in that they are not afraide to murmur, because hee did nowe cease off in one point. In like  
sort

fort men haue alwayes beene vnthankefull vnto God, and proceede so to bee : vnlesse he graunt all our desires, we doe by and by breake forth into complaining. Seeing that he hath beene alwayes wont to help me hitherto, why doth he now forsake and disappoint mee? And heere reigneth a double disease: first, because we doe rashly desire that which is not expedient, yet will we make god subiect to the desires of our flesh: and secondly, because wee are importunate beggers, and run headlong through the seruientnes of our wilfulnes and rashnes before the time.

38 *When Iesus therefore had groned againe.* Because Christ commeth not vnto the Sepulchre as an idle beholder, but as a champion preparing himselfe vnto the combate, it is no maruell if he grone againe. For the violent tyrannie of death which he was to ouercome, was before his eyes. There bee some which expound it, that this groning did proceede from indignation, beecause this vnbeleife whereof we haue spoken, did offend him. But the other way seemeth vnto me more fit: namely that he did rather behold the thing it selfe then men. There follow diuers other circumstances which doe more set forth the power of Christ in raising Lazarus from death: namely, the space of foure dayes, that the graue was couered with a stone, which Christ commandeth to be taken away in presence of them all.

39 *Iesus sayth vnto them, take away the stone, Martha the sister of him that was dead, sayth vnto him, he stinketh by this: for he hath beene dead foure dayes.*

40 *Iesus sayth vnto her, said I not vnto thee, that if thou beleene thou shalt see the glory of God?*

41 *Therefore they tooke away the stone, where he was laid, that was dead: and Iesus lifted vp his eyes, and sayd, Father, I thanke thee that thou hast heard me.*

42 *And I did knowe that thou hearest mee alwayes, but because of the company which standeth about, I haue sayde it, that they may beleene that thou hast send mee.*

43 *When he had spoken these wordes, he cryed with a loude voyce, LAZARUS come forth.*

44 *And hee that was dead came forth, bound hand and foote with bandes, and his face was bounde with a napkin. Iesus sayth vnto them, loose him, and let him goe.*

39 *Lord hee stinketh by this.* This is a signe of distrust, because shee is not so fully perswaded of the power of Christ as becommeth. The roote of this euill is, because shee measureth the infinite & incomprehensible power of Christ with the sense of her flesh. For because there is nothing which agreeth lesse with life then rottenesse and stinke, Martha gathereth that he was already past remedie. So that when as peruers cogitations doe possess our mindes, God is after a sort driuen away from vs, so that hee cannot fulfill and accomplish his worke in vs. Truly there wanted no will in Martha to haue her brother lie in the graue continually: because cutting of all hope of his life from her selfe, shee doeth also endeouour to stoppe the way before Christ and keepe him backe from raising him vp: and yet shee intended nothing lesse.

This.

This cometh to passe through the weaknes of faith, that being drawne hither and thither, we fight with our selues, & whilest that reaching out the one hand we craue helpe of God, we put backe the same with the other when it is offered vnto vs. Martha lyed not, when she sayd, *I know that whatsoever thou shalt desire of God hee will giue it thee*: but a confused and intangled faith helpeth but a little, vnlesse when we are come vnto the matter it be applyed vnto our vse. And in Martha may we see what manifold defects and wants there be in faith euen in the best. She came the first of all to meete Christ: this was no small testimonie of godlines: and yet doeth shee not cease to let him. Therefore to the ende we may make way for the grace of God that it may come vnto vs, let vs learne to attribute farre greater power vnto him then our senses can comprehend. And if so be the first and onely promise of God be not of sufficient force with vs, yet at least let vs stay our selues as did Martha, when hee confirmeth vs the second and third time.

40 *Did not I say vnto thee.* Hee reproveth the distrustfulnesse of Martha, because she had not conceiued sufficient hope of the promise which she had heard. And it appeareth by this place that there was somewhat more sayde to Martha, then Iohn doth set downe worde for worde although (as I haue sayd) Christ meant thus much, when he called himselfe the resurrection and the life. Therefore Martha is condemned, because shee doeth not wait for some worke of God.

*If thou beleene.* This is sayd for this cause, not only because faith openeth our eyes, that we may see the glory of God shining in his workes: but because our faith maketh a way for the power and goodnes of God, that it may shew forth it selfe towards vs, as is sayd, Psa. 81. 11. *Open thy mouth wide & I will fill it.* Like as on the other side, vnbeleife stoppeth the way before God, & doth as it were keepe his handes fast shut: in which respect it is sayd in another place, Iesus could not shew any myracle there because of their vnbeleife. Mat. 13. 58. Not that the power of GOD is tyed vnto the will of menne, but because so much as in them lyeth, they driue away the same with the let of their wickednes they are vnworthy that he should reueale himselfe vnto them. It cometh to passe oftentimes that God doth overcome such lets: yet notwithstanding so often as hee plucketh backe his hand from helping the vnbeleeuers, hee doth it for this cause, because they doe not admit and accept the same, being enuironed with the straights of vnbeleife.

*Thou shalt see the glory of God.* Not that the myracle is called the glory of God wherein whilest god sheweth forth the power of his hand, he glorifieth his name. Martha being at length content with this second saying of Christ, doeth suffer the stone to be remoued: shee saw nothing as yet: but because she heareth that the sonne of God, did not in vaine command them to doe this, shee doeth willingly depend vpon his commandement alone.

41 *And Iesus lifted vp his eyes.* This was a token of a minde that was well framed to pray: for to the ende a man may rightly call vpon GOD, hee must bee ioyned with him, which cannot bee vnlesse beeing lifted vpp aboue the earth, hee ascend vpp into the very heauens. This is not done with the eyes seeing that hypocrites who are drowned in the deepe  
filch

flesh and dregges of their flesh, seeme with their sterne countenance to drawe heauen vnto thē: but the children of God must sincerely perforce that which they doe feigne. Neyther yet must he that listeth vppe his eyes toward heauen there include God in his cogitation, who is euery where, and filleth heauen & earth: but because mens mindes can neuer escape from and acquit themselues of those grosse inuentions, but that they shall sumise some base and earthly thing of God, saue onely when they be lifted vp aboute the world: the scripture calleth vs thither, and testifieth that heauen is Gods seate. As touching the lifting vp of our eyes, it is no continuall ceremonie, which lawfull prayer cannot want. For the Publican that prayeth with his countenance turned toward the earth, doth neuertheless peirce the heauens with his faith. Yet that is a profitable exercise, whereby men awake and stirre vppe themselues to seeke God. Yea, the feruentnes of prayer doth so affect & moue the body oftentimes that besides meditation it doth willingly follow the minde. Certainly it is without all doubt that when Christ lifted vp his eyes towards heauen, he was caried thither with singuler vehemencie. Moreouer, as he was wholly with the father: so he would also bring others vnto him besides himselfe.

*I thanke thee.* He beginneth with thanks giuing, although he asked nothing: but although the Euangelist doth not declare that he prayed in plaine words, yet is it questionles that there went some petition beefore: for otherwise hee could not be heard. And it is to bee thought that hee prayed in time of those gronings whereof the Euangelist maketh mention: for there is nothing more vnlikely then that he ragged inwardly in himselfe, as men amazed are wont to doe. Hauing now obtayned Lazarus his life he giueth thanks vnto the father. Furthermore, in that he acknowledgeth v̄ he receiued this power from his father in this hee confesseth that he is onely his fathers minister: for as hee applyeth himselfe vnto mans capacitie, sometimes defending opely his diuinitie, he challengeth to himselfe what soeuer is proper to God: sometimes being content to beare the person of a man, he granteth all the glory of the diuinitie vnto the father. The Euangelist reconcileth both things together in one word very well, when he sayth, *that Christ is heard of the father: and that he giueth thanks, that men may knowe that he was sent of the father:* that is, that they may confesse that hee is the sonne of God. For because the Maestie of Christ could not bee comprehended in his highnesse, the power of God, which appeared in his flesh, carried vp the rude and dull senses of men by degrees vnto that highnes. For seeing that he would be ours, it is no maruell if hee doe abase himselfe vnto vs diuers wayes: yea, it is no maruell if hee doe abase himselfe for our sakes, who suffered himselfe to be humbled for vs.

42 *I did knowe that thou didst alwayes.* This is a preuention, least any man should thinke that hee was not so highly in the fathers fauour, that hee coulede readily worke what myracles soeuer hee woulde. Therefore hee giueth them to vnderstande that there is suche agreement betweene him and the father, that hee denieth him nothing: yea that hee had no neede to make any prayer, seeing that hee did onely that which hee knewe his father had commaunded him to doe. But to the ende it might the better be

made knowne vnto men, that this was a worke of God, he called therefore vpon the fathers name. If any man object: Why hee did not then rayse all the dead: we may easily answere, that there was a certaine meane appointed by the counsell of God for myracles, as much as he knewe was sufficient to proue the Gospell.

43 *Hee cryed with a loud voyce.* In that hee touched him not with his hande but did onely call vpon him with his voyce, his diuine power did therein the better shew it selfe: and he doth there with all set forth vnto vs the hidden & wonderfull power and force of his word. For how doth Christ restore life to the dead saue onely by the word? Therefore hee shewed a visible token of the spirituall grace in raysing Lazarus, which we doe dayly trie by the feeling of faith, whilst that he sheweth that his voyce doth quicken.

44 *Bound with bandes.* The Euangelist doth diligently reckon vpon the kerchiffe, and bandes, to the ende wee may knowe that Lazarus came out of the graue in such sort, as hee was layd there. The Iewes also retayne this manner of burying at this day, that hauing wounde the bodie in a linnen cloath, they wrap the head apart in a kerchiffe. *Loose him.* This thing remayneth to amplify the glory of the myracle, that the Iewes might also feele with their handes the worke of God, which with their eyes they had beholden. For christ could haue made Lazarus shake off the bandes wherewith he was bound, or haue caused them to fall away of their owne accord: but he did intend to haue the hands of those that stood by him to bee his witnesses. Thise ridiculous are the Papists who gather auricular confession thence. Christ (say they) after that he had restored Lazarus to life, would haue his Disciples to loose him: therefore it is not sufficient for vs to be reconciled to God valesse the Church do also forgiue our sinnes. But whereby doe they coniecture that the Disciples were appointed to loose Lazarus? Nay rather we gather that he commaunded the Iewes to do this, to the ende he might take from them all occasion of doubting.

45 *Many therefore of the Iewes, which came vnto Mary, behelde what things Iesus had done, and beleueed in him.*

46 *But some of them went vnto the Pharises, and tolde them what Iesus had done.*

47 *Therefore the high Priests and Pharises gathered a counsell, and said, what do wee? because this man doth many myracles.*

48 *If we let him goe thus, all men shall beleue in him: and the Romanes shall come and take away our place, and the nation.*

49 *And one of them called Caiphias, who was high Priest that yeere, sayd vnto them Yee know nothing:*

50 *Neyther doe yee consider, that it is expedient for vs, that one man die for the people, and that all the nation doe not perishe.*

51 *And he sayd not this of himselfe: but for asmuch as he was cheifs Priest that yeere hee prophesied, that Iesus should die for the nation.*

52 *And not for the nation onely but that hee might gather together into one the children of God which were dispersed.*

45 *Many therefore.* Christ did not suffer the miracle which he wrought to be vnfruitfull: because by this meanes he brought some vnto faith. For we must note that there is a double vse of miracles: namely, that they may either prepare vs vnto faith, or confirme vs in the faith. The Euangelist toucheth the former in this place: for he meaneth that those of whom hee speaketh did maruell at, and reuerence the diuine power of Christe, so that they submitted themselves vnto him to be his disciples: otherwise the bare miracle could not haue bene sufficient vnto faith. Therefore we must vnderstand nothing els in this place by the worde *belueued*, saue onely readines to imbrace the doctrine of Christ. In the other which forsake Christ there appeareth detestable vnthankfulness: or rather horrible madnes: whereby we gather he w blinde and madde vngodlinesis. The resurrection of Lazarus ought to haue softened euen stonie heartes: but there is no worke of God, which vngodlines doeth not infect and maire with the bitterness of her poyson. Therefore if men will profite by the miracles of God they must haue cleane heartes. For those in whom there is no feare of God, although they see heauen and earth goe together, they will neuer cease to refuse sounde doctrine. So you may see at this day, many enemies of the gospel, fight against the manifest and euident hand of God like madde men. Yet notwithstanding they doe in the meane season craue miracles at our handes: but to no other end, saue this, that they may shew themselves to be monsters of men by resisting stubbornely. And in that Christ is brought vnto the Pharisees, it is done for this consideration, because by reason of their hypocrisie they were more sharpe set to resist the Gospel. In like sort he doth afterward expresse them by name, when as he saeth there was a counsell gathered together. they themselves were a part of the priests: but the Euangelist nameth them specially, because they were as fannes to set on fire the fury of all the whole company.

47 *Therefore the high Priests gathered together.* There is no lesse monstrous blindnes described in this place in the priests. Vnlesse they had bene more thē dull and blockish, they ought to haue bene touched at least with some reuerence of Christe after so euident a token of his diuine power: now they meete together of set purpose to oppresse the glory of God (with the beholting wherof they become amazed.) They doe not in plaine words make their boast, that they would make warre against God: but seeing that they cannot suppress Christ, without the subuersion of Gods power, they doe questionles fight against this openly and without doubt with sacrilegious bouldnes. Infidelitic is alwayes proud and a contemner of god: but she doth not straightway break out into this, that she listeth vp her hornes against God. But when as men haue long time wrailed with God, this is still the end to endeouour like Giants to charge vp aboute the heauens without any feare of God. For they confesse that Christ wrought many miracles. And whence had he so great power? Therefore they doe openly address themselves to suppress the power of god which appeareth in the miracles of Christ. In the meane while God is not shaken: but although he dissembleth for a time, he laugheth at their foolish arrogancie, vntill time to bring

foorth his wrath do come, as it is Psal. 2. 12.

*What doe we?* In these wordes they accuse their slouthfulnes: as if they should say that it came to passe through their delay, that Christ creepeth farther: because they are able by behauing themselues stoutly, to breake off his course. This is the boldnes of the wicked, whereby they challenge to themselues all things: as if it were in their hande to doe whatsoeuer should seeme good in their owne eyes: and as if the successe of the worke were subiect to their desires. And if a man doe well weigh all things, they doe in this place set their owne industry against the power of G O D, as if they could exceede God through their diligence.

48 *If we let him goe.* What if they doe let him goe? Certainly (as I haue saide euen now) they are fully perswaded that it is in their will to stop the way before Christ, that he may goe no farther, so they be diligent to withstand him. If Christe had bene some seducer, it had bene their dutie to haue medled in the matter, least hee should lead away the sheepe from the Lords flocke: but in that they confesse his myracles, they do sufficiently declare, that they cared not for God, whose power they doe so carelesly and hautily contemne.

*The Romans shall come.* They couer their wickednes with a fayre colour: namely, the desire which they had to preserue the common wealth: this was the feare which troubled them most, least their tyranny shuld fall to the ground: but they faigne that they are carefull for the Temple, and worshippe of God, for the name of the nation, for the estate of the people. And wherefore was this? For doubtles they do not seeme to vse such colours that they may deceiue they preach not vnto the people: they consult together a part and in secrete. Seeing that they are altogether guiltie of the same falshood in their owne consciences, why doe they not vtter their counsels and meanings? Because how grosse and euident soeuer vngodlines is, yet it hath alwayes almost hypocrisie to accompany it. It doth so inwrap it selfe in crooked boughtes and lurking corners that it deceiueth vnder the shew of vertue. It was their chiefe drift to show some shape of grauitie, moderation, and wisdom, that they might deceiue others: but it is to be thought that they were also deceiued with that vaine visure for as much as they faigned that it was a iust occasion to persecute christ. So hypocrites, although their conscience doth inwardly accuse them, yet doe they make themselues drunken with vaine inuentions, that they may seeme innocent in sinning; neuertheless they are manifestly contrary to themselues. For at the beginning these men did confesse that Christe wrought many myracles: nowe they are a fraide of the Romanes: as if there were not helpe enough and more then enough in the power of God, which sheweth it selfe to be present in these myracles.

*The Romans shall come.* The Euangelist meaneth that this was the summe of their deliberation, to auoyde the danger which did hange ouer their heade. If (say they) the Romanes shall vnderstand that there is any thing renewed in our state publike, it is to bee feared least they will sende an armie, and destroy both our nation, the Temple, and the worshippe of G O D, But this is a peruerse consultation, which is hadde about



about the avoiding of those daungers which we cannot escape, vnlesse wee will turne aside from the right course. We must first of all see what God commaundeth, and will haue to be done: what euent soeuer shall befall vs, that must continue sure and certaine. But those men thinke it best to make away with christ least any discommoditie doe befall them, if they suffer him to goe forwarde as he had begun. But what and if he were sent by God? Will they reiecte a Prophet of God, that they may redeeme peace with the Romans? These are their counsels, who doe not feare God truely and from their heart, they passe not what be lawfull and right, or what be vnlawfull and wrong: because they depend onely vpon chance. But this is the onely way to take godly and good counsell, for to seeke and see what doth please God: secondly, to follow that couragiously, what soeuer he prescribeth, and not to be discouraged with any feare, although we be compassed about with a thousand deaths. For our actions are continually to be directed not according to euery blast of winde, but according to the will of God alone. Whosoever doth boldly despise daungers, or at least hauing overcome the feare of them, doth simply please God, hee shall at length haue an happy end. For God doth blesse contrary to all hope, the constancie which is grounded in the obedience of his worde: as for the wicked, their cautions doe them so little good, that the more feareful they are, the more doe they entangle themselues in snares. In this hystorie we haue the forme and shape of our age most liuely depainted out vnto vs. Those that desire to be accounted prudent and circumspect, they haue this song ofuentims in their mouth that we must take care for the common tranquillitie and that that innouation which we goe about is not free from many daungers, after that they haue burdened vs with this false enuie they canne finde no better way, then by burying CHRIST, to preuent all tumultes. As if they should haue good successe with such wicked contempt of the grace of God, whilest that they inuent this remedie to pacifie tumultes withall, that the doctrine of saluation may be abolished. Nay rather that shall befall the wicked whereof they are affraide: notwithstanding howloeuere the wicked doe obtaine that whiche they hope for: yet this is an vnmete rewarde to pacifie the worlde by offending God.

*Our place,* It is vncertaine whether they spake of the Temple or of their Countre. They thought their safetie did consist in both. For when the temple was pulled downe, the sacrifices, the solemne worshipp of God, and the calling vppon his name, did cease. Therefore if they hadde any care of religion, it became them to be carefull for the temple. And againe, this was very profitable for maintenaunce of the estate of the Church, not to be carried away out of their countre againe. They did yet remember the captiuitie of Babilon, which was a most sharpe vengeance of God. Againe, that was commō amongst them as a prouerbe, which is oftentimes repeated in the law, that it was a kind of casting off, if the Lord should cast them out of that land. Therefore they gather, that the Church cannot continue in safetie, vnlesse Christ be destroyed.

49. *One of them called Caiphaz.* This was a shorte consultation, because Caiphaz did not suffer them to stande in doubt long. Furthermore,

hee assigneth oneway to obtaine health, and safety that they stea an innocent? Behold into how great wickednes those men breake out, who doe rather take counseil according to the sense and reason of their flesh without the feare of god then according to the worde of God, and doe thinke that that will be profitable for them, which they cannot do without displeasing the authour of all goodnes. For it is as much as if Caiphas should say that they must prouoke the wrath of God, that thinges may goe well with them. Wherefore let vs learne neuer to separate that which is profitable, from that which is lawfull: seeing that wee must hope for no good thing or ioyfull thing, siue onely from the blessing of God, which is not promised vnto the wicked and rebellious, who seeke for helpe at the handes of the Diuell, but vnto the faithfull who walke plainly in the wayes of God. And yet this reason had some colour: because the common commoditie ought alwayes to be of more weight. But (as I said euen now) the people is no more safe by the wicked death of an innocent, then the whole body of man, whilst that the throate onely is cut, or the breast thrust through with a sword.

*Who was high Priest.* Hee doth not call him high priest of that yeere, because it was a yeerely office onely: but whereas it was sold for money, it was giuen vnto diuers men, contrary to the prescript of the law, God wold not haue the honour ended vnlesse the man did die: but when as thinges were all out of order, and turned topsie turuie, it came to passe that the Romans did oftentimes change the Priestes. Furthermore, the Euangelist saith that Caiphas spake not this of himselfe, not that he spake that which hee vnderstood not, as a madde man, and one that is frensie: (for he spake as he thought) but the Euangeliste meaneth that there was a superior mouing of his tongue, because God meant to shewe forth by his mouth some greater matter then came into his minde. Therefore Caiphas was at that time as it were double tongued. For he vomited out that wicked and cruell counsell and purpose to put christ to death, which hee hadde conceued in his minde: and God turned his tongue another way, that he might also vnder doubtfull wordes vter a Prophecie. God woulde haue the heauenly oracle to proceede euen from the seate of the high priest, that the Iewes might be the more without excuse. For although no mans conscience of all that crue was touched, yet they perceiued after that their blockishnes deserued no pardon. Neither yet did the wickednesse of Caiphas any whit hinder his tongue from being the instrument of the holy Ghost, because GOD had rather respect vnto the Priesthoode which he himselfe hadde instituted, then vnto the mans person, and that was the reason, which I touched, that the voice comming from an high place, might be the better heard, and might haue the more reuerece and weight. In like sort did he blesse his people by the mouth of Balaam, whom he had endowd with the spirit of prophesie. But the Papists are more then ridiculous, who doe thereby gather that that is to be accounted as an oracle, whatsoeuer it pleaseth the Bishop of Rome to blander out. First of all, admit wee graunt (which thing is in vaine) that hee is alwayes a Prophet who is high Priest, yet must they proue of necessitie, that the Bishop of Rome is created by the commaundement of GOD. For the Priesthoode of one manne was abolished by the comming of CHRIST, neyther doe wee

any where reade, that it was afterward ordained, that any one man shoulde gouerne the Church. But admit we graunt them this secondly, that the title and honour of the high priest was translated vnto the bishop of Rome, wee must marke what good this did the Priests, that they embraced Caiphas his prophesie. They conspire together to put Christ to death, that they may subscribe vnto his iudgement. But let such obedience be farre from vs, which may driue vs vnto horrible apostacie, by denying the sonne of God. Caiphas doth with one voyce blasphemie and also prophesie those which obey his laying doe condemne the prophesie and catch at the blasphemie. Wee must take heede least the same befall vs, if we giue eare vnto the Romane Caiphas, otherwise the similitude should be vnperfect.

Furthermore, I aske this question, whether all the wordes of the high Priest be prophesies or no, because Caiphas did once prophesie. But he did afterward condemne the chiefest and principall poynt of our faith of blasphemie: whence we gather, that that was extraordinarie where of the Euangelist maketh mention now, and that it is preposterously taken for an example,

51 *That Iesus should die.* The Euangelist doeth first of all declare that the summe of our saluation consisteth in that, if Christ doe gather vs together into one. For by this meanes he reconcilcth vs vnto the father, in whose power the fountaine of life is. Whence we do gather that mankind is scattered abroad and estranged from God, vntill such time as the children of God do grow together vnder Christ their head. So that the communion of the Saintes is the preparation vnto eternall life: because they abide all in death, whom Christe doth not gather vnto the father: as we shall see againe in the sixteenth Chapter. Therefore is it that Paule Ephe. x. 10. teacheth that Christ was sent, to the end hee might gather together all things which are in heauen and earth. Wherefore if we will enjoy the saluation which is brought vnto vs by Christ, we must remoue all dissention and be at onewith God, the Angels, and amongst our selues. The death of Christ was the cause of this vnitie and the pledge thereof, whereby he tooke all things vnto himselfe: but yet we are gathered together daily by the Gospell into Christ his sheepfold.

52 *And not for the nation onely.* The Euangelist his meaning is, that the reconciliation made by Christ is also extended vnto the Gentiles. But how are they called the children of God, whom the miserable scattering abroad, wherein they wandered, did make the enemies of God? I answer (as I haue sayde els where) that they were sonnes and children in the breast of God, who were in themselves wandering and lost sheepe yea nothing lesse then sheepe, but rather wolves and wilde beasts. Therefore he counteth them the children of God by their election, euen before they be called, because they begin at length to be reuealed both vnto themselves and vnto others by faith.

53 *Therefore from that day they tooke counsell to put him to death.*

54 *Therefore Iesus walked no more openly amongst the Iewes: but went thence into a region right vnto the desert, into a citie called Iphraim: and abode there with his disciples.*

55 And the Iewes Easter was at hand, and many of the country went up to Ierusalem before Easter that they might purifie themselves.

56 Therefore they sought Iesus and sayd amongst themselves, as they stood in the Temple, what thinke yee, that he came not vnto the feast.

57 And the Priestes and Pharises had giuen a commaundement, that if any did know, where he were, he should tell it, that they might take him.

53 They tooke counsell to put him to death. The Euangelist saith that Christ fled againe, seeing that he knewe that his enemies did so furiously pursue him. Yet let vs remember that he did not so flie that hee might withdrawe himselfe from his fathers calling. For this was his time which God hadde appoynted. Furthermore, the counsell whereof the Euangelist maketh mention, was not so much concerning the death of Christ, as that they might finde some meanes how to suppress him. This was already decreed amongst them, that he was to be made away: the other deliberation did onely remaine, how they might accomplish, that which they had determined.

54 Which is called Ephraim. I thinke that the name of the cite which is heere set downe, was either corruptly pronounced or els was some new name. For we know what great alteration was made in the tongue after the captiuitie of Babylon, and also how much the fashion of the land was chaunged. When hee speaketh of the disciples of Christ, he meaneth not all those which receiued his doctrine, but those which were continually with him, and were wont to liue together with him in the same house.

55 Many of the country went vp &c. before Easter, that they might purifie themselves. This was not flatly commaunded that they should purifie themselves before the offering of the Passeouer. Therefore the Euangelist saith not that they came all, but manie: It was not lawfull for any that was vncleane to eate: but I say that they tooke vpe this sanctifying of their owne accord, and of some priuate affection, so that the other were not forbidden to eate, although they were not prepared by any such rite, before the feast day. But the drift of the Euangelist is, to shewe howe famous Christe was, and howe greatly hee was spoken of throughout all Iurie. For those that meete together out of all parts in the Temple: are especially bent to seeke Christe, and talke together concerning him. They seeke him after the manner of men, but yet by seeking him they declare that the tyranny of the Priestes was the cause that he did not appear onely.

## Chap. 12.

3 Iesus therefore, sixe dayes before Easter came to Bethania, where LAZARUS was, that had bene dead, whom he had raysed vp from the dead.

2 Therefore they made him a banquet there, and Martha serued, but LAZARUS was one of those that sate at meate with him.

3 Then tooke Mary a pounce of Spicknard precious, shee annoynted the feete of Iesus, and wiped them with her haire: and the house was filled with the saucour of the oynment.

4 Therefore one of his disciples, Iudas Iscariot Simons sonne, which was about to betray him, said,

5 Why was not this oynmente soualde for three hundred pence, and giuen to the poore?

6 This saide he, not that he cared for the poore: but because he was a theefe, and had the bag, and did carry those things which were giuen.

7 Therefore Iesus saide, she hath kept this vntill the day of my buriall.

8 For you haue the poore alwayes with you, but me yee haue not all wayes.

1 Iesus, &c. came to Bethania. Wee see that their iudgement was ouer rash, who thought that Iesus would not come, whereby we are taught that we must not make such hast, but with patient and quiet minds stay vntill the opportunitie come wherof we know not. Christ came first to Bethania, that hee might goe thence to Ierusalem three dayes after. In the meane while his intent was to giue Iudas a fit time & place to betray him, that he might be a sacrifice ready at the appointed hour. Neither is he ignorant what shall befall him, but goeth willingly to be offered vp. Whereas he came to Bethania sixe daies before Easter we may gather out of Matthew & Marke that he stayed there foure dayes. Iohn doth not expresse the day wherein the banquet was made vnto him, when he was annoynted by Mary, but it is likely that this was done not longe after his ariuall. Furthrmore, in that some doe thinke that this was not the annoynting wherof Matthew and Marke make mention, they are deceiued therein. The respect of the time moueth them, because before the two Euangelistes say, that christ was annoynted, they make mentiō of two dayes. But the answer is easie, & that double. Iohn saith not that Christ was not annoynted the first day he came. So that this might haue bene done when as he was ready to depart. Although (as I haue said already) the other coniecture is more like to be true, that he was annoynted a day or two before the departure. For it is certaine that Iudas had bargained with the Priests, before christ had sent two of his disciples to prepare the passeouer: & it must needs be that there was one day betwene at the least. The Euangelists adde, that he waited a fit time to betray Christ, after that he had his hyre. Therefore in that, hauing made mentiō of two dayes, they adde the hystory of the annoynting, they set downe that first which was done last. The reason is, because that seeing they had recited the words of christ: you know that after two dayes the son of man shall be betrayed: they now adde that which was before omitted, how & vpon what occasion he was betrayed by the disciple. It appeareth sufficiently that he was annoynted at Bethania. Matthew and Marke say that he supt then with Simon the Leper, Iohn doth not expresse the house: but he doth sufficiently shew that he supt at some other place then with Lazarus and Martha, whilest that hee maketh Lazarus one of those that sate at meate: that is, that he was inuited together with christ. Neither is there any disagreement in this that matthew and Marke doe say that his head was annoynted, and our Euangelist his feete. The annoynting of his head was ordina-

ric, whereupon Plinie couēteth it a poynnt of too much ryot, that certaine did annoynt the ancles. The three agree together in this, that Mary did annoynt Christ plentifully, & poured out great store of oyntment. Therefore when as Iohn speaketh of the feete, it is as much as if he had said, that all the whole body of Christ was annoynted euen vnto the feete. For there is an augmētation in this word *feete*, which appeareth better by that which followeth, when he addeth, that Mary did wipe his feete with her hayre. *And the house was filled with the smell.* It was no simple liquor drawen out of Nard, but a compounde cōfection made of smelling things: therfore it is no maruel if all the house were filled with y<sup>e</sup> smell.

4 *Therefore one of his disciples saith.* The murmuring of Iudas followeth, which Matthew attributeth vnto the disciples in general, and marke onely to certaine of them. But that is an vsual thing by *Synecdoche* to apply that vnto many, which belongeth onely vnto one or a few. Although it seemeth to me a thing like to be true, that the murmuring began at Iudas alone, and that the rest were moued to consent vnto him, as it is an easie matter for diuers affections to be kindeled in vs by whisperings, as with fannes: and principally backbitinges (as we are too much bent vnto sinister iudgements) doe take place in vs. But the too too great credulitie and rashnes in beleeuing, which the spirit of God reproveth in the Apostles, teacheth vs, and is vnto vs an example, that we be not too readie and credulous to heare malicious speeches.

5 *Why was not this oyntment.* A pound of common oyntment cost but (as Plinie doth testifie) tenne pence: but, the same man affirmeth that the highest price of the best oyntment was three hundred and ten pence. The Euangelistes agree together in this, that this was the most costly oyntment, wherfore it is not without cause that Iudas doeth value it at an hundred pence, which summe amounteth vnto fiftie poundes of French money, according to Budæus his account. Furthermore, for as much as all dainties almost, hath included in it a superfluous ryot, the greater the losse of the money was the more colour hadde Iudas for his murmuring: as if he should haue said, if Mary had bestowed some small cost, she should haue some excuse: but now seeing that shee hath wasted a great summe of money vpon a matter of no importance, hath she not done iniury to the poore, who might haue bene greatly relieved therewithal? Therefore her fact deserueth no pardon.

6 *Because hee was at thefe.* The rest of the Apostles doe condemne Mary, not of an euil affection, but rashly: but Iudas coloureth and couereth his wickednes with an honest cloake, when hee speaketh for the poore, for whom he cared not. By this example are we taught what a monstrous beast the desire to haue is: the losse which Iudas thought he had sustained, by hauing the matter of stealing taken from him, doth driue him vnto so great outrage, that hee feareth not to betray Christ. And it is likly that he had not onely lyed vnto others, that the poore were defrauded: but y<sup>e</sup> also he flattered himselfe inwardly (as hypocrites are wont to doe) as if it had bene but a light offence to betray Christe: that he might thereby recompence the damage which hee hadde receiued: This was one cause which moued him to betray Christe, that hee might pull againe vnto himselfe the pray which hadde escaped him: by some manner of meanes. For the indignation which hee hadde conceiued by reason

son of the gaine which he had lost, caused him to determine to betray Christe. It is a maruell that Christ would choose such a man to be his steward as hee knew was a theefe, for what other thing was this but to teach him an haulter to hang himselfe withall? Mortall man must make no other answer in this place, but that the iudgements of God are a deepe dungeon. Nevrthelesse the facte of Christ must not bee made a comon rule, that wee commit the caring for the poore or any other office to a wicked & vngodly man. For God hath giuen vs a law, therein he hath set downe who those bee that must bee called vnto the gouernment of the Church and vnto other offices, which law we may not violate. Christ his estate was far vnlike vnto ours, who seeing that he was the eternall wisdom of God, he suffereth his secret predestination to take place in the person of Iudas.

7 *Suffer her.* Whenas Christ commandeth them to let Mary alone, he teacheth that those men doe wickedly and vniustly who molest their neighbours without cause, and procure contention about a matter of nothing. Christe his answer is longer in the other Euangelistes, yet the summe is all one. The annoynting, wherewith Iudas found fault, is defended by this reason, because it was done to burie him. Therefore Christ doth not allow it to be an ordinarie worship, and which ought to be commonly vsed in the Church. For if he would haue such dutie done vnto him daily, he would rather haue said any thing, then that this was giuen to his buriall. And true'ly God careth not for externall pompe: yea seeing that he seeth that mans nature is too much bent vnto carnall rites, he doth oftentimes command vs to be sparing & sober in these things: wherfore they mistake Christ very much, who infer out of his answer, that god is delighted in costly and gorgeous worshipping, seeing that he did rather excuse Mary, because she did vnto him an extraordinarie dutie, which ought not to be made a comon rule of worshipping God. *Against the day of my buriall &c.* In that he saith that the oynment was kept, his meaning is, that it was not powred out in vain, & out of season, but according to the circumstance of the time. For that is said to be saued or kept, which is laid vp safe, that it may be brought forth in due time. For it is certaine that if any would haue burdened him before with sumptuous dainties, he would not haue suffered him. And he saith not that Mary did this according to the custome, but that she might doe him the last dutie. Furthermore, the annoynting of the bodies was then no vain ceremony: but rather a spirituall signe, to set before the eyes of men, the hope of the resurrection. The promises were as yet darke, Christ was not yet risen againe, who is for iust causes called the first fruits of those that rise againe. 1. Cor. 15. 20. Therefore the faithful had need of such helps, that they might direct the vnto Christ, who was yet absent. Therefore the annoynting of Christ was not superfluous then, seeing that hee should shortly after be buried. For he is annoynted as if he should haue beene laid in his graue. The disciples knew not thus much as yet: and without doubt Mary was enforced at a sodain, to do that through the direction of the spirit, wherupon she thought not before. Christ applieth that vnto the hope of the resurrection, which they did so much disallowe, that the commodity it selfe might reclaim them from wicked chulishnesse. But heaue foucer Christ would haue the childhood of the olde people to be gouerned with such exercises, it were

an absurd thing for vs to assay the like now: neither could we doe it without doing iniurie to Christ, who hath driuen away such shadowes by his comming. Because his resurrection had not as yet fulfilled the figures of the law, it was requisite that his buriall should be adorned with the externall rite: the smell of his resurrection hath strength enough of it selfe now, withoutnard and oyntments so that it quickeneth the whole world. And let vs remember that in iudging concerning mens facts, we must stand to Christ his iudgement alone, before whose iudgement seat we must once stand.

8 For yee haue the poore alwayes. Wee must note that which I said before, that the extraordinarye fact of Marie, is in this place distinguished from the commō worship of Christ. Wherefore they are Apes and not true followers, who cōuet to worship Christe with pompe and sumptuous apparrell: as if Christe did allow that because it was once done, and not rather forbid it to be done afterward. Whereas he saith that he will not be alwayes with his Disciples, it must be referred vnto the maner of his presence wherewith carnall worship and costly honour can agree. For in that he is present with vs by the grace and power of his spirit, in that he dwelleth in vs, in that he doth also feed vs with his flesh & bloud, this appertaineth nothing vnto bodily worship. Therefore what pomp soeuer the Papistes did inuent to worship Christ withall, they did bestowe it vpon him all in vaine, seeing that he doth openly refuse it. Whereas he saith that the poore shall be alwayes with vs, although he toucheth therein the hypocrisie of the Iewes yet may we gather a profitable doctrine thence: that is, that the sacrifices which God alloweth, and which smell sweete, are those almes deedes wherewith the pouertie of the poore is holpen, and that there is no other cost rightly bestowed in worshipping of God.

9 A great company of the Iewes knew that hee was there, and came, not for Iesus his sake onely: but that they might see LaZarus also whome hee raysted vpe from the dead.

10. And the chiefe Priestes tooke counsell together to put LaZarus to death also.

11 Because many of the Iewes did depart because of him, and beleued on Iesus.

12 On the morrow a great multitude, which came to the feast, when they had heard that Iesus came to Ierusalem.

13 They tooke braunches of Palme trees, and went out to meete him, and cryed, Hosanna, blessed is he that commeth in the name of the Lord, king of Israel.

14 And when Iesus had found a younge Ass, he sate thereon, as it is written, Feare not daughter of Sion, because thy king commeth sitting vpon the colts of an Ass.

9 Therefore the multitude knew. The nigher the time of Christes death did draw the more requisite was it that his name shuld be prayed and spokē of amongst all men, to the end this might be a preparation vnto more perfect faith after his death. The Euangelist mentioneth especially, that that fresh miracle of Lazarus who was raised vp frō death was most famous, & because christ did show therein a singular tokē of his diuinity, god would haue many to see the same. When as he saith that they came not for Iesus his sake only, but also because of Lazarus, hee meaneth



meaneth not for Lazarus sake, as if they gaue him his honour apart, but that they might see a manifest token of Christ his power in Lazarus.

*They tooke counsell together.* This was more then furious madnes, to go about to kill him, who (as it did manifestly appeare) was rayted from death by God. But this is the spirit of giadines, wherewith Sathan pricketh forward the wicked, so that they make no end of their madnes, although God doe set the heauen, the earth, and the sea against them. For this so wicked a consultation is described for this cause, that we may knowe that the enemies of Christe were brought vnto so great stubbornnes, not through errour or madnes, but through furious wickednes, so that they were not afraide euen to make waire against God himselfe: and secondly, that wee may know that the power of God was nothing obscure in Lazarus his resurrection, to extinguish the which, vngodlinesse could inuent no other remedie, but to make away an innocent man by cruell and detestable death. But seeing that it is Sachans whole drift to oppresse or at least darken the workes of God: it is our dutie to be bent continually to meditate there vpon.

12 *The next day a great company.* The other Euangelists set downe this entrance of Christ more at large: yet this our Euangelist comprehendeth the sum of all. We must first of all note Christ his purpose: namely, that hee came to Ierusalem of his owne accorde, that hee might offer himselfe to die: for it was requisite that his death should be voluntary, because the wrath of god conceiued against vs could be appeased by no other meanes saue onely by the sacrifice of obedience. For he knew what successe he should haue. Yet before he be crucified, hee will be entertained and receiued of the people as a king, with some solemne rite: yea, he declareth manifestly that he beginneth his kingdome by going to die. Although his conning was celebrated by a great assembly of people, yet is it vnknownc to his enemies, vntill such time as he prooued himselfe to be the true Messias, by fulfilling the Prophecies (which we shall see in their place.) for he would omit nothing which might serue to the perfect confirmation of our faith.

*A great multitude which came to the feast.* Therefore straungers were far more ready to do the dutie of godlines vnto the son of God, then the citizens of Ierusalem, who notwithstanding ought to haue bin an example vnto others. For they had the sacrifice daily: the temple was alwayes in their sight, which thing ought to haue kindled in their hearts the desire to seeke God: there were the principall doctors of the Church, there was the sanctuary of gods light. Therefore their vnthankfulness was too filthy, that hauing had such exercises fro their childhood, they do either refuse or els neglect the remedie promised them from the beginning. But this hath bin a common vice almost in all ages, that men doe so much the more boldly despise God, the nigher and more familiarly he offereth himselfe vnto them. But there was greater zeale and seruencnes in the other, who hauing left their houses were come together to celebrate the feast day, so that they inquired diligently after Christe: & when as they heare that he cometh into the citie, they goe out to meete him, & to welcome him. Questionles they were rayted vp to meete him in such sort, by the secret instinct of the spirite. We doe not reade that this was done before: but as earthly princes doe call their

their subiectes vnto them by the sounde of a Trumpet or the voyce of a Cryer, when they take possession of their kingdome: so Christ gathered together this people by the vehemēt motion of his spirit, that they might salute him as a king. When as the multitude would haue made him a king in the wildernes, he withdrew himselfe priuily into the mountaine: for at that time they thought vppon no other kingdome, saue only such a one, during which they might haue their bellies well filled, like brute beasts. Therefore Christ could not yeeld vnto their foolish and disordered desire, vnlesse hee would deny himselfe, and cast off that function, which was enioyned him by the father. I confesse indeed that the common people, which went out to meeete him, did not thoroughly know the nature of this kingdome: but Christ had respect vnto the time to come. Neuerthelesse he suffered them to doe nothing, but that which did agree with the spirituall kingdome.

14 *Boughes of palme trees, and they went out to meeete him.* The palme tree was a token of victory and peace amongst the men of olde; but they were also wont to vse branches of Palme tree, when they did ascribe the empyre vnto any, or humbly craue pardon of one that was a conqueror: Notwithstanding it seemeth that these men tooke branches of Palme trees in their hands, as a token of mirth and ioy, seeing they did entertaine a new king.

*They cryed Hosanna.* By this woorde they did telle that they did acknowledge that *Messias* in Iesus Christe, who was promised in times past to the fathers, and at whose hands they were to hope for redemption and saluation. For the hundred and eighteenth Psalme, out of which the cry is taken, was made touching the *Messias* to this ende, that all the Saintes might feruently with continuall petitions desire his comming, and receiue him with great reuerence, when he was reuealed and giuen. Therefore it is like to bee true, yea truly it may bee gathered, that this prayer was auncient euery where amongst the Iewes, & so consequently, that it was in euery mans mouth. Therefore these wenne wished well vnto Christ, the spirit of God going before their woordes, and they were chosen as cryers to make it knowne that the *Messias* was come.

This woorde *Hosanna* being compounded of two Hebrew woordes, significth as much as *Save*, or make safe, I pray thee. The Hebrutians pronounce it after another sorte, namely, *Hosah-na*: but it is an vsuall thinge for the pronounciation to be corrupted so often, as woordes are translated into another tongue. Notwithstanding although the Euangelists wrote in Greeke, yet retained they the Hebrew woordes, to the ende they might the better declare that the multitude did vse a solemn forme of prayer, which was first deliuered by David, and receiued continually from time to time amongst the people of God, and was sanctified peculiarly vnto that end and vse, that they might blesse the kingdome of Christ. To the same end tendeth that which followeth immediately, *Blessed is he that commeth in the name of the Lord.* For this is also an happy prayer, for the ioyfull and prosperous successe of that kingdome, whereupon the felicitie & restoring of the church of god did depend. But because David seemeth rather

rather to speake of himselfe, then of Christ in that Psalm, we must resolue this doubt first of all. Neyther is it any hard thing to doe. for wee knowe to what end the kingdome was established with Dauid and his posteritie: namely, that it might bee as it were a certaine entrance into that eternall kingdome, which was to be manifested at the appointed time.

Neyther was it for Dauid to stay in himselfe, and the Lord doth euer now and then turne the eyes of all the godly vnto some other by the prophets. For whatsoeuer Dauid did say of himselfe, it is referred for good cause vnto that king, which should arise according to the promise of his seede, to be a Redeemer. Hence haue we to gather a profitable admonition. For if wee bee members of the Church, the Lord doth stirre vs vpp euen at this day vnto that selfe same desire, where with he would haue the faithfull to be moued vnder the law: namely with all our heart to wish that the kingdome of Christ may flourish and haue good successe: and not that onely, but that by prayer we doe testifie this: and to the end we may be the more encouraged to pray, wee must note that he setteth downe the wordes, which we shall vse. We be therefore vnto our sluggishnes, if we doe either extinguish with our coldnes, or choake with our lukewarmnes that feruentnes, which God stirreth vp. In the meane season let vs know that our prayers shall not be in vaine, which we make through Gods direction and instruction. Onely let vs not be sluggish, or weary in asking: hee will be a faithfull gouernour of this kingdome, that he may defend the same by his inuincible power and ayde. The maiestie thereof will continue and stanche, though we doe cease: but in that it doth not florish so gorgeously ostentimes, as it ought, but doth rather decay (as we see at this day horrible scattering abroad and disorder, yea wastenes of the same) it is certain that that happeneth through our sinnes. And in that there appeareth very small or almost no restoring thereof, or at least that it goeth but slowly forward, let vs impute that vnto our slouthfulnesse. Wee craue dayly of God, that his kingdome may come but scarce one of an hundredth beggett this in earnest and feruently. Therefore wee are iustly deprived of that blessing of God, which wee cannot asorde to aske.

Moreover wee are taught by this worde, that it is God alone that saueth and defendeth his Church: neyther doth he challenge or command any thing to be attributed vnto him, saue that which is his owne. Therefore when as (hauing our tongues by him directed, wee craue that hee will preferue Christe his kingdome, wee confesse that God himselfe is the onely authour of safete, that this kingdome may stand in his estate. He vseth in this thing mens diligence yet such as he hath framed & made meete with his own hand. Secondly he vseth the helpe of men to further or preferue the kingdome of Christ in such sort, that he alone doth begin & accomplish all things through their means by the power of his spirite.

*Hee that commeth in the name of the Lord.* Wee must first marke what this phrase meaneth, *To come in the name of the Lord.* Hee commeth in the name of the Lord, who intrudeth not himselfe rashly, nor vsurpeth to himselfe the honour falsely: but being rightly called, hath God to be the guide and authour of his actions.

This title belongeth vnto all the lawefull ministers of God. That Prophet commeth in the name of God, who being directed by the spirite of God, deliuereth that doctrine sincerely vnto men, which he hath received from heauen. The king commeth in the same name, by whose hand God doeth governe his people. But because the spirit of the Lord rested vpon Christ, & he is the head of all, and because who soeuer haue bene appoynted to rule the Church, they haue bene subiecte to his power and gouernement: yea they are but streames flowing from this fountaine: hee is properly sayd to haue come in the name of the Lord. Neither doth hee onely excell others in the degree of gouernement: but because God doth wholly reueale himselfe vnto vs in him. For in him dwelleth the Godhead bodily as sayth Paule, Col. 2. 9. and he is the expresse image of God: Finally, he is the true *Immanuel*. Wherefore he is sayd to haue come in the name of God by a singular kinde of right, because God reuealed himselfe by him not in part (as beforetime by the Prophets) but in whole. Therefore wee must begin with him, as at the head, when as wee will speake good of the ministers of God.

Now because the false Prophets doe proudly boast of the name of God, and doe vaunt themselues vnder this false colour (whereas notwithstanding they are carried through the vehement motion of the Deuill to destroy the Church) we must vnderstand the opposition, that the Lorde may scatter them abroad, and bring them to naught. So that wee can not blesse Christ but we must curse the Pope, and that sacrilegious tyranny which he hath set vp against Christ. Hee shaketh his curses against vs as thunderbolts and lightning with great force: yet may we safely condemne them as vaine and proude wordes. On the contrarie, the holy Ghost setteth downe in this place an horrible curse, wherewith hee may bee drowned euen in the deepe pit of hell, with all his glory and pompe. Neither hath he need of any high Priest, to pronounce a curse against him, seeing that Christe did once endow children with this power, when as hee confirmed their crie as the other Euangelists doe say.

14 *And when Iesus had found a young Assse.* The other Euangelistes do more distinctly set downe this part of the historie: namely, that Christ sent two of his Disciples to fet the Assse. It was enough for Iohn who writ the last of all, briefly to note the summes of the thinges which were handeled by the rest alreadie. Heereby it commeth to passe that he omitteth many circumstances And the shoue of contrarietie which troubleth many is easily taken away. Whereas Mathew sayth, that Christ sate vpon an Assse and her colte, it must bee taken as spoken by *Syneduche*. Some doe thinke that hee sate first vpon the shee Assse, and afterward vpon her colte, and from this their surmise they draw an Allegorie, that he sate first vpon the Iewish people, which had bene long time accustomed to beare the yoke of the lawe: and afterwarde hee made the Gentiles subiect vnto him as a wilde and young Assse. But that is simply true that Christ did ride vpon an Assse, which was brought together with his damme and heereunto doe the wordes of the Prophet agree, who hath a repetition which is common enough amongst the Hebritians, which expreseth one thing twice in diuers wordes, vpon the Assse sayth he, and vpon the colte of the Assse accustomed to the yoke. Our Euangeliste who studieth to bee brieve, omit-

ting the former member doth only bring in the latter. Furthermore, the Jewes themselves are enforced to expound the prophesie of Zacharie contained in the ninth chapter and ninth verse, which was then fulfilled of the Messias. And yet they doe mocke vs, because being deceived with the shadow of the Ass, we giue the honour of the Messias vnto the sonne of Mary. But our faith leaneth vnto farre other testimonies. Neither do we when as we say that Iesus is Christ begin heere, because he came to Ierusalem sitting vpon an Ass. For there appeared in him such glory as became the sonne of God, as wee haue had before in the first chapter. And his diuine power appeared chiefly in his resurrection. But we must not despise this confirmation, that God did by his wonderfull providence as it were set open before all men as vpon a stage, the prophesie of Zacharie which was fulfilled. by that entrance. *Feare not.* In this sentence of the Prophet, as the Euangelist repeateth it, we must first note, that our minds can not be in quiet by any other meanes, and that we are not deliuered from feare and trembling by any other meanes, saue onely when as Christ doth raigne amongst vs. The Prophet vseth other wordes ( for hee exhorteth the faithfull to be light and glad ) but our Euangelist hath expressed how our minds reioyce with true ioy: namely, when as wee are deliuered from feare, wherewith all men are tormented vntill such time as being reconciled vnto God, they haue that peace, which proceedeth from faith. Rom. 5. 1, Therefore wee haue this goodnes through Christ, that being deliuered from the tyrannie of Satan, the yoke of sinne being broken, guiltines being dissolued, death being abolished, wee doe freely make our boast, trusting to the ayde of our king, vnder whose tuition whilest we are, we neede not feare any daunger, nor that wee are void of feare so long as we liue in the worlde, but because that hope which leaneth vnto Christ, surpasseth all feare. When as Christ was as yet farre off, the Prophet commaunded the godly of that time to be merry and ioyfull, because he should come, *Behold,* (saith he) *thy king shall come,* therefore feare not. Now sithence that he is come so that we do enioy his presence, we must so much the more valiantly wraastle with feare, that being safe from our enemies, wee may worship our king meekely and ioyfully. The Prophet spake in his time vnto Syon: because the house and seate of the Church was there, God hath nowe gathered vnto himselfe a Church out of all the whole world: yet this promise is properly directed vnto the faithfull, who submit themselves vnto Christe, that he may reigae in them. In that he bringeth in Christ riding vpon an Ass, hee giueth vs to vnderstande that his kingdome shall bee voyde of worldly pompe, gorgeousnesse, riches and might, and that it was requisite that that should be shewed by some externall figure to the end all men might openly acknowledge that it was spirituall.

16 *These things knew not his disciples at the first: but when Iesus was glorified, then they remembered that these things were written of him, and that they had done these things vnto him.*

17 *The multitude therefore, which was with him, when he called Lazarus out of the graue, and raysted him vp from the dead, bare him witnesse.*

18 *Therefore the multitude met him, because they had heard that hee had wrought this miracle.*

19 *Furthermore, the Pharisees sayd among themselves. yee see that yee preuaile not: behold the world is gone after him.*

16 *These things knew not his Disciples.* As the seele springeth not vp so soone as it is cast into the ground, so the fruite of the workes of God appeareth not by and by. The Apostles are the ministers of God to fulfill the prophesie, but they cannot tell what they doe. They heare the peoples crie, and that no confused crie, but that Christ was plainely saluted as a king: yet they doe not as yet vnderstand to what ende this is, or what it meaneth. Therefore it is vnto them a vaine spectacle vntill such time as the Lord doth open their eyes. When as it is sayd, that *they remembered at length, that these things were written of him,* the cause of such grosse ignorance is noted, which went beefore knowledge: namely, because they had not the scripture to be their guide and teacher then, to direct their mindes vnto the pure and right consideration. For we are blind vntill the word of God doe goe before vs, vnlesse on the other side the spirit doe illuminate our eyes, which should otherwise be blind euen in perfect light. Christ vouchsafed to bestow this grace vpon his disciples after his resurrection: because the full time was not yet come, wherein he poured out abundantly the riches of his spirit, vntill such time as he was receiued into the heauenly glory, as we had in the vii. chapter ver. 39. Let vs learne by this example to iudge of all things which appertaine vnto Christ according to the scripture, and not according to the proper sense of our fleshe. Let vs secondly marke that this is a peculiar grace of the spirite, that hee doeth instruct vs in tract of time, least wee be dull in considering vpon the workes of God. I interpret this meber, *That these things were written of him, & that they had done these things vnto him,* thus, that the disciples did then first of all remember that these things were not done vnto Christ rashly, and that these men did not rashly mocke him: but that all this businesse was gouerned by the prouidence of God (because it was requisite that all these things shoulde bee fulfilled which were written. Therefore resolue it thus, *They did these things vnto him, as they were written of him.*

17 *The multitude bare him witnesse,* Hee repeateth that againe which he had sayd alreadie, that many being stirred vpp with the fame of so great a miracle came to meete Christ. For they went out by troupes for this cause, because the rumour of the raising againe of Lazarus from death was euery wher dispersed. Therefore these men had iust matter and cause ministred vnto them, to giue the honour due vnto Christe vnto the sonne of Mary, seeing that such excellent power of his was made knowne vnto them.

19 *Yee see that yee preuaile not.* By these wordes they pricke forward themselves vnto greater madnesse. For it is a certaine vpbraiding of sluggishnes, as if they should say that the common people fell away vnto Christ, because they themselves were too slacke and faint hearted. This manner of phrased is common amongst desperate fellowes, when as they prepare themselves to as say euen the very last and vttermost things. But and if the enemies bee so stubbornely bent to doe euill, wee must bee farre more constant in a good purpose.

20 And there were certaine of those that went vpp to worshipp on the holy day, Greekes.

21 Therefore those men came vnto Phillip, which was of Bethsaida of Galilee, and requested him, saying, Syr wee will see Iesus.

22 Phillip came and tolde Andrew: againe, Andrew and Phillip: tell Iesus himselfe.

23 And Iesus answered them saying, the houre commeth, and now is, that the sonne of man must be glorified.

24 Verily, verily, I say vnto you, vnlesse the wheat corne when it is fallen into the earth, shall die, it abideth alone, but: if it die it bringeth forth much fruite.

25 He that loveth his life shall destroy it: and hee that hateth his life in this world, shall keepe it vnto eternall life.

26 If any man will serue mee, let him follow mee: and where I am, there shall my minister be also: and if any man shall serue me, him shall the father honour.

22 And there were certaine, I doe not thinke that they were Gentiles, or vncircumcised: because it followeth shortly after, that they came to worship. And this was straitly forbidden by the lawes of Rome, and the proconsuls and other Magistrates did sharply punish it, if any manne were founde, which fell vnto Iudaisme, hauing left the worshipp of his country. It was lawfull for the Iewes which were disperfed through Asia and Grecia to come ouer the Sea to offer sacrifice in the Temple. Secondly, the Iewes would neuer haue suffered the Gentiles to bee mingled amongst them in that solemne worshipp of God: because they would haue thought that both the Temple and themselves and the sacrifices were polluted by this meanes. And although they came of the Iewes: yet because they dwelt farre beyond the Sea, it is no meruell if the Euangelist bring them in as straungers and men which knewe not all those things which were then done at Ierusalem or at the places nigh thereunto. Therefore his meaning is that not onely the inhabitants of Iudic which came out of the villages and citties vnto the feast, did intertaine Christe as a king: but that his fame was spread abroad also vnto those that dwelt beyond the Sea, which came from farre countries.

To worship. They might doe this also in their owne countrie, but Iohn speaketh of a solemne kinde of worship, which was ioyned with the sacrifices. For although religion and godlines were nottyed vnto the Temple, yet was it not lawfull to offer sacrifices vnto God any where els. Neither had they the arke of the testimony, which was a token of Gods prefence any where els. Every man did worship God daily spiritually at his owne house, yet was it requisite that the holy men which were vnder the law should outwardly professe religion, & that they should make such profession as was commanded them by Moses that they should present themselves in the Temple before the face of the Lord: & vnto this end were the festiuall dayes appoynted. If so be it these men did take such a long journey, not without great charges and trouble, that they might not neglect the externall profession of their godlines: what excuse can wee haue at this day, if wee doe not testifie that wee worshippinge the true GOD,

at our owne houses the worship of the law is ceased: yet the Lord hath left vnto his Church, Baptisme, the holy Supper, and the publicke rite of prayer, that in these the faithfull may exercise themselves, Therefore the neglecting of these things, doe bewray, that the studie of godlines is too cold in vs.

21 *They came vnto Phillip*. This is a signe of reuerence, that they goe not straightway vnto Christ, but are desirous to haue Phillip to make a way for them that they may come vnto him. For reuerence doth alwayes bring forth modestie of her selfe. And whereas the papistes doe hereby gather, that the dead must bee called vppon, that they may bee our patrons with Christe and God the father, it is so ridiculous that it needeth no refutation. The Greekes speake in presence of Phillip: hee that calleth vppon the dead from whom hee is separated, how is he like vnto them I pray you? But these are fruits of mans boldnes, after that it hath once graunted to it selfe libertie to wander without the boundes of the worde of God. The Papistes did foolishly and rashly inuent of their owne braine the inuocation of Saints: nowe to the end they may get to themselves some false colour & cloake out of the word of God, they corrupt and rack the scriptures, and are not affraide to set the same to be laughed at shamefully.

23 *The boure commeth*. Many doe expound this of his death, because the glory of Christ was thereby declared: therefore (as they thinke) Christe doth now shew that the time of his death was at hand. But I do rather referre it vnto the preaching of the Gospel: as if hee had saide, that the knowledge of him should be immediately spread abroad throughout all partes of the worlde. So that hee ment by this meanes to preuent that despayre or casting downe, into which his death might bring his disciples. For he sheweth that there is no cause why they should be discouraged, because the doctrine of the Gospel shall nevertheless be published throughout the whole world.

Furthermore least this cogitation concerning his glory, do vanish away shortly after, when as he shall be adiudged to die, hanged vpon the crosse, & at length buried; he preuenteth that in time, & sheweth that the slauder of his death doth no whit hinder his glory. Hee vseth a most fit comparison concerninge this matter, *vnlesse* (saith he) *the wheat corne shall die, or rot, it remaineth drie and barren*. But the death of the seede doth quicken it better, that the fruite may come thence. In summe Christe compareth his death vnto sowing, which whilst that it seemeth to iende to the destruction of the wheat, it is a cause of greater increase. And although this admonition was most necessary at that instant, yet it hath a continuall commoditie in the Church, And it is meete that wee beginne first at the head. That terrible show of signomine & curse, which appeareth in the death of Christ, doth not only darken his glory, but also take it quite away out of our sight. Therefore we must not sticke and abide in his death alone, but we must also consider what fruit his resurrection brought forth. So that nothing shall keepe backe his glory from shining euery where. Afterward we must passe vnto the members. For we doe not onely thinke that wee perishe in death, but our life is also like vnto a continuall death. Coloss.



Therefore we shall be quite vndone, vnlesse that comfort doe helpe vs which with Paule listeth vs vp: If our outward man be corrupt, the inward man is renewed from day to day. 2. Cor. 4. 16. Let this therefore be the continuall meditation of the godly, whenas they are oppressed with diuers sorrowes and miseries, when as they are brought vnto the greatest straits, whenas they are pinched with hunger, nakednes or diseases, when as they are vexed with iniuries, when as they thinke that they shalbe continually swallowed vp of death, that this is the sowing which shall bring forth fruit in due time.

25 *He that loueth his life* Christ adioyneth an exhortation vnto doctrine: for if we must dye that we may bring forth fruite, we must patiently suffer god to mortifie vs. And because he setteth the loue of life against the hatred thereof, wee must vnderstand and knowe what it is to hate the life, and what to loue it. He which is intangled with the immoderate desire of this life, and cannot leaue this world willingly, he is said to loue his life: and he that contemning this life doeth goe vnto death with a valiant minde, is said to hate his life. Not that the life is simply to be hated (which is for good causes reckoned amongst the chiefest benefites of God: ) but because the faithfull must willingly cast away the same, when as it keepeth them backe from comming vnto CHRIST. Likeas if any manne should shake off from his shoulders a troublesome and vnprofitable burden, when as he will make hast to goe to some other place. To be briefe, it is not euill of it selfe to loue this life, so that we be onely as strangers in the same, being alwayes bent toward that marke. For this is the lawfull maner of louing the life, if we continue in the same, so long as the Lorde thinketh good and are alwayes readie to depart out of the same at his will and pleasure (or that I may conclude in a worde) if carrying the same as it were in our hand, we doe offer it vnto GOD as a sacrifice. Whosoever is addicted vnto this life, beyond this, hee destroyeth his life, that is, he throweth it into eternall destruction, For that worde *perdere* doth not signifie in this place to loose a thing, which wee loue dearly, but to destroy. This worde *anima*, is vsually taken for the life. Some doe take it in this place for the place of the affections, as if CHRIST hadde sayde, he that yeeldeth too much vnto the desires of the flesh, he destroyeth his soule. But this is too farre fet: that other is more simple and plaine, that hee hath the best way to enioy his life continually, which neglecteth the same. Furthermore, to the end the sense may the better appeare, this clause *in the worlde*, which is onely once exprest must be repeated twice, that the sense may bee, that those men doe but euill provide for their life, which loue the same in this worlde. and againe that those men do truly know howe they may saue their life, who despise the same in the worlde. And truly whosoever is tyed fast to the worlde, he doth of his owne accord deprive himselfe of life, whereof wee shall not be heires vnlesse wee bee pilgrims and strangers in the worlde. Therefore that is a beastly affection which reigneth in all the vnfaithfull, whiles that desiring to bee, they include that their beeing, in the worlde: Heereby it commeth to passe that the more euery man is bent to saue himselfe, the more doth hee estrange himselfe from the kingdom of God, (that is from the true life.) *He that hateth his life*. I haue aheadie said that this is spoken comparatiuely, because we must despise the life to often

As it hindereth vs, from liuing vnto God. For if the meditation of the heauenly life doe beare the greatest sway in our heartes, the worlde shall not bee able to keepe vs backe. Here is also answered the question which may be objected in this place, many men doe slea them through despaire, or for other causes, and chiefly because they are wearie of their life: not withstanding wee will not say that these men doe prouide for their fastie and soules health: other some die through ambition, which doe also throw themselues headlong into eternall destruction. But Christe doth in plaine wordes in this place commend the hatred or contempt of the fraile life, which the faithfull doe conceiue by the feeling of a better life. Therefore whosoever doth not looke vp into heauen, he hath not yet learned howe to saue his life. Furthermore Christ added this latter member to the end he might terrifie those that were too desirous of the earthly life: because if we be too much drowned with the loue of the world, so that we cannot easily forget the same, we cannot walke towards heauen. But for asmuch as Christe doth so violently awake vs, it were too absurd a thing to sleepe a deadly sleepe.

26 *If any man shall serue mee.* To the ende death may bee the lesse bitter and trouble some vnto vs, Christ doth inuite vs vnto the same by his example. Wee shall be ashamed to refuse this honour, to become his disciples. But hee admitteth vs into the number of his children, vpon no other condition, but that wee follow the way which he himselfe prescribeth. But he doth goe before vs vnto death. Therefore the bitterness of death is asswaged, and doth become as it were sweete, whilest that the condition to die is common to vs, together with the sonne of God. Therefore it is so farre off, that we must loath Christ for the crosses sake, that we must rather therefore desire to die. To the same end tendeth that which followeth. *And where I am, there shall my minister be also.* For hee requireth, that his ministers refuse not to submit themselues to die, seeing that they see him goe before them. For it is not meete that the seruant bee separated from his master. The future tence in the word *shalbe* is put in steed of the Imperatiue mood, after the manner of the Hebricians. Some thinke that this is a consolation, as if Christ did promise, that they shalbe partakers of his resurrection, who it greueth not to die together with him. But that which I said seemeth more like to be true. For the consolation is added afterward, that the father shal not defraud Christ his ministers of their hyre, who haue kept him company continually as well in life as in death.

27 *Now is my soule troubled and what shall I say? Father saue me from this houre: but therefore came I into this houre.*

28 *Father glorifie thy name.* Therefore there came a voyce from heauen: I haue both glorified it, and will glorifie it againe.

29 *Therefore the multitude which stood, and had heard, said, that it thundreth, they said, an Angel spake vnto him.*

30 *Iesus answered and sayde, this voyce came not because of mee, but for your sake.*

31 *Now is the iudgement of this worlde: now shall the prince of this worlde be cast oute.*

- 32 And if I shall be lifted vp from the earth, I will draw all men vnto my selfe.  
 33 This spake he signifying what maner of death he should die.

27 *Nowe is my soule.* This sentence seemeth at the first to disagree much with the speech next going before. That was a manifest token of an heroicall heart, to exhort his not onely to die, but also to die willingly when as the matter so requireth. Now in that hee fleeth from death, he doth confesse his faintnes of heart. Yet notwithstanding wee reade nothing in this place but that which is most conuenient, like as euery man is taught by his owne experience. If those wittie fellowes doe laugh, it is no maruaile: for doubtlesse this cannot be vnderstood without practise. But it was profitable, yea necessary for our saluation, that the sonne of God should be thus affected. Wee must chiefly consider in his death, the sacrifice wherewith hee pacified the wrath and curse of God.

Furthermore, that could not be, vnlesse he should take to himselfe our guiltines. Therefore it must needes be that that death which hee dyed was full of horror: because he could not make satisfaction for vs, but that he must needes feele the horrible iudgement of God. Whence we may better gather the cruelty of sinne, which the heavenly father did so sharply punish in his only begotten sonne. Therefore let vs know that death was no sport or pastime to Christ but that hee was throwne euen into extreame tormentes for our sake. Neyther was it any absurde thing that the sonne of God should be thus troubled: for his diuinitie being hidden, and not shewing foorth his force, did after a sorte rest, that it might make roome for the sacrifice. Christ himselfe did not only put vpon him our flesh, but also humane affections. These were indeed voluntary affections in him: ( because hee was not enforced to feare, but because hee submitted himselfe willingly vnto feare ) yet notwithstanding we must thinke that hee feared indeede and not faignedly. Although hee was vnlike other men in this, in that he had his affections tempered to obey Gods justice: as wee haue sayd eiswhere. Also there cometh another comoditie hence vnto vs. If there had beene no perurbation in Christ, by reason of the teare of death, which of vs would thinke that his example did appertaine vnto himselfe. For doubtlesse it is not graunted vnto vs to die without feeling of sorrow and greife, but when as we heare that there was not in him hard strength, we encourage our selues to follow him. Neither doth the infirmitie of the fleete which feareth death hinder vs from adioyning our selues vnto our captaine as companions, to striue and wraffle.

*And what shall I say.* Heere we see plainly how deare a price the sonne of God did pay for our saluation, whilest that being brought euen into the greatest straites, he found not wordes, wherewith he might expresse the vehemencie of his grieue, neither yet counsell according to man. And ( which did only remaine ) he flyeth vnto prayers, and desireth to bee deliuered from death. Againe, because he doth also see that he was appointed by the eternall countell of god to be a sacrifice for sins, he doth by & by correct that petitio which his huge sorrowfulnes had wroung out of him, and doth as it were with his owne hand pull backe himselfe that he may stay himselfe wholly vpon his fathers will.

Wee must note in this place five degrees. For the complaint possesseth the first place, which breaketh out of his vnmeasurable sorrow: secondly, hee perceiued that he hadde need of remedie, and least he bee ouerwhelmed with feare, he asketh of himselfe, what he should doe: thirdly, he getteth himselfe vnto his father, and desireth him to deliuer him: fourthly, he calleth backe that petition which hee knewe was contrary to his calling: and desireth to suffer whatsoever, rather then he shoulde not fulfill that function which was enioyned him by his father: Lastly, being content with the Glory of God alone, he forgetteth all other thinges, and setteth nothing by them. But this seemeth to be vn-decent for the sonne of God: that a petition doth escape him vnadvisedly, which hee must by and by call backe againe and renounce, that hee may obey the father. I confesse indeede that this is the foolishnesse of the crosse, wherewith proud men are offended, and wherewith they doe stumble. But the more the Lord of glory abased himselfe, the more manifestly doeth his loue toward vs appeare. Wee must remember that which I sayd before, that the humane affections from which Christ was not free, were in him pure, and free from sinne: The reason is, because they were framed and tempered to obey God. Neither is any let but that Christe may feare death naturally, and yet may desire to obey God, namely, according to diuers respectes. Hence proceedeth that correction. *But therefore am I come into this houre.* For howe soener hee searcheth death of it selfe: yet notwithstanding because he considereth to what ende he was sent, and what the office of a redeemer doth require, hee offereth the feare which he hadde conceiued by the sealing of nature, to bee governed of his father: or rather when hee hadde tamed the same, being free and at libertie, hee addresseth himselfe to doe that which God hadde commaunded him to doe. If so be it was requisite that the affections of christ which were free & pure from all vice should bee thus brought vnder, that hee might obey his father: howe diligent must wee be in this poynt, seeing that there are as many enemies of God in vs, as there flow affections from our flesh? Let this therefore be the meditation of the godly, that they doe violence to themselues vntill they deny themselues. Wee must also note that we must not onely bridle those affections which are flat contrarie to the will of God, but also those which doe hinder the course of our calling, although they be not otherwise wicked or corrupt. To the ende this may the better appeare, we must place the will of God in the first degree, and the sincere and perfect will of man in the seconde, such as was that which God gaue Adam, and such as was that which was in Christe: in the last, ours, which is infected with sinne. The will of God is a rule whereunto all that must be subiect which is lower then it is. Nowe the pure will of nature shall not rebell against God of it selfe: yet shall man be prevented with many hinderances, although he be wholly framed to doe that which is right, vnlesse he bring vnder his affections so, that they may obey God. Therefore Christ had but one and a single combate so that he ceased to feare that which he feared naturally, whē as hee acknowledgeth that it doth please God, that it should be otherwise. But we haue a double combate, because we must wrastle with the stubbornnes of our flesh. Hereby it commeth to passe that euen the most valiant champions do not get the vpper hand without a wound.

*Father saue me.* We must keepe this order so often as we are vexed with feare, or tormented with sorrowe, that our hearts doe straightwayes lift vp theselues vnto God: for there is nothinge worse or more hurtfull, then to nourish that within, which tormenteth vs, as we see a great part of the world gnaw theselues with blind torments: and this is a iust punishment for slouthfulnesse in all those which arise not vp vnto God, that they feele no release and ease.

28 *Father glorifie thy name.* He sheweth by these wordes that he preferreth his fathers glory before all other things, yea he setteth nothing by his life in respect thereof. This is the true moderation of all our petitions, if we doe in such sort desire Gods glory, that all other things giue place thereunto. For this recompence ought to satisfie vs abundantly, that we beare & suffer those things with a quiet minde, which are grieuous and troublesome vnto vs. *And I haue glorified it.* These words import as much, as if he had said, I will finish that which I haue begun: for doubtlesse God doth not leaue the worke of his handes vnperfect, as it is in the Psal. 138.8. And because God his intent and purpose was to prevent the offence of the crosse, he doth not only promise that the death of Christ shall be glorious: but doth also set out so many ornaments wherewith he had already adorned the same.

29 *That it thundred.* This is like to a monster, that the multitude was astonied and became amazed, when as they saw so manifest a myracle. Some doe heare that with deafe eares, as a confused noyse, which God vttered plainly. Other some were not so blockish: yet doe they greatly diminish the maiestie of the voyce of God, when as they faigne that an Angell was the authour thereof. But the same is also common at this day. For God speaketh plainly inough in the Gospell, and the force and efficacie of the spirite doth shew it selfe there, which ought to shake heauen and earth: but this doctrine is as colde amongst many, as if it did onely proceede from a mortall manne. Vnto other some the word of God is balde and barbarous like vnto thunder. Notwithstanding the question is whether that the voyce sounded from heauen, in vaine or no? I answer, that that which the Euangelist doth here ascribe vnto the multitude, doth onely belong vnto a part thereof. For there were some besides the Apostles, which were not so sinister interpreters: but the Euangelist his meaning was briefly to note, what is wont most commonly to happen in the world: to wit, that when the more part hearinge God speake plainly and alowde, it doeth not heare.

30 *Not for my sake.* Had Christe no neede of confirmation, or did the father care lesse for him then he did for vs? But we must hold that maxime, that like as Christ did put vpon him flesh for our sake, so what good things to euer he receiued of the father, they were bestowed vpon him for our sake. Again, this is also true, that the voyce came from heauen in respect of the people. For doubtlesse hee him selfe hadde no neede of any externall myracle. Furthermore, heere is a certaine secrete kind of exprobration, that the Iewes are deafe like stones, when as they heare the voyce of God. For seeinge that God speaketh for their sakes, their vnthankfulnes hath no excuse, whilest that they do not hearken.

31 *Now is the iudgement of this world.* The Lord hauing ended his com-  
bate,

bate, and hauing conquered not onely feare, but also death, hee triumpheth. For he doth royally shew forth the fruite of his death, which might haue beene a cause of casting downe and discouragement vnto his disciples. Some thinke that this worde *iudgement* doth signifie reformation, other some thinke that it signifieth damnation. I doe rather agree with the former sort, who expound it thus, that the world shall be restored into a good order. For the Hebrew word *Misphat*, which is translated *iudgement*, doth signifie good order. And wee know that without Christe there is nothing but confusion in the worlde. And although Christ had begunne already to erect the kingdome of God, yet was his death the beginning of the well ordered estate, and was the perfecte restoring of the worlde. Yet we must note that this good order cannot be had in the worlde, vnlesse the kingdome of Sathan be first abolished, and the flesh be brought to nothing, & whatsoever is contrary to the righteousnesse of God. Finally mortification must needs goe before the newnes of the world. Wherefore Christ pronounceth that the prince of this world must be cast out: because dissipation and deformity proceeded hence, because whilest that Sathan vnrpeth his tyranny, iniquitie doth get the vpper hand. Therefore when as Sathan is once cast out, the world is reclaimed from backsliding, and is brought vnder the gouernement of God. If any man demaund how Sathan was cast out in the death of Christ, who ceaseth not to make warre continually. I answer, that this casting out is not restrained vnto any smal time, but that that excellent effect of Christes death is described which appeareth daily.

32 *When I shall be lifted vpe.* The maner of appointing this iudgement doth follow: namely, that Christ, when as he is lifted vp vpon the Crosse, shal draw all men vnto him, that he may lift them vp from earth to heauen. The Euangelist saith, that Christ did shew the maner of his death. Therefore it is not to be doubted but that the sence is this, that the Crosse shall bee like to a chariot, wherein he may lift vp all men vnto the father with him. He might seeme then to haue beene lifted vp from the earth, to the end he might haue nothing to doe with men afterward: but hee pronounceth, that it shall fall out farre otherwise: namely, that he may draw them vnto himselfe, who were fastned and wholly set vpon the earth. And although he allude vnto the forme of his death, yet he meaneth generally, that his death shall be no breach, whereby he shalbe separated from men, but a new way to draw the earth into heauen. In that he saith al men, it is to be referred vnto the children of God, who are of his flocke. Yet doe I agree with Chrysostome, who teacheth that Christ vsed the vniuersall worde because the Church was to be gathered aswell of the Gentiles as of the Iewes, according to that, there shall be one shepheard, and one sheepfold, aboute 10. x6. The olde Latine translation hath, I will draw all things vnto me: and Augustine holdeth that it ought to be read so: but the agreement of all the Greeke bookes ought to be of a greater force amongst vs.

34 *The multitude answered him, we haue hearde out of the lawe, that Christ abideth euer: and how saiest thou then the sonne of man must be lifted vp? who is that same sence of man?*

35 Therefore Iesus said vnto them, yet a litle while is the light with you: walk whilst that ye haue the light, lest the darknes catch you: and hee that walketh in darknes, knoweth not whether he goeth.

36 Whilst ye haue the light, beleue in the light; that yee may bee the children of the light. These things spake Iesus, and going away, he hid himselfe from them.

34 Wee haue heard out of the law. It is questionlesse that their intent was maliciously to caull at the wordes of Christ: therefore he maketh them blinde in their owne wickednesse, so that they can see nothing in the cleare light. They denie that they must take Iesus for Christe, because he sayd that he should dye, when as the law attributeth vnto the Messias perpetuity: as if both these were not expressely set downe in the law, that when as Christ shall dye, his kingdom shall flourish vntill the end of the worlde. These men take occasion to caull, out of the second member. But the beginning of the error was this, because they did esteeme the gorgeousnes of the kingdome of the Messias, according to the sense of the flesh. Hereby it commeth to passe, that they refuse Christ, because he is not correspondent vnto their surmise. Vnder this word law they doe also comprehend the Prophets, and the present tence is put in steede of the future tence in this word *abideth*, according to the Hebrew phrase. This interrogatiō, *who is that so of man?* containeth in it a mock, as if christ did yeeld, being ouercome with this short refutatiō. Whereby it appeareth how arrogant ignorance is. For it importeth as much as if they had said, go thy waies now, & boast thy self to be Christ, seeing that thine own confelsion proueth that thou art vnlike vnto him.

35. *Yet a litle while.* Although the Lord doth gently admonish them with this answer: yet doeth he therewithall picke them sharply: for he chideth them, because they could not see in the light, and doth also denounce that the light shall be taken from them shortly. When as he saith that there remaineth but a small time of light, he confirmeth that which he had already said concerning his death. For although he doth not meane the light of his corporall presence, but of the gospell: yet he alludeth vnto his departure, as if he should say, when as I shall then goe away, I will not cease to be light, so litle shall your darknes be able to impare me. When as he saith that the light is present with them, he toucheth them by the way, because they passe ouer the light with shut eyes. And therefore he giueth them to vnderstand, that they were vnworthie to haue their obiection answered, because they minister vnto themselves matter of error, of their owne accord. When as he saith that the light shineth vnto them onely for a short time, it is a thing common to all the vnbeleuers: for the scripture promisseth that the soone of righteousnesse shall arise vnto the children of God, which shall neuer sit Isai. 60. 19. The sunne shall not shine vnto you hereafter by day, nor the moone by night: but the Lord shall be with you an euerlasting light. Yet must all men walke circumspectly because darknes doth follow the contempt of the light. Which thing was also the cause that such thick night & darknes did ouerwhelme the whole world, because there were but a few that vouchsafed to go forward when as the brightnes of the heauenly wisdō appeared vnto them. Christ shineth vnto vs by the gospell to the end we may follow the way of saluation, which he sheweth. Therefore those men which do not vse the grace of God, do, as much as in them lieth, extinguish the light which is offered them.

And (to the end he may the more terrifie them) he telleth them howe miserable the estate of those men is, who being destitute of the light, doe wander during their whole life. For they cannot moue their foote forward without daunger of slipping or falling. And now Christ pronounceth that we are in darknes, vnlesse he giue vs light. Hence gather of what force the quicknes of mans mind in seeing things is, when as she is her owne mistresse and guide without Christ.

36 *Beleene in the light.* He exhorteth them to possesse the light by faith. For he calleth those *the children of light*. who like true heires doe enjoy the same vntill the end.

*These things spake Iesus.* It may seeme a marueilous matter, why he withdrew himselfe from them, who receiued him so willingly: but we may readily gather out of the other Euangelists, that this speech concerneth the enemies, who were grieued at the godly desire of good and plaine men. For the straungers, whiche went out to meete Christ, followed him euen into the temple, where he hit amongst the Scribes and the multitude of the Citie.

37 *Furthermore, although he had wrought so many myracles before them, they beleue not in him.*

38 *That the wordes of Isaias the Prophet might bee fulfilled, which hee spake of the Lorde, who hath beleued our report? and vnto whome is the arme of the Lorde reuealed*

39 *Therefore they could not beleene, because Isay saith, againe.*

40 *Hee hath blinded their eyes, and hardened their heartes, that they may not see with their eyes, and vnderstande with their hearte, and bee conuerted, and I may heale them.*

41 *These things, saith Isaias, when he sawe his glory, and spake of him.*

37 *Although he had wrought.* Least that should hinder any man, that Christe was despised amongst the Iewes, the Euangelist remoueth this stumbling block shewing that he was furnished with excellēt euidēt testimonies, which might make him and his doctrine to be of credit: but yet the blind did not see the power and glorie, which shined plainly in the myracles. Therefore wee must first of all holde, that Christ was not in the fault, that he was not beleueed amongst the Iewes: because he did abundantly testifie by many myracles, who he was: and that therefore it is an vniust thing, and contrary to reason, that their vnbeliefe should any whit discredit him. But because this selfe same thing might haue caused many to stand in doubt, whence this came, that the Iewes were so dull, that the visible power of God did moue them nothing, Iohn goeth further: namely, that faith ariseth not from the common sense of man: but that it is a singuler and rare gift of God: and that this was said before of Christ, that scarce a fewe should beleue the Gospell.

38. *That the wordes of Isaias.* Iohn meaneth not that there was any necessitie layde vpon the Iewes by reason of the prophesie: neyther did Isaias vtter anything, Chap. 53. 1. Rom. 10. 16. saue that which GOD hadde reuealed vnto him out of the hidden treasures of his counsell. That should haue happened although the Prophet had sayde nothing: but because it



was not knowne what should haue befallen them, vntlesse God hadde made it knowne by the mouth of the Prophet, the Euangelist setteth before their eyes, as in a glasse, a matter, which was otherwise darke, and incredible almost.

*Lord who hath beleued.* This sentence hath two members: in the former Esay hauing already begun to speake of Christ, seeing that hee foreseeeth, that whatsoever either he should speake, or the Apottles should afterward publish, it should be reiected of the Iewes: being as it were astonied with some great wonder, he cryeth out, *Lord who shall beleue our report?* And in the second member hee acknowledgeth what was the cause that they were so few: to witt, because men come not vnto this by their owne industry: and God doeth not illuminate all men in generall, but doth onely vouchsafe to graunt the grace of his spirit vnto a few. And if to be the obstinate vnbeleife of many ought not to haue hindered the faithfull amongst the Iewes, how fewe soeuer they were: the same reason ought also to perswade vs, not to be ashamed of the Gospel, although it haue but a few disciples: yet must wee especially note that reason, which is added, that not their owne wit, but the reuelation of God doth make men to be faithfull. It is well knowne, that by this woorde *arme*, is meante the power of God. The Prophet telleth vs that the arme of God, which is included in the Gospel, doth lie hid, vntill such time as it be reuealed, and he doth also testifie, that all men generallly are not partakers of this reuelation. Whereupon it followeth that many being voyde of this inward light, are left to their blindnesse, who in hearing cannot heare.

39 *Therefore they could not beleue.* This is somewhat harder: because (as the wordes doe founde) the way was itopt before the Iewes, & the power to beleue was cutte off, because that the Prophetic of the Prophet hadde adiudged them vnto blindnes, before they did chuse either of the two. I answer, that there is no absurditie, if it could not other wise come to passe, then God had foreseene. But wee must note that the bare and plaine foreknowledge of God is not the cause of things. Although we must not so much respect the foreknowledge of God in this place, as his iudgement and vengeance. For God doth not declare what he seeth from heauen men will doe, but what hee himselfe will doe: namely, that he will strike the wicked with dulnes and gid-dinesse, that he may be auenged of their wickednes. For here is set downe the high & inferiour cause why God will haue his word, which is by nature wholesome, to be the cause of death and destruction vnto the Iewes: to witt, because they had so deserved for their wickednes. It was impossible for them to escape this punishment, when as God had once determined to cast them off into a reprobate sense, & to turne vnto them the light of his word into darkenes. For this latter Prophetic is vnlike to the former in this: because the Prophet doth testifie that none doe beleue, saue those, whom God doth illuminate of his free good pleasure, the cause wherof doth not appeare. For seeing that all men are left alike, God doth of his meere mercy & goodnes distinguish whom hee thinketh good, frō the rest. And here he maketh mention of the hardning of the heart, wherwith God did reuenge and punish the wickednes of the vnfaithfull people.

They

They which marke not these degrees, doe willingly confound and mixe together diuers places of Scripture.

40 *Hee blinded their eyes*. This place is taken out of the sixt Chapter of Iesaias, where the Lorde telleth the Prophet by times, that his paynes which he shall bestow in teaching, shall haue no further fruite, saue onely that the people shall be made worse. Therefore he saith first, Goe and tell this people: In hearing heare ye, and heare not. As if he should say, I send thee to speake vnto those that are deaffe. Afterwarde he addeth, make blinde the heart of this people, &c. In which wordes he giueth vs to vnderstand, that hee appointeth his worde to bee a punishment vnto the reprobate, to the ende their blindnes may be made the thicker thereby, and that they may be the deeper drowned in darkenes. It is a horrible iudgement of God, when as hee doeth so ouerwhelme the mindes of menne with the light of his doctrine, that they are deprived of all vnderstanding: yea, when as he bringeth darkenes vpon them by their onely light. Furthermore, wee must note that that is a thing, which befallerth the word of God accidentally, that it doth blinde menne. For there is nothing more vnconuenient, then that truth shuld differ nothing from lying, that the bread of life should become deadly poyson, and that the disease should be increased with the medicine. But that is to bee imputed vnto the wickednes of man, which turneth life into death. Furthermore, we must note, that the Lord doth sometime make mens mindes blinde himselfe, when as hee depriveth men of iudgement and vnderstanding: sometimes by Sathan and the false Prophets, when as hee maketh them foolish through their iuglinges: and sometimes also by his ministers, when as the doctrine of saluation is vnto them hurtfull and deadly. But so that the Prophets doe apply themselues dilligently in their function, and commit the fruite of their labour vnto the Lorde, although it fall not out as they would wish, they must not faint and faile. Let this be rather sufficient for them, that they know that God alloweth their labour, although it be vnprofitable to men: yea, that that smell of doctrine, which the wicked make deadly to themselues, is good and sweete to God, as Paule doeth testifie, 2. Cor. 2. 15. The heart is sometime taken in the scripture for the place and seate of the affections: but in this place (as in many other) by this word is meant the intellectuall part of the soule (as they call it.) In like sorte Moses saith, Deut. 29. 4. The Lord hath not giuen thee an heart to vnderstand.

*That they may not see with their eyes*. Lett vs remember that the Prophet speaketh of the vnbeleeuers, who hadde nowe already refused the grace of God.

It is certaine that all menne are such by nature, vnlesse the Lord did frame those whom he hath chosen vnto his obedience: therefore the condition of men is like and indifferent from the beginning: but after that the wicked rebelled against God of their owne accorde and through their owne wickednes, this yengeance taketh place, that being cast into a reprobate sense, they cease not to run more & more into their owne destruction. Therefore in that the Lord will not haue them to be conuerted, it floweth from their fault, because they themselues were vnto theselues the authours of dispayre. By these words of the prophet we are taught briefly after what sort wee begin to turne vnto God name-

ly, when as he lighteneth our heartes, which must needes be turned awy from him so long, as they are overwhelmed with the darknesse of Satan. On the other side, such is the force of the diuine light, that it pulleth vs vnto it, & transformeth vs into the image of God. The fruite of the conuersion is added, which is healing. By which word the Prophet meaneth prosperous estate, the blessing of God, and consequently deliuerance out of all miseries, which proceede from the wrath of God. Now, if this befall the reprobate contrary to the nature of the word, we must make the opposition of the contrary vse: namely, that the word is preached vnto vs, to that end that it may illuminate vs so, that we may know God aright, that it may turne vs vnto God, and reconcile vs vnto him, to the end we may be blessed and happy.

41. *These thinges sayth Esayas.* Least the readers should thinke that this testimony is cited out of season, Iohn telleth them plainly, that the Prophet was not a teacher for one age onely, but that the glory of Christ was rather reuealed vnto him, that hee might beare witness of those thinges, which should happen in the time of his raigne. For to what end serued the propheticall reuelations, saue onely that they might deliuer, as it were, with their hands that which they had receiued of God. The Euangelist taketh this for a thing which all men doe grant, that Esayas saw the glory of Christ, whence he gathereth, that hee applied his doctrine vnto the estate of that kingdome, which should be.

42 *Notwithstanding many, euen of the rulers beleued in him: but they did not confesse, because of the Pharises, lest they should be cast out of the Synagogue.*

43 *For they loued the glory of men more then the glory of God:*

44 *But Iesus cried and said, he that beleueth in me, beleueth not in me, but in him that sent me.*

45 *And he that seeth me, seeth him that sent me.*

46 *I came as a light into the world, to the end that every one that beleueth in mee, may not abide in darknes.*

42. *Notwithstanding.* Seeing that the Iewes did so frowardly reiect Christ with so confused a noyse and feircnesse, that it might seeme that they had all conspired together. Notwithstanding the Euangliste sayeth that euen in the midst of so great madnesse of the nation, there were many that were well minded. This is an example of the grace of God worthy to be remembered for impietie, after it hath once gotten the vpper hande, it is a certaine vniuersall plague, which infecteth all the partes of the body with the infection thereof. Therefore it is a singular gift of God, when as some remain sound in the midst of a people that was so corrupt. Although the same grace of God appeareth euen at this day in the world: for howe muche soeuer vngodlines and the contempt of God doe rage euery where, and an infinite companie doe endeauour vtterly to banish the doctrine of the Gospell, yet it findeth many bie places where to rest: whereby it commeth to passe, that faith hath as it were her resting places least shee should be quite banished out of the world.

This woorde *euen* is of great force: for the Gospell was so deadly hated,

hated amongst the rulers, that it is an vncredible thing, that any one should bee there, which was so faithfull: so much the more was the power of the spirite to be wondred at, which peirced in thither, where there was no entrance. Although this was not the fault of one age onely, that the rulers were stubborne and rebellious against Christ: for honor and riches and dignitie, haue pride almost alwayes to keepe them company. Wherefore it is a hard matter for those men to be tamed with willing humility, who being puffed vp with arrogancy, doe scarce acknowledge themselues to be men: Therefore what man soeuer is excellent in the word, let him if he be wise, not trust too much to his greatnes, least it be to him an hinderance. Whereas hee sayth, that they were many, you must not so take it, as if they were either the more part, or the halfe: for being compared vnto others, whereof there was a great multitude, they were but a few: but the same were many, if they were considered in themselues. *Because of the Pharisies.* Hee seemeth to speake vnproperly, when as he separateth faith from confession. For with the heart man beleueth vnto righteousness, with the mouth confession is made vnto saluation: neyther can it be but that faith being once kindled in the heart, shee must put forth her flame. I aunswere, that in this place is declared how weake their faith was, who were so lukewarme, or rather cold. To be briefe, Iohn meaneth that they embraced the doctrine of Christ, because they knewe it did proceede from GOD: but yet there was no liuely faith in them, and such a faith as was endowed with that power, which was requisite: because Christ giueth not vnto those that be his the spirite of feare but of constancie, that they may be bold freely and without feare to confesse, & which they haue learned of him. Although I doe not thinke that these were altogether dumbe: yet because their confession was not free enough, the Euangelist in my iudgement doeth flatly deny that they made a confession of their faith. For that was a lawfull confession, openly to giue their names vnto Christ. Wherefore let no man flatter himselfe, who couereth and cloaketh his faith in any point, least he incurre the hatred of menne. For how much soeuer they hate the name of Christ, yet that feare is not to be excused, which compelleth vs to turne aside, euen but a little from the confessing thereof. Note also that there is lesse strength and constancy in the rulers: because ambition doeth reigne in them for the most part, then which there is nothing more seruile. And (that I may bee briefe) earthly honours doe as it were binde mehne with golden fetters, so that they cannot doe their duety freely. Therefore those that be base and of low estate must be therewith so much the rather contented: because they are free from many (at the least the worst) snares. Neuerthelesse great & noble men must striue with their estate, least it be vnto them an hinderance, and keepe them backe from submitting themselues vnto Christ. Iohn sayeth, that they were a fraide of the Pharisies: not that it was lawfull for any manne to call himselfe the Disciple of Christ for the other Priesetes and Scribes: but because there was a more outrageous kind of cruelty in these men coloured with zeale. Zeale to defend religion is an excellent vertue: but when as there lyeth hypocrisie vnder it, there can be no worse plague. Wherefore wee muste the more instantly desire the Lord to gouerne vs with the certaine and sure rule of his spirite.

*Least they should bee cast out of the Synagogue.* Beholde what was the thing that hindered the: to wit, the feare of infamy. because they should haue bene cast out of the Synagogue. Furthermore, heereby appeareth howe grete the frowardnes of men is, which doth not only corrupt the best ordinances of god but turneth them into deadly tyranny. Excommunication ought to haue bene a string and sinow for holy discipline, that they might haue a punishment in readines, if any man did despise the Church. But it was brought to that passe, that whosoever did confesse that he was Christes, he was banished from the company of the faithfull. Like as the Pope doth at this day falsly pretend the lawe of excommunication, that he may practise the like tyranny: he doth not only with blinde madnes thunder and cast out his lighteninges against all the gooly, but doth also endeouour to throw downe Christ out of his heavenly seate. And yet is hee not ashamed impudently to pretende the title of the holy iurisdiction, wherewith Christ did adorne his Church.

43 *For they loued.* The Euangelist doth in plaine words set downe, that these men beccame not superstitious: but did only auoide reproach amongst men. For if ambition was of more force amongst them, then the feare of God it followeth that they were set free from the vaine feare of conscience. Now let the readers marke of what great ignominy their fearefulness is condemned with God, who dissemble and cloake their faith amongst men, for feare of enuy. What is more preposterous, yea what is more beastly, then to preferre the vaine prayses of men, beefore the iudgement of God? And yet hee pronounceth, that they are all possessed with such madnes, who auoyd the enuie of men, when as the pure faith must bee confelled and that for good causes: for, when as the Apostle, Heb 11. 27. doth commend the inuincible constancy of Moses, he sayth, that he waxed hardy, as if hee hadde seene him that was inuisible. In which wordes he giueth vs to vnderstande, that when any man hath fastened his eyes vpon God, his heart shall be strong and more hard then the Adamant.

Therefore hence commeth that sofenesse, which maketh vs fall away vnto vnfaithfull dissimulation, because all our senses waxe dull in beholding y<sup>e</sup> world. For the sincere beholding of God should by and by put away all the smokes of honour and riches. Let them goe shake their eares, who thinke that the wicked denying of Christ is but a light and veniall sinne, seeing that the spirite pronounceth on the contrary, that this is a more filthy monster, then if the heauen and earth should goe together. *To loue the glory of men*, doth signifie in this place to be desirous to be esteemed of amongst men. Therefore the Euangelist meaneth that those men were so addicted vnto the worlde, that they hadde rather please men then God. Moreouer whilest that the Euangeliste accuseth the denyers of Christ of this crime, hee doeth also declare that excommunication was little set by: because the high Priestes did abuse it contrary to equitie and right. Wherefore let vs know that all is but a vaine terrifying, what cursinges & excommunications soeuer the Pope doth thunder out against vs, when as we know assuredly that he goeth about nothing else, saue onely to leade vs away from Christ.

44 *And Iesus cryed.* This sentence tendeth to this ende, that Christ may encourage his vnto the iust & vnbowable constancy of faith: yet there is contayned herein a reprehension, whereby hee meant to correct that wicked feare. The crying serueth to make this more vehement, because it is not a doctrine only, but an exhortation also to pricke them forward. The summe is this, that the faith in Christ doth not cleaue vnto any mortall man, but vnto God: because it findeth nothing in Christ, but that which is diuine: yea, it beholdeth God in his face. Thence hee gathereth that it is an absurde thing that it shoulde faint and quaille, as being doubtfull. For we cannot doe God greater iniurie, then if his truth be not sufficient for vs. Therefore that man hath rightly profited in the Gospell, who leaning vnto this confidence & hope that he beleueth not men, but God, doth persist strong and quiet against all the engines of Satan: therefore to the end we may giue God his honour, let vs learne that we must stand in the faith not onely when as the worlde doth sayle, but also when as Satan doth trouble and supplant whatsoeuer is vnder heauen. The faithfull are sayd not to beleue in Christ, when as they do not abide in beholding him as he is man. For when as he compareth himselfe in this place with the father, he commandeth vs to haue respect vnto the power of God, because the weakenes of the flesh hath of it selfe no strength. When as hee shall afterward exhort the disciples to beleue in him, his wordes shall haue another meaning. For God is not lette in that place against man: but Christ is set in the midst with all his giftes, which ought to haue sufficient force to retaine our faith.

45 *And he that seeth mee.* Take this sight for knowledge. For to the end hee may set at rest the consciences, who should otherwise bee subiect to many tossinges and turmoylings, he calleth vs vnto the father. For the stabilitie of faith is certaine and firme for this cause because it is aboue the worlde. And when as Christe is truly knowne, the glory of God shineth in him, so that wee may know assuredly that the faith which wee haue in him doeth not depend vpon man: but that it is grounded in the eternall God, because it riseth from the flesh of Christ vnto his diuinity: which if it be so, it must not onely bee settled continually in the heart, but also it must vtter it selfe in the tongue without feare, where need shall require.

46 *I came as light.* To the ende he may make his disciples the more stout and strong, he proceedeth yet in preaching the certaintie of faith. And he doth first of all testifie that he came into the world, that he might bee a light, whereby men may be deliuered from darknes and errours: & also assigneth the means to attaine vnto so great goodnes, saying, *that whosoever beleueth in me, &c.* Furthermore hee accuseth them all of vthankfulness, who being taught by his gospell, doe not separate themselues from the vabeleuers. For the more excellent this good thing is, so bee called out of darknes into light, the lesse excuse haue they, who chake the light that is kindled them with their slouthfulness and contempt. These wordes are of great force, *I came as a light into the world.* For although Christ was a light from the beginning, yet doeth he not in vaine adorne himselfe with this title, that he came to fulfill the function of the light. And (so the ende wee may haue distinct degrees) hee teacheth that he is rather a light vnto others then vnto himselfe: and secondly, not on-

ly to Angels, but also to men ; thirdly, that hee was reuealed in the flesh, to the end he might shew forth perfect brightnes. The vniuersall worde seemeth to be put in of set purpose, partly to the end he might make this goodnes common vnto all the faithfull without exception, partly that he might shew that the vnbeleeuers doe therefore perish in darkenes, because they flie from the light of their owne accord. Now, if all the wisdome of the world be gathered together there shall not bee found one sparkle of true light in that huge heape, but it shall be rather a lumpe without forme : for as much as it is proper to Christ alone to deliuer vs out of darkenes.

47 *And if any man shall heare my words, and shall not beleue, I doe not iudge him : for I came not to iudge the world, but to saue the world.*

48 *He that reiecteth me, and doth not receiue my wordes, he hath one that shall iudge him : the word which I haue spoken, it shall iudge him at the last day.*

49 *Because I haue not spoken of my selfe : but the father that sent me, he gaue mee a commaundement, what I shall say, and what I shall speake.*

50 *And I know that his commaundement is eternall life. The things therefore which I speake, as the father hath told me, so speake I.*

47 *If any man shall heare my wordes.* After that he hath entreated of his grace, and exhorted those that are his, vnto constancie of faith, hee beginneth now to reuile the rebellious. Although he doth in this place also mitigate the severity, whereof their vngodlines is worthy, who doe as it were of set purpose reiect God : For he omitteth to iudge them, because hee came rather to saue all men. Wee must first of all vnderstand that he speaketh not in this place of all manner of vnbeleeuers, but of those, who willingly and wittingly doe reiect the doctrine of the Gospel which is shewed them. Why then wil not christ condemne them? because, hauing laid away the person of a iudge in this place, to the end all men may be the more encouraged to repent, he offereth saluation vnto all men in generall, and holdeth his armes abroad to embrace all men. Although in the meane season he amplifieth the fault with no small circumsstance, if they refuse so gentle and sweete an inuitation. For it is as much as if he had said: behold, I stand to call all men, and hauing forgotten the person of a iudge, this is mine onely purpose, to allure all men, and to deliuer those from destruction, who seeme to be twise destroyed already. Therefore no man is condemned for the contempt of the Gospel, saue he, who despising the louely message of saluation, would of his owne accorde bring destruction vpon himselfe. The worde (*iudge*) as appeareth by the contrary, (*saue,*) is here taken for to condemne. And this ought to be referred vnto the proper and naturall office of Christe. For in that the vnbeleeuers are more grievously condemned for the Gospels sake, it is an accidentall thing, and not naturall to the same, as wee haue else where saide.

48 *He that reiecteth mee.* Least the wicked shoulde flatter themselves, as if they might play the wantons against Christ freely, hee addeth in this place an horrible denunciation, that though hee say nothinge, yet is the doctrine sufficient

sufficient to condemne them, like as he saith els where, that they haue no need of any other iudge then Moses, of whome they made their boast, about : 5.45. The meaning therefore of the words is this, I being enflamed with an earnest desire to haue you saued, do abstaine from mine owne authority in condemning you, and am wholly bent to saue that which is lost : but you may not therefore thinke that you are escaped out of the hand of God. For howsoeuer I hold my peace, that word which you haue despised, is a fitte iudge.

*And doth not receiue my wordes.* The latter member expoundeth the former : for because hypocrisie is naturally engrafted in men, they can do nothing more readily, then onely in word boast that they are ready to receiue Christ . And we know how common this boasting is euen amongst the worst men. Wherefore we must marke this definition, that Christ is reiected, when as we doe not imbrace the pure doctrine of the Gospel. The Papistes doe with full and open mouth blüder out the name of christ; but so soone as his sincere truth is brought abroad, there is nothing which is more detested amongst them, such men kisse Christ, as did Iudas. Therefore let vs learne to include him in his word; and to giue him the worship of obedience, which he requireth onely . *The worde which I speake.* The authoritie of the Gospell coulde not haue had greater commendation giuen it, then when as the power of iudgement is attributed vnto it. For, according to these wordes, the last iudgement shall be nothing else, but an approbation of the doctrine of the Gospel. Christ himselfe shall goe vp into his iudgement seate : but hee affirmeth that hee will giue sentence according to the word which is now preached. This denuntiation ought to make the wicked fore afraid, when as they shall not bee able to escape the iudgement of that doctrine, which they doe now so proudly floute . Notwithstanding Christe his meaning is, that they are now deprivied of feeling, when as he maketh mention of the last iudgement. For he telleth them that that punishment shal then manifestly appeare, which they do now mocke. Againe the godly may gather hence an inestimable comfort, that howsoeuer they are condemned of the world, yet do they not doubt, but that they are acquitted in heauen, because wher soeuer the faith of the Gospel hath a place, the iudgement seate of God is erected there to saue. There is no cause why we should passe for the Papistes with their peruerse iudgements, so long as we trust to this right; because our faith doth surpasse the Angels.

49 *Because I speake not of my selfe .* Least the outwarde shape of manne shoulde any whitte impaire the maiestie of God, Christ doeth euer now and then call vs vnto the father. For this cause doth hee so often make mention of the father . And truly seeing that it is wickednes to translate any jot of Gods glory vnto any other, it must needes be, that the word came from God, whereunto the iudgement is ascribed. In this place christ distinguisheth himselfe from the father, not simply, according to his diuine person; but rather according to the flesh, least his doctrine being esteemed after the maner of men, should be of lesse weight & importance. But & if the consciences were subiect to þ doctrine & lawes of men, this reason should not agree, which Christ bringeth, *My word (saith he) shal iudge,* because it came not frõ mā, according to þ saying of Ia. 4. 12 *There is one language,* &c. Moreouer we gather hence, what monstrous sacriledge  
this



this is, that the Pope durst tye mennes soules vnto his inuentions : for by this meanes he taketh more to himselfe,, then the sonne of God, who saith, that he speaketh onely according to his fathers appointment.

50 His commandement is eternall life. He commendeth againe the fruite of his doctrine, to the end all men may the more willingly submit themselues therunto. And now it is meete that the wicked doe feelee Gods vengeance, whom they nowe refuse, and will not haue to be vnto them the authour of life.

## Chap. 13.

11. **B**Efore the holy daye of Easter, when Iesus knewe that his houre was come, that he should go out of this world vnto the father, seeing that he loued his, which were in the world, vntill the end loued he them.

2. When supper was ended, when as the deuill had now put into the hart of Iudas, the son of Simon Iscariot, to betray him.

3. When Iesus knewe that the father had giuen all thinges into his handes, and that he came out from God, and should goe vnto God.

4 He rose from supper, and laid down his cloathes: and hauing taken a linnen towell, he girded himselfe.

5. Then put he water into a bason, and began to wash the disciples feet, and to wype them with the towel, wherewith he was girded.

6. Therefore he came to Simon Peter: who saith vnto him, Lord, dost thou wash my feete?

7. Iesus answered and said vnto him, what I doe, thou knowest not yet: but thou shalt know hereafter.

1. Before the holy day. Iohn passeth ouer many things of set purpose, whiche he knewe Matthew and Luke had recited: and he himselfe taketh in hand to handle that which hee knewe they had omitted: of which number the hystorie of the washing of the feete is. And although he will more plainly declare afterwarde to what end Christ washed his disciples feete, yet doth he in one word in this place set downe, that the constant and perpetuall loue wherewith he once loued them, was declared by that token, so that although he were taken out of their sight, yet might they certainly perswade themselves, that this loue was not quenched by death. Which perswasion must sticke fast euen in our hearts at this day. The words are, that Christ loued those euen vntill the end, which were in the world. Why doth he describe the Apostles by this Periphrasis saue only that we may know that Christ cared so much the more for them, because they were in a dangerous and hard warfare, as we are: Wherefore although wee seeme to be far off from christ, yet we must know y<sup>e</sup> he hath respect vnto vs, because he loueth his, who are couersat in the world. Neither need we to doubt, but y<sup>e</sup> he beareth the like affectiō euen now, which he had at that instant when he loued thē

That hee might goe out of this worlde, vnto the father. This phrase is worthe

the noting: for it is referred vnto Christ his knowledge, in that he knewe that his death was a passage vnto the heauenly kingdom of God. And if so be it, whē as he made nast thither, he ceased not to loue his, as he was woont, there is no caute why we should thinke that his affection is now altered. Now for asmuch as he is the first begotten of the dead, this definition of death dooth appertaine vnto the whole body of the church, that it is a passage vnto God, from whō the faithfull are now estranged.

2. *When supper was done.* Wee shall anone handle more at large in this place the whole purpose of Christe, in washing his disciples feete, and also the fruite of this hystory: letvs now follow the text. He saith, that this was done at such time, as Judas was determined to betray Christ: not onely that he might shew forth the wonderfull patience of Christ, who could abide to wash such a wicked and false traitours feete: but also that he chose that time of sette purpose: wherein he would play the last acte of his life, being euen at deathes dore. In that he saith, that Judas conceiued the intent and purpose to betray his master, through the instigation and perswasion of the deuill, this serueth to expresse the cruelty of the wickednesse. For that was an horrible and more then a tragicall fact, wherein the efficacie and force of Sathan did shew forth it selfe. It is true that men commit no wickednesse, whereunto Sathan doth not pricke them forward: but the more cruell and execrable that euery fact is, so we must so much the more consider the fury of the deuill in it, who doth carry menne, which are forsaken of God hitlier and thither. But although mans concupiscence be kindled with the sanne of Satan: yet doth it not cease to be a furnace it selfe, it hath fire in it selfe, it receiueh the mouing of the sanne willingly, so that the wicked are without all excuse.

3. *When Iesus knewe that the father had giuen all things into his hand.* I thinke that this was added for this cause, to the end we may knowe whence it was that Christ was so quiet in minde: so witte, because hauing already ouercome death he list vpe his minde towards the triumph which should immediately follow. Menne are wont to tisse many things too and fro in their minds, when as they are afraide. The Euangelist giueth vs to vnderstand that there was no such motion in Christe. because although he should immediately be betrayed of Judas, yet he knew that his father hadde giuen him all things. If any manne aske, howe it was then that he was afterwarde so sorrowfull, that hee swette bloude: I answere that both things were necessary, that he should bee afraid of death, and that yet notwithstanding he should fulfill the whole function of a mediator.

4. *He laid away his chothes.* Vnderstand that he laid away his vpper garment onely, not his coate. For we know that the men of the East parts of the worlde did vse long garments. The words which follow shortly after, *hee began to wash the feete, &c.* do rather expresse Christ his purpose, then the external act. for the Euangelist saith afterwarde, that he began with Peter.

6. *Lord, dost thou wash my feete.* This speeche is proper to one that abhorreth an absurde and vndecent thing: for when as hee asketh Christ what hee dooth, hee dooth as it were lay hande vpon him. This modesty were laudable, if so bee it obedience were not more worthe in the sight of God

God then all manner of worship and honour: yea, if this were not the true and onely rule of humilitie, to submit our selues to obey GOD, and to haue all our senses bound to his will: to the end we may allow that without any controuersie, whatsoeuer he saith doth please him. Therefore we must chiefly keepe this law and rule of worshipping, to bee readie without delay to subscribe and giue our consent, so soone as he commandeth any thing.

7 *What I doe.* Wee are taught in these wordes that wee must simply obey Christ, although wee see no reason why he will haue vs to doe this or that. In a well ordered house, counsell is in the power of the good man of the houte alone: the seruantes must with foote and hand doe that which hee willet them to doe: therefore he is too proud that refuseth to doe that which God commaundeth him to doe, though he know no reason thereof. Moreouer this admonition reacheth farther. to wit, that it bee no trouble to vs to bee ignorant of those things, which God will haue to be hidden from vs for a time. For this kind of ignorance is better learned then all manner of knowledge, when as we suffer god to be wiser then we our selues are.

8 *Peter saith vnto him, thou shalt neuer wash my feete. Iesus answered him, saying If I shall not wash thee, thou shalt haue no part with me.*

9. *Simon Peter saith vnto him, Lord not my feete onely, but my hands and my head*

10 *Iesus saith vnto him, he that is washed, hath no neede to be washed, save onely his feete, but is all cleane: and ye are cleane, but not all.*

11. *For he knew his betrayer: therefore he sayd, ye are not all cleane.*

8 *Thou shalt not wash.* The modestie of Peter was hitherto excusable, although it was not cleane without fault: notwithstanding hee offendeth nowe more grieuouly, in that he yeeldeth not beeing reprobud. This is a common vice, that stubbornnes commeth vnto errour. This was a faire colour, because his refusall did proceede from reuerence: but because hee doth not simply obey the saying, the very desire to maintaine Christ his honour, doth loofe his grace. Therefore this is the true wisdom of faith, to allow & reuerently to imbrace that as done right and orderly, whatsoeuer doth proceede from the Lord. For we cannot otherwise hallow his name: because vnlesse we be perswaded that it is done by good reason, whatsoeuer he doth, our flesh will euer now and then repine, as it is froward, and will not yeelde vnto him his honour, vnlesse it bee constrained. To be briefe, vntill such time as man do dispoyle himselfe of libertie to iudge in the worles of God, although he endeour to honour God himselfe, yet pride shall alwayes lye hid vnder colour of humilitie, *If I shall not wash thee.* This answer which Christ maketh, doth not yet expreie to what ende he determined to wash the disciples teete, he teacheth onely by a similitude from the soule to the body, that he doth no new thing, or which did not agree with his person in washing his disciples feete. In the meane while hee sheweth how foolishly Peter is wise. The same thing doth befall vs in like sorte, to often as the Lord shall once begin to strue with vs. So long as he holdeth his peace, men doe thinke that they doe not disagree with him rashly: but he can doe nothing more readily, then with one word refuse, what excuses soeuer they present. Because Christ is his Lord and maister, Peter thinketh it an absurd thing that he should wash his feete: but when as he refuseth this duty, he refuseth that which is the chiefest thing in his saluation.

This sentence doth also comprehend a generall doctrine, that we are all filthy and polluted before God, vntill Christ doe wype away our filthinesse. Now seeing that he challengeth to himselfe alone the office of washing, let euery man offer his vncleannesse vnto him to be washed, that he may haue a place amongst the children of God. But before we goe any further, wee must marke what this woorde *wash* doth signifie in this place. There be some that referre it vnto free forgiveness of sinnes, other some which referre it vnto newnes of life, the third sort extend it vnto both, which last I doe willingly admit. For Christ doth wash vs when he wipeth away our sinnes with the satisfaction of his sacrifice, that they may not come into Gods iudgement: he washeth vs againe, when as hee abolisheth the wicked and corrupt lustes of our flesh with his spirit. But because it shall appeare shortly after in the text, that he speaketh of the grace of regeneration, I do not flatly thinke and hold, that he speaketh in this place of the washing of pardon.

9. *Lord, not onely my feete.* When Peter heard that hee was lost, vnlesse hee should suffer himselfe to be washed, when as Christe offered to doe this thing, this necessity was at length a fitte mistresse to tame him, therefore ceasing any longer to contend, he yeeldeth, but hee will be washed all ouer: and hee professeth indeed that how great soeuer he was, yet was he polluted naturally with filthinesse: and that therefore it is as good as nothing, if hee bee but washed in one part onely. But here he erreth likewise through rashnes, in that he maketh no account of that benefitte, which he hadde alreadie receiued. For he speaketh as if hee had bene indued with no remission of sins as yet, with no sanctification of the spirit. Therefore is he reprehended in this place by Christ for good causes. For he putteth him in mind of that, which he had giuen him before, although he teacheth all those that be his vnder the person of one man, that being mindfull of that grace, which they haue receiued, they consider with themselves what they haue need of as yet hereafter.

First of all, he saith, that the faithfull are cleane all, not that they are so cleane in euery part, that ther is no blot in them any longer: but because they are cleansed in their principall part: to wit, whilest that the kingdome of sinne is taken away, so that the righteousnesse of God hath the vpper hand: like as if any manne should say, that all his body is whole, because it is not infected with any vniuersall disease. Therefore it is meete that we testifie by newnes of life that we are Christ his disciples, seeing that he affirmeth that he is the authour of purity in all those that are his.

This other similitude is also applyed vnto this present matter, least Peter should reiect the washing of his feete as absurd. For as Christ washeth euen frō the head to the feete those whom he chuseth to be his disciples: so that the lower part of those men must be daily purged, whom he hath purged. For the children of God are not wholly regenerated the very first day, so that they liue an heauenly life altogether: but there doe rather remaine in them certaine reliques of the flesh, against whiche they striue during their whole life. Therefore all the affections and cares, which are worldly, are called the feete metaphoricallly.

For if the spirit did possesse all partes of vs, we should haue nothing to doe any longer with the filthines of the world. And now in what part soeuer wee are carnall, so farre are wee vncleane by creeping vpon the grounde, or at least by treading in the myre, So that Christ doth alwayes finde some thing to purge in vs. Further theremore, he intreateth not in this place of remission of sinnes, but of the renewing whereby Christ exempteth his quite from the lusts of the flesh by little and little and by continuall successsion.

10 *And you are cleane.* This is as it were the minor proposition in the Syllogisme, wherupon it followeth that the washing of the feete doth become them properly. Yet there is an exception added, that euery man may examine himselfe, if peraduenture Iudas might be touched with a desire to repent: although his intent was, betimes to arme the other disciples, least the crueltie of that haynous fact which should bee reuealed incontinent, shoulde trouble them, as it it had bene conceiued in an heart endowed with the heavenly grace. Notwithstanding he doth conceale his name of set purpose, least he should shut the gate of repentance against him. But forasmuch as hee was desperate, the admonition serued to none other ende, but to augment his fault, as for the disciples it profited them much, because the diuinitie of Christ did more plainly appeare vnto them thereby: and againe they did perceiue that puritie was a most singular gift of the spirite.

12 *Therefore after that he had washed their feete, & had taken his cloathing againe, sitting downe againe, he saith vnto them, know yee what I haue done?*

13 *You call me maister, and Lord: and yee say well, for I am.*

14 *Therefore if I who am your Lord and maister haue washed your feete: you must also wash one anothers feete.*

15 *For I haue giuen you an example, that as I haue done vnto you, so you may doe also.*

16 *Verily, verily I say vnto you, the seruaunt is not greater then his maister, neyther the Apostle greater then he that sendeth him.*

17 *If yee know these things, happie are yee if yee doe them.*

12 *Therefore after that.* He doth now at large declare to what end Christe did wash his disciples feete. For that which hee put in concerning the spiriual washing, was, as it were, a digression from the purpose. Vnlesse Peter had made a stay, Christ had spoken nothing concerning that matter. Therefore he doth now render a reason why he did this: to wit, that hee who was the Lorde and maister of all, had giuen an example which all the godly must follow, lest any man should grudge to abase himselfe to do any maner of duty how base & vile soeuer it be, to his brethren & equals. For hence commeth the contempt of charitie, because whilest euery man maketh more account of himselfe then is meet, he despiseth all other men almost. Neither was it his intent onely to teach modestie: but also to prescribe this rule of loue, that one do serue another. For there is no loue, where there is not mutuall bondage in helping the neighbour.

*Knowe yee what I haue done.* Wee see that Christe kept this thing from his Disciples for a small time, so that when hee hadde rouued their obedi-

ence hee reuealed that in due time, whereof it was meeete they should be ignorant before. Neither doeth hee stay now vntill such time as they aske him, but hee preuenteth them of his owne accorde: The same thing shall befall vs likewise if we suffer our selues to be led through vnknowne wayes by his hand.

14 *If I who am your Lorde and Maister.* This is an argument drawne from the greater to the lesser. Pride wil not suffer vs to retaine that equalitie amongst our selues which we ought: but Christ who excelleth all, doth abase himselfe, that he may make proud manne ashamed, who forgetting their order and degree, doe exempt themselves from brotherly fellowship. For whome doth mortall man thinke himselfe to be, if he refuse to beare the burden of his brethren, to apply himselfe to the conditions of other men? Finally, so doe those duties wherein the vnite of the Church is contained. The summe is this, that that man doth take too much vpon him, who doth not thinke that he is conuersant amongst his weake brethren vpon that condition, that hee may submitte himselfe meekely & gently vnto those offices which seeme to be vncomly and filthy. Wee must also note that Christe telleth them that hee had giuen them an example. Neither must wee make all his factes examples in generall, that we may follow them. The Papistes doe boast that they doe keepe the fast of Lent imitating therein the example of Christ. But wee must first marke whether he did this to the ende his disciples should frame themselves to do the like or no: We reade of no such thing, wherefore it is no lesse peruerse emulation then if they did as lay to flie into heauen.

Moreouer, whereas they ought to haue followed Christ, they became Apes rather then followers. They ordaine euery yeare a publike washing of the feete as it were vpon a stage: so that they thinke that they haue fulfilled the bare and vaine ceremonie excellently: when they haue done this they suffer themselves freely to contemne their brethren. And not that onely, but after that they haue washed twelue mens feete, they pull in peeces all Christes members cruelly, and so consequently doe euen spit in Christ his face. Wherefore that continuall pompe is nothinge else but a meere and filthy mocking of Christ. Neither doth Christ in this place commende vnto vs a yearely rite; but he commandeth vs to be ready during our whole life to wash the feete of our brethren.

16 *Verily, verily I say vnto you.* These are prouerbiall sentences the vse whereof reacheth farther: which notwithstanding are to be applyed vnto this present circumstance. Wherefore they are deceiued in my iudgement which take them generally, as if Christe did in this place exhort his disciples to beare the crosse; for this is true that he vsed the for his purpose. He addeth afterward, that, *they are blessed if they know them and do them.* For that doth not deserue to be called true knowledge which doth not bring the faithfull so farre, that they may become like to their head. It is rather a vaine imagination, whilest that wee beholde Christe, and those things which are Christes without vs. Gather hence that vntill such time as a manne shall learne to submit himselfe vnto his brethren, he knoweth not whether Christe be his maister or no. And  
for

forasmuch as no manne doth submit himselfe vnto his brethren in all respects and many men doe also exercise themselues sleighly and coldly in the duties of loue, it appeareth heereby howe farre we are as yet from the full light of faith.

18 I speake not of you all: I knowe whom I haue chosen: but that the Scripture may bee fulfilled, hee that eateth breade with mee, hath lifted vpp his heele agaynste me.

19 Now I tell you before it be done, that when it is done, you may beleuee, that I am.

20 Verily, verily, I say vnto you, he that receiueth if I shall send any, he receiueth me and he that receiueth me, receiueth him that sent mee.

18 I speake not of you all. Hee giueth them to vnderstand againe, that there is one amongst the Disciples who is nothing lesse in very deepe then a Disciple, and this doth hee partly for Iudas his sake, to the ende hee may make him the more inexcusable: partely because of the rest of the companie, least Iudas his fall doe subuert any of them. Neither doeth hee only encourage them, to stand neuertheless in their calling, though Iudas doe fall: but because the felicitie whereof he made mention is not common to all men, he teacheth that it is to much the more earnestly to be desired, and that we must so much the more constantly abide therein.

Now hee attribureth this thing to their election, in that they shall stand. For as mans power is fraile, it should yeeld at euery blast, and shoulde fall with euery vehement motion, vnlesse the Lorde did vphold it with his hand: and because he gouerneth those whom he hath chosen, what engines soeuer Satan doth erect against them, yet shall he not preuaile, but they shall perseuere firme and constant euen vntill the end. Neither doth hee onely affirme that they must confesse, that they receiue perseuerance from their election, but also the beginning of godlinesse. How commeth it to passe that one man dooth more adiecte himselfe vnto the word of God then another? euen because he is elected. Again how commeth it to passe that the same man goeth forward in the right course of godly life, saue only because Gods purpose is stable, and that he will finish the worke which he hath begun with his hand? Finally, this is the fountaine of the difference betweene the children of God and the vnbeleeuers, that the former sort are drawen vnto saluation by the spirit of adoption, the other are carried headlong into destruction by their vnbrideled flesh. Otherwise Christe might haue said, I know what euery one of you will be. And to the end they may attribute nothing to themselues, but may rather acknowledge that they differ from Iudas by grace only, and not by their owne power, he setteth before them free election, that in it they may be grounded. Wherefore let vs learne that all the parts of our saluation doe depend thereupon. And whereas he reckoneth Iudas in another place amongst the elect, it is another maner of speech, and not contrary. For he speaketh in that place of the temporall election, whereby God appointeth vs vnto some certaine kind of worke: as Saul who was elected to bee a king, yet was he a reprobate.

But Christ intreateth nowe of the eternall election, whereby wee are made the children of God, and whereby God hath predestinated vs vnto life, before the world was made: God doth sometimes adorne the reprobate with the gifts of the spirite, that they may execute that function whereunto they are called. So princely vertues doe appeare for a time in Saule, so Iudas did excel in such notable gifts, as were meete for an Apostle of Christ. But the sanctification of the spirit which the Lord doth vouchsafe to bestow vpon non saue only his childre is farre vnlike to these: For he renueth them in mind and heart, to the end they may be holy and without blame in his sight. Secondly it hath a liuely roote in them, which can neuer be plucked vp, because God doth not repent himselfe of his adoption. In the meane season this remaineth sure and certaine, that it is the gift of Gods election, that whenas we haue imbraced Christe his doctrine by faith, we doe also follow it in life: and that this is the only cause of our blessednes, whereby we are distinguished from the reprobate, that they being destitute of the grace of the spirit do wickedly perish: we haue Christ to bee our keeper, who gouerneth vs with his hand, and defendeth vs with his power.

Furthermore, Christ giueth in this place an euident testimonie of his diuinitie. First of all, when he sayth that he iudgeth not after the manner of men: secondly, when he maketh himselfe the authour of Election. For this knowledge whereof he speaketh, is proper to God: but this other thing is more effectuall when hee testifieth that he did choose those that were chosen before the creation of the worlde. For this so excellent a token of his diuine power ought to moue vs more, then if the Scripture should call him God an hundred times.

*That the scripture may be fulfilled.* It might haue seemed to haue been an absurde thing, that hee that was elected to bee of so honourable an order, should not also haue bene endowed with true godlynesse. For it was a ready obiection why Christe had not chosen him whom he meant to make one of his Apostles. yea, why hee made him an Apostle, whom he knew would be such a wicked fellow. Therefore he telleth them that it was meete it should be so, because it was foretolde: or at least that this was no newe thing, because Dauid hadde tryed the same. For some doe thinke that the prophesie which is cited, belongeth properly to CHRIST. Some other doe thinke that it is a plaine comparisonne, that as Dauid was betrayed by an householdemie, and that vniustly: euen so Gods children are subiect to the like estate. As those menne thinke, the sense should bee, whereas one of my disciples is a wicked traytour and betrayer of his master, this is not the first falshood of that sort that hath bin in the worlde: but rather that cometh to passe at this day, whiche the scripture doth testifie was done in times past. But for asmuch as that was shadowed in Dauid, which did appeare more plainly afterward in Christ, I doe willingly agree with the former sort, who say that that was properly fulfilled, which Dauid had foretolde by the spirit of prophesie. Psal. 41. 10. Other some thinke that it is an vnperfect sentence wherein the principall verb must be vnderstood. But if you reade it in one text, that the scripture may be fulfilled. Hee that eateth bread with me, he listeth vp his heele against mee, there shalbe nothing wanting.

Further-



Furthermore, to list vp the heele doth signifie metaphorically, to set vpon any man craftily vnder pretence of friendship, that hee may be oppressed at vnawares.

Now wee must suffer that thing patiently also who are Christ his members, which Christ who is our head and patterne hath suffered. And truly this hath bene an ordinary thing almost in all ages in the church, that it hath no greater and more deadly enemies, then those that bee of the houthold of the Church. Wherefore least such crueltie do trouble the faithfull; let them accustome themselves betimes to suffer traytours.

19 *Now I tell you of it.* Hee telleth his disciples in this sentence, that they haue so small caule to faint, because there is one reprobate gone out fro amongst them, that their faith ought the better to be confirmed. For vnlesse we should see that in the Church with our eyes, which was foretold concerning her troubles and combates, we should for good causes doubt where the propheties were become. But when as the truth of the scripture agreeth with our experience, then doe we the better perceiue that God careth for vs, and that we are gouerned by his prouidence. In these words, that you may beleue that I am, he giueth them and vs to vnderstand that he was that Messias, which was promised. Not that the treason which Iudas wrought did beginne to bringe the disciples vnto faith: but because their faith was the more increased, when as they came vnto the experience of those things, which they had heard out of the mouth of christ. And now there may be a double sense and meaning in these wordes: so that he may say that they should beleue when the thing was come to passe, because he knew all things, or that he wanted nothing of all those things which the scripture doth testifie concerning Christ. But because they do both agree reasonable well with the wordes: the readers may for me choose whether they will.

20 *Verily, verily, I say vnto you.* There is either a new speech sette down in this place, which is vnperfect: or els Christ preuenteth an offence, which was about to arise by reason of the wicked fact of Iudas, For the Euangelistes doe not alwayes knit together the whole Sermons of Christ, but doe some times gather together diuers sentences briefly: although it is more likely that Christ ment to cure and preuent the offence. It appeareth too plainly how apt we are to receiue woundes by euill examples: whereby it commeth to passe that the falling away of one man doth wound two hundred more to extinguish their faith: but the constancie of ten or twentie godly men can scarce edifie one. Therefore seeing that Christ did set such a monster before their eyes, it was necessary for him to reach out his hand vnto the disciples, least being stricken with this noueltie, they should goe backwarde. Neither had he respect vnto them onely, but he provided for those that should come after them also. For otherwise the remembrance of Iudas might hurt vs much at this day. For when as the Diuell cannot estrange vs from Christ, by causing vs to hate his doctrine, hee maketh vs either weary of it, or els causeth vs to contemne it because of the ministers. But this admonition of Christ doth shew that it is an vniust thing, that the vngodlines of certaine which behaue themselves wickedly and vngodly in their office, should any whit impayre the Apostolicall dignitie. The reason is be-

because we must haue respect vnto God the authour of the ministerie: in whom we shall finde nothing that is worthy of contempt: and secondly Christe himselfe, who is appointed of the father to be the only teacher, speaketh by his Apostles. Therefore whosocuer doth not vouchsafe to receiue the ministers of the Gospel, he reiecteth Christe in them, and God in Christ. Foolish are the Papistes and absurd, whilest that they wrest this title and commendation to establish their tyranny. For first of all they adorne themselves with other mens & begged feathers, whereast they are nothing like to Christe his Apostles: secondly, although we grant them to be Apostles, Christe meant nothing lesse in this place, then to giue his right vnto men. For what other thing is it to receiue those whome Christe sendeth, but to giue them place, that they may fulfill the function which is enioyned them.

21 *When Iesus had said thus, he was troubled in the spirit, and saide, verily, verily I say vnto you, that one of you shall betray me.*

22 *Then the disciples looked one vppon another, doubting of whome hee did speake.*

23 *Furthermore, one of Iesus his Disciples, whome Iesus loued leaned vppon his breast.*

24 *Therefore Simon Peter beckoned vnto him that he should aske who it was, of whom he spake?*

25 *Therefore when hee leaned vppon Iesus his breast, hee saith vnto him, Lorde, who is it?*

26 *Iesus answered, hee is it to whome I shall giue this sopp after that I haue dipped it. And when hee had dipped the sopp, he gaue it to Iudas the sonne of Simon Iscariot.*

27 *And after the sopp Sathan entred into him. Therefore Iesus saith vnto him, that which thou doest doe quickly.*

28 *But none of those that sate at meate knew why he said this vnto him.*

29 *For some thought, because Iudas had the bagge, that Iesus said vnto him, buy those thinges whereof we haue neede against the holy day: or that he should giue somewhat to the poore.*

31 *And when Iesus had said thus. The more holy the Apostolicall office is, and the more excellent it is, the more filthy and detestable was the treason of Iudas. Therefore such & so horrible a monster did make christ himselfe afraid, when as he saw that holy order, wherein the maiestie of God ought to haue shined, polluted with the incredible wickednes of one man. To the same end tendeth that which the Euangelist addeth afterward, that he testified: to wit, because it was a more monstrous thing, then that it could haue been beleued being but simply vttered. He saith that Christ was troubled in the spirit, to the end we may know that hee shewed some token of a troubled man, not onely in countenance and swards, but that he was altogether so affected in minde. The spirit is taken for the minde or soule. Neither am I of some mens opinion who expound this, that christ was moued as it were with some violent motion of the spirit, so he brake forth into these woordes. I confesse in dede that the spirit did gouerne all Christes*

Christes affections: both the Euangelist his meaning is otherwise, that this passion was from within and not feigned. It is very requisite that wee know this: because his zeale is set before vs, to the end we may follow the same, that we may be horribly afraid of those monsters, which doe overthrow the holy order of God and the Church.

22 *Therefore they looked one vpon another.* Those who knowe nothing by themselves, are made to doubt, with that saying of Christ: onely Judas was so amazed in his wickednes, that he is not touched. The disciples made so great account of Christ, that they were certainly perswaded that hee spake nothing vnaduisedly: but Satan had quite pluckt out of the heart of Judas all reuerence so that he was harder then a stonie rocke to beate backe all admonitions. And although Christ seemeth to deale somewhat vncourteously in that he vexeth the innocent for a season, yet because this doubtfullnes was profitable for thē, christ did them no iniurie. For it is expedient that euen the children of God be vexed when as they heare the iudgment of the wicked, to the ende they may examine themselves, and beware of hypocrisie: for there is an occasion giuen thē thereby to examine themselves and their life. This plac teacheth, that the wicked must bee so touched sometimes, that wee doe not by and by point them out with the finger, vntill such time as God doth bring thē to the light by his hand. For there are sometimes secret diseases in the Church, which we may not hide. In the meane season, the wickednes of those men is not so rype that it may be discovered, therefore we must keepe this meane then.

23 *Whom Iesus loued.* The particular loue wherewith Christ loued Iohn, doth manifestly testifie, that it is not alwayes repugnant vnto loue, if wee love some more then other some: but in this consisteth the whole, that our loue haue respect vnto God, and that the more euery man excelleth in the giftes of God, wee loue him so much the more. Christ did neuer misse this marke, no not the least iore. But it fareth farre otherwise with vs: for (such is the vanitie of our nature) there bee few which draw nigher vnto God by louing men. But the loue of men shall neuer be well framed amongst themselves, valesse it bee referred vnto GOD. Whereas Iohn sayth, that *hee leaned vpon Iesus his breast*, that might seeme an vndecent thing at this day: but such was the manner of sitting at meate at that time. For they sate not at a Table as wee doe, but hauing put off their shoes, and leaning vpon coullins, they sate halfe vpright in beds.

26 *To whom I shall giue a sop.* If any man demaund to what ende it serued by reaching a sop to point out the traytor, seeing ꝑ Christ might haue named him openly if he would haue had him known. I answer that it was such a token, as that Judas was but made knowne to one by it, and was not by and by bewrayed that they might all see and knowe him. It was also very profitable that Iohn should know this to the end he might afterward reueale it vnto others in his time. Christ did deferre to make Judas known to the end we may the more easily suffer hypocrites, vntill they be brought to light.

Wee see that Judas was yett condemned by the mouth of the iudge, 23

he sate amongst others, Their condition is neuer a whit the better who haue a place amongst the children of God.

27 *Satan entred into him.* Seeing that it is certaine that Iudas conceiued so great a wickednes onely through the perswasion of Satan, why is it sayd that Satan entred now first of all into him, who did alreadie reigne in his heart? As they are oftentimes sayd to beleue, who are more confirmed in the faith which they had long agoe, and so that addition of faith is called faith: so now when Iudas is wholly addicted vnto Satan, so that he is by furious force caried vnto the very extreamest things, Satan is sayd to haue entred into him. For as the saints goe forward by degrees, and in as much as they are oftentimes encreased with new giftes, they are sayd to be filled with the holy Ghost: so for as much as the wicked doe prouoke Gods wrath against them with their vnthankfulnesse: the Lord doth giue them ouer to be Satan his bondslaues, being dispoyled of his spirit, of all light of reason, and consequently of all humane sense and feeling. This is the horrible vengeance of God, when as men are giuen vppe into a reprobate sense, that they differ almost nothing from brute beastes: yea they run headlong into wickednes, which the very beastes abhorre. Therefore we must walke carefully in the feare of the Lord, least that if wee overcome his goodnes with our wickednes, he deliuer vs vppe at length to the lust and will of Satan. But the sop which Christe reached made no place for Satan: but rather when Iudas had receiued the sop, he gaue himselfe wholly to Satan. This was the occasion but not the cause. Furthermore, so great mercifulnes of Christ ought to haue softned euen a breast of Iron: but his desperate and vncurable obstinacie deserueth this now, that God shoulde in his iust iudgement make his heart more hard by Satan. So whilest that wee heape coales of fire vppon our enemies heads by doing well vnto them, if they be altogether vncurable, they sinck deeper into destruction. Neyther ought our well doing bee blamed for this, seeing that their hearts ought to haue bene enflamed to loue vs. Augustine thought, but vnruly, that that sop was the sacrament of the body of Christ, for as much as it was reached without the action of the supper. And those menne dote too foolishly, who thinke that the Deuill entred into Iudas essentially (as they say) For the Euangelist speaketh onely of his force and efficacie. By this example are we taught how fearefull a punishment is prepared for all those, who profane Gods benefits with their abuse.

*That which thou doest doe quickly.* Christ doth so exhort Iudas that he may be thought to enforce him: it is rather a voyce of one that detesteth a thing. He had endeouored hitherto to call him backe diuers wayes: but all in vaine: hee speaketh now as vnto a man past all hope, perish seeing that thou art determined to perish. And therein doth hee play the part of a iudge, who adiudgeth those vnto death, not whom hee desireth to haue cast away, but who haue cast away themselues through their owne fault. To be briefe, Christ causeth not Iudas to perish whether he will or no, but hee affirmeth that he is such a one as he was before.

28 *None of those that sate at meate.* Eytter Iohn had tolde none as yet, what hee had heard of Christ, or els they were so stricken that they were not well in their wits: yea, it is to be thought that Iohn himselfe was in a great quandary

quandary. And that which happened then doth oftentimes happen in the church that few of the faithfull can discern hypocrites, whom the Lord doth manifestly condemne.

29 *That he should giue somewhat to the poore.* It appeareth sufficiently by other places, how poore Christ was: yet he gaue somewhat of that little which he had, vnto the poore, to the end hee might prescribe vnto vs a rule. For the Apostles would not otherwise haue gelied that he spake of the poore, vnlesse he had bene accustomed to helpe the poore.

30 *Therefore when he hadde taken the soppe, hee went out by and by, and it was night.*

31 *When he was gone out, Iesus sayth, now is the sonne of man glorified, and God is glorified in him.*

32 *If God be glorified in him, God shall also glorifie him in himselfe, and shall straightway glorifie him.*

33 *Little children, I am with you yet a little while: yee shall seeke me, and as I haue sayd vnto the Iewes, that whither I goe, you cannot come: I doe also say vnto you now.*

34 *A newe commaundement giue I vnto you, that yee loue one another, as I haue loued you, that you doe also loue one another.*

35 *By this shall all men knowe, that you are my Disciples, if you shall loue one another.*

31 *Now is the sonne of man glorified.* The last houre was at hand, Christ knew well how weake the courages of his disciples were, hee meant therefore to vnderprop the least they should altogether be discouraged. The only remembrance of the crosse of christ causeth vs to tremble at this day, vnlesse this comfort doth by and by meete vs that the very conquerour of Satan, sinne, and death did triumph vpon the crosse. Therefore what might haue befallen the Disciples, when as they should immediately see their Lord carried to the crosse, laden with all maner of reproches? might not so sorrowfull and vncomely spectacle haue ouerwhelmed them an hundred times? Wherefore Christe preuenteth this danger, and calleth them backe from beholding his death outwardly vnto the spirituall fruite. Therefore howe soeuer ignominie doe appeare in the crosse, which might of it selfe confounde the faithfull, yet Christ doth testifie that the same crosse is vnto him glorious. The member which ensueth next, *And God is glorified in him,* is added in steede of a confirmation. For that was a strange thing amongst the common sort, that the sonne of man should be glorified by a death amongst men reprochfull, before God accursed. Therefore he sheweth how he will purchase to himselfe glory by such a death: namely because hee glorifieth GOD the father. For the vncomparable goodnes of God appeare vnto the whole worlde vpon the crosse of Christe, as vpon a moste gorgeous Theatre. The glory of GOD shineth euery where in all his creatures, but it was neuer more excellent and euident any where then vpon the crosse, whereupon was made a wonderfull change of thinges, the damnation of all menne was shewed, sinne was abolished, saluation was giuen vnto menne: and finally all the whole worlde beeing repayred, all thinges were brought into order. Although this woorde (*in*) is oftentimes

rentimes taken for the Hebrew *beth*, & then it signifieth as much as by: yet had I rather translate it simplie, that God was glorified in the sonne of man because the speech seemed to be more Emphaticall and fuller of force. When hee sayth, *And God is glorified*, this coniunction copulatiue (*and*) must be resolued into the the causall in my iudgement

32 *If God be glorified.* Christ gathereth that he shall triumph gloriously bee cause of his death, wherein this is his onely purpose, to glorie his father. For the father did not so seeke his owne glory by the death of his sonne, but that he made him partaker of the same glory. Therefore he promiseth that it shall shortly come to passe, that when as that ignominie shall bee done away which hee should suffer for a short tyme, there shall great honour appeare in his death: which thing was also fulfilled. For the death vpon the crosse is so farre from darkening the dignitie of Christ, that it doth most of all appeare there: for asmuch as his incredible loue toward mankind, his infinite righteousnes in making satisfactiō for sinne, and pacifying Gods wrath, his wonderfull power in ouercomming death, subduing Satan: and finally, in setting open the heauens, did there shewe forth their perfect brightnesse. Nowe this doctrine is also extended vnto vs all: because although all the whole world do conspire together to defame vs yet if wee shall endeour to seeke Gods glory sincerely & from our hart, wee neede not doubt but that he will glorie vs againe. Christe augmenteth their comfort by the shortticle of the tyme, when as he promiseth that it shall bee *straightway*. Furthermore, althoough this glory began at the day of his resurrection, yet hee toucheth heere chiefly the spreading abroad thereof, which followed immediately after, when as raising vp the dead by the power of the Gospell and of his spirit, hee created vnto himselfe a new people. For the proper renowne of Christe his death, is the fruite which flowed thence to the saluation of men.

33 *Little children yet a little.* Because it could not bee but that the departure of their master should make the Disciples sorrowfull, therefore hee telleth them in tyme that he will not bee long with them and doth also exhort them vnto patience. lastly, to the ende hee may take from them the vnseasonable feruentnesse of their desire he telleth them that they cannot follow him immediately. When as hee calleth them little children, hee teacheth by this faire speech, that hee did not therefore depart from them, because hee careth not for their health and saluation, seeing that hee loueth them most tenderly. Hee put vpon himselfe our fleshe to this ende that hee may bee our brother: but there is greater vehemencie of loue expressed in that other name. In that hee saith, that hee repeateth that vnto them which hee had saide before vnto the Iewes, before. 7. 34. that is true as touching the wordes, but there is a difference in the sense. For hee saith that they cannot followe to the ende they may suffer his temporall absence patiently: and as it were bridle them, to the ende they may keepe themselues in their standing, vntill they haue fulfilled their warfare vpon earth: therefore hee doth not exclude them out of the kingdome of God for euer, as hee doth the Iewes: but doth onely commaund them to wayt patiently vntill hee gather them into the kingdome of heauen with him.

34 *A new commaundement giue I you.* He addeth an exhortation vnto the consolation, that they loue one another, as if hee should say, whilest that I am absent from you in body, declare by louing one another that you were not taught of me in vaine: let this be your principall desire, let this be your chiefe meditation. All men doe not agree about this, why he calleth it a new commaundement. Some men thinke that this is his reason, because seeing that that was literall and externall, whatsoeuer was appointed in the law in times past concerning loue, Christ did write in the heartes of the faithfull by his spirite. So that as they thinke, that is a new lawe, which he published after a new maner, that it may haue full force. But in my iudgment this is too farre set, and too farre from Christes meaning. Some doe thinke that it is therefore called a new commaundement, because although the law doth call vs backe vnto loue, yet because it is intangled with many ceremonies and appurtenances, the doctrine of loue doth not so plainly appeare there: and on the contrary that loue is perfectly set downe in the Gospell without any shadowes. Therefore as I do not altogether reject this interpretation, so I thinke that Christe spake more simply. For we know that lawes are more dilligently kept at first, and that by little and little they slip out of mens memory, vntill at length they bee growen out of vse. Therefore to the end Christ may the more deeply imprint the doctrine of loue in the mindes of his, he commendeth the same for the newnesse, as if hee should say, I will haue you to remember this commaundement continually, as if it were a law newly giuen. To be briefe, we see that Christes drift in this place, was, to exhort his vnto loue, to the ende they might neuer suffer themselves to be ledde away from the study thereof, or that doctrine to slip out of their mindes.

Furthermore, we learne by daily experience, how necessary this admonition was. Because it is an harde matter to retaine loue, men doe inuent vnto themselves new wayes to worshippinge God, setting apart this, and Sathan putteth many thinges into their heades wherein they may occupie themselves. So that it cometh to passe that by doing thinges in vaine, they indeouour to mocke God, and deceiue themselves. Therefore this title of newnesse may stirre vs vp oftentimes to embrace loue. In the meane season let vs know that it is called newe, not because it beganne to please God now first of all, seeing that it is called els where the fulfilling of the law.

*That you loue one another.* Loue is also extended euen vnto strangers: because wee are all of one fleste, and are all created after the image of God. But because the image of God shineth more clearly in the regenerate, it is meete that the band of loue be stronger amongst Christ his disciples. Loue seeketh a cause in God, she hath her roote thence, and thither is it referred, so that the more it knoweth every manne to be the childe of God, the more willingly and earnestly doth it embrace him. Againe, there cannot be any mutuall affection of loue, saue onely in those that are grounded with the same spirit. Therefore christ toucheth the first degre of loue in this place: but againe we must mark, that as the goodnes of god doth extend & spread abroad it selfe vnto & through the whole worlde, euen so wee must loue euen those that be our enemies. Hee setteth before vs his owne example, as afterwarde. 15. 12, not that we can ouertake

ouertake him who is farre before vs : but that at least we goe forward towardē the same marke.

35. *By this shall all men know.* Christ confirmeth that againe, which he had saide before, that they haue not bene taught in his schoole in vaine who shall loue one another, as if he should say, you your selues shall not onely know that you are my disciples, but your professiō amongst other men, shall also be proued true. Seeing that Christ distinguisheth those that be his from strangers by this marke, they weary themselues in vaine, who hauing left and forsaken loue, doe take vpon them new and fained kindes of worshipping: which vanitie raigneth at this day in Poperie. Neither is it superfluous that Christ standeth so much vpon this point. There is no better agreement betweene the loue of our selues and of our neighbours, then betweene fire and water. But the loue of our selues keepeth all our sense so fast tyed, that loue is quite banished. Neuerthelesse we thinke that we doe our dutie in this poynt well and throughly, because Sathan hath many sleights and inticements to deceiue vs with. Therefore whosoeuer he be that is Christs in deed, and desireth to be knowne of God, let him frame and direct all his life to loue his brethren, and let him continually stirre vp him selfe vnto this.

36 *Simon Peter saith vnto him, Lord whether goest thou? Iesus answered him, whether I goe thou canst not followe me nowe, but thou shalt follow me afterward.*

37 *Peter saith vnto him, Lord, why can I not follow thee now? I will lay downe my life for thee.*

38 *Iesus answered him, wilt thou lay downe thy life for me? verily I say vnto thee, the socke shall not crow vntill thou haue denied me thrise.*

36 *Lord whether goest thou?* This question dependeth vpon that saying of Christe, *As I haue saide vnto the Iewes, &c.* By this it appeareth how ignorant Peter was, who hauing been so oftentimes told of Christ his departure, is troubled in like sort as if he had heard some strange thing. Although wee be not like to him in that point. For wee heare daily out of Christes mouth, what things soeuer are fit and necessary to be knowne vnto the vse of life: when wee come to the matter, we are stricken like nouices vnto whome nothing was euer said. Againe, Peter declareth that he is too desirous of Christes carnall presence. For he coueteth it an absurd thing that he should stay behind when christ went vnto some other place.

*Whether I goe.* Christ brideleth in these wordes the immoderate desire of Peter: And he speaketh precisely and sharply as becommeth a maister: yet doth he temper anone the sharpnes of the saying. He teacheth that this shall be but for a time that he shall be seperated from his: and in this place are we taught to make our desires subiect vnto God, that they passe not their boundes: and if they doe at any time leape ouer, lette vs at least suffer them to be brought backe with this bridle. And least wee be discouraged, let that consolation which is added immediately helpe vs when as Christ promiseth that it shall once come to passe that wee shall be gathered vnto him. For his meaning is, that PETER is not yet ripe enough to beare the Crosse,



but that he is as yet like corne in the blade : yet must he bee formed and strengthened in tract of time that he may follow . Wherefore we must pray GOD that hee will encrease that in vs dayly, which he hath begunne in vs. And in the meane while we must creepe, vntill we shalbe better able to runne.

Now as Christ beareth with vs whilest we are as yet soft and tender : so let vs learne not to cast a way our weake brethren, who are as yet farre from  $\text{\textcircled{h}}$  mark It is to be desired that all men may run, with great feruentnesse, and all menne must be encouraged likewise : but if any goe slowly, so they hold way, we must hope well.

37 *Why cannot I follow thee now ?* Peter declareth in these wordes, that hee tooke Christ his answer heauenly. He perceiueth that hee was admonished of his owne infirmitie, whereby he gathereth, that his owne vice hindered him, that he cannot follow Christ forth with: yet he is not perswaded of this. For mē are puffed vppe by nature with a confidence and trust which they repose in their owne vertue and power: Therefore these wordes of Peter declare what opiniō we haue naturally of our selues: to wit, that we attribute more thē we ought vn to our owne strength. Hereby it commeth to passe, that they dare take in hand any thing without crauing Gods ayd, who notwithstanding are able to doe nothing of themselves.

38 *Wilt thou lay downe thy life for my sake.* Christ would not contend with Peter, but would haue him to waxe wise through his owne experience, like fooles who are neuer wise vntill they haue caught harme. Peter promiseth inuincible constancie. Matth. 26. 33. 34. 35. and speaketh according to the sincere meaning of his mind: but confidence is full of rashnes, because it considereth not what is graunted vnto it. And because the example appertaineth vnto vs, let euery man learne to examine his wants, and imperfections least hee bee puffed vp with vaine confidence. We cannot be too much perswaded of the grace of God, but the carelesse presumption of the flesh is reprehended in this place, seeing that faith doth rather beget feare and carefulnes.

*The cocke shall not crow,* Because boldnes and rashnes doe proceede from the not knowing of our selues. Peter is reproc'd, because he is a stout soldier without the battaile where there is no danger: because hauing not tryed his strength as yet, he thinketh that he is able to doe somthing. He was punished for his arrogancie, as he deserued: let vs (mistrusting our owne strength) learne to flie vnto the Lord betimes, that he may vnderproppe vs with his power.

## Chap. 14.

1 **L** *Et not your hearte bee troubled, you beleue in GOD, beleue also in mee.*

2 *In my fathers house there are many mansions: and if there were not, I had tolde you, I goe to prepare you a place.*

3 *And if I shall goe, I will prepare you a place, I will returne againe, and will take you vnto me, that where I am, you may be also.*

- 4 And whither I goe you know, and the way you know.  
 5 Thomas saith vnto him, Lorde we know not whither thou goest, and howe can we know the way?  
 6 Iesus saith vnto him: I am the way and the truth and the life. No man cometh vnto the father but by me.  
 7 If you had knowne mee: you had knowne my father also? and from this time you know him, and haue seene him.

8 Let not your heart be troubled. It is not without good cause that Christ confirmeth his disciples with so many wordes, for whome there was an hard and fearefull combate prepared. For doubtlesse this was no small tryall that they should shortly after see him hanging vpon the crosse, in which sight there was nothing els but matter of extreeme dispaire. Therefore seeing that the time & houre of so great perturbation was at hande, he sheweth a remedy, least beeing ouercome they should fall downe flat. Neither doth he encourage them onely by exhorting them: but teacheth them also whence they must fetch strength, to wit, from faith when they acknowledge him to be the sonne of God whiche hath strength enough in himself to defend the saluation of his. We must alwaies marke the circumstance of the time, that Christ would haue his disciples to stand stoutly and valiantly, when as all things might seeme to goe hande ouer head. Therefore wee must also apply vnto our selues this buckler to beare such brunts. It cannot be but that we shall feele diuers motions: but we must be so stricken that we fall not. Therefore the faithfull are said not to be troubled, because they leane vnto the word of God, although they be brought into great straites, yet they stand strong and vpright.

*Ye beleeue in God.* It may also be read in the imperatiue moode. Beleeue in God, and beleeue in mee: yet the former reading agreeth the better, and is more vsuall. And heere is shewed the way to stand, as wee haue alreadie said: namely, if our faith doe leane vnto Christe, and beholde him euen as hee were present, and did helpe vs with his outstretched hand. But it is a maruell why faith in the father is placed in the former place. For he should rather haue sayd vnto his disciples that they should beleeue in God after that they had beleeued in Christ: because, as Christe is the expresse image of his father, so wee must first cast our eyes vpon him: and for this cause came he downe vnto vs, that our faith might begin at him, and then goe vp vnto the father: but Christ had respect vnto a nother thing. For all men confesse, that wee must beleeue in God: and this is a *sure axioma*, whereunto all menne subscribe without any more adoe: yet is there scarce one amongst an hundred that beleeue indeed both because the bare Maiestie of God is too farre distant from vs, and also because Satan casteth all maner of cloudes and mystes before our eyes, which can keepe vs from beholding God. Whereby it commeth to passe that when our faith seeketh God in his heavenly glory, and in light which no man can attaine vnto, it vanisheth away, and also the flesh doth of his owne accord put into our heades a thousand immaginations, which may turne vs away from beholding god aright. Therefore Christ sette himself before vs as a marke, whereunto is

our faith bee directed, it shall finde a place in readinesse, where it may rest. For hee is the true Inmanuel, who so soone as he is sought by faith he answereth vs within. This is one of the principall points of our faith, that it must be directed vnto Christ alone, leaſt it wander here and there: the true way of faith, when as wee doe neuer suffer our selues to bee pulled away from Christ and the promises made in him. When as the popish diuines doe dispute concerning the object of faith, or rather doe bable, they doe only make mention of God: they haue no respect vnto Christe. Those that gather wisdome out of inuentions, they must needs quaike at euery small blast. Proud men are ashamed of Christ his humilitie: therefore they flie vnto the vncomprehensible power of GOD. But there shall neuer any faith come into heauen saue that which submitteth it selfe vnto Christe, who appeareth to looke vnto, to be an humble God: neither shall faith euer be strong, vnlesse it seekes some stay in Christ his weakenesse.

2 *In my fathers house,* Because Christ his absence did cause the Disciples sorrowe, hee testifieth that he goeth not a way for this cause, that he may remaine separated from them: because they haue a place also in the kingdome of heauen. For it was requisite that this suspicion shoulde be taken away, that Christ did ascende vnto the father, that hee myght leaue his behinde him vpon earth, and not care any more for them. This place was falsly wrested vnto another sense: as if Christ did teach that there are distinct degrees of honour in the kingdome of heauen. For hee saith that there are *many mansions*, not diuers or vnlike but such as are sufficient for many: as if he did say, that ther is roome there not only for himselfe, but also for all his Disciples.

*If not, I had told you.* The interpreters doe vary heere. For some doe reade it all in one text, thus, If there were not mansions prepared for you already, I would haue tolde you that I goe before to prepare them for you. But I am rather of their minde, who distinguish it thus, If the heauenly glory were prepared for me alone, I woulde not deceiue you: therefore I woulde haue tolde you, that there is a place prepared for none but onely for mee with my father. But it is otherwise: for I goe before you to prepare a place for you. In my iudgement the text requireth that we should reade it thus: for it followeth immediately after, *And if I shall seee away and prepare you a place:* In which wordes Christe giueth vs to vnderstande, that this is the end of his departure, to prepare a place for his. The summe is that the sonne of God did ascende into heauen not for himselfe alone, that he may dwell there apart: but rather that it may be a common inheritaunce for all the godly, and that by this meanes the head may be ioyned with the members. Yet here ariseth a question, in what estate the fathers were after their death before Christ ascended into heauen for they gather commonly that the faithfull soules were in the Limbe, because Christ saith that there shall a place be prepared by his ascending into heauen. But wee may easily answer, that hee saith, that hee will prepare this place against the day of the resurrection.

For mankind is banished from the kingdome of GOD naturally: but the

the sonne who is the onely heyre of heauen, hath taken possession in our name, that we may haue access therunto through him. For we possesse heauen already in his person through hope, as Paule teacheth. Ephe. 1. 3. yet shall wee not enjoy so great a good thing vntill the same Christ appeareth againe in heauen. Therefore the estate of the fathers after death is not distinguished from ours in this place: because christ hath prepared a place both for them and vs, into which he shall receiue all at the last day. The faithfull soules did looke vnto the promised redemption as vnto glasses before the reconciliation was finished, and they enjoy blessed rest now, vntill the redemption be fulfilled.

3. *And if I shall goe away.* The coniunction conditionall must bee resolued into the aduerbe of time: as if he had said, after that I shall goe hence, I will returne to you againe. This returne must not bee vnderstoode of the holy Ghost, as if Christ did shew himselfe to the disciples againe in the holy Ghost. That is true in deed, that Christ dwelleth with vs and in vs by the holy spirit, but hee speaketh in this place of the last day of iudgement, wherein he shall cōe at length to gather his together. And truly he prepareth a place for vs daily if we respect the whole body of the church. Whereupon it followeth that the day of our entering into heauen is not yet come.

4. *And whither I goe.* Because we haue neede of no small strength, that wee may patiently suffer our selfe to be so long seperated from Christe, there is another confirmation added, that the disciples doe know that his death is no destruction, but a passage vnto the father: and secondly that they know the way, wherein they may followe him, that they may cōe vnto the society of the same glory. We must diligently note both members, that we behold Christe with the eyes of faith in the heauenly glory, and blessed immortality: and secondly, that we know that he is the first fruits of our life, & that he hath set open the way before vs, which was stopt before time.

5. *Thomas saith vnto him:* Although Thomas his answer seemeth to disagree with Christ his saying at the first blush, yet was he not determined any whit to discredite his master. Yet the question is, howe hee denieth that whiche Christ affirmeth. I answer, that there is sometimes in the saints confused knowledge, because they know not the maner and reason of a thing that is certaine and laid open before them. So the calling of the Gentiles was foretolde by the Prophets according to the true sense of faith, and yet Paule doth testifie, Ephe. 3. 5. that it was vnto them an hidden mysterie. Therefore forasmuch as the Apostles beleued that Christe did flit vnto the father, and yet did not knowe howe hee should obtaine the kingdome. Thomas obiekteth for good causes what they knewe not whither he went. He gathereth thence that the way is more obscure: for before we enter into any course, wee must know whither to goe.

6. *I am the way.* Although Christ answereth not directly vnto the question whiche was asked him, yet hee omitteth nothing which is profitable to bee knowne. It was requisite that Thomas his curiositie shoulde bee bridled, therefore CHRIST dispuitteth not in what estate he shall be with the father: but he standeth vpon a more necessary poynt. Thomas woulde willingly haue heard what CHRIST woulde doe in heauen, like as wee are sometimes

times wearied with those curious speculations. But it is more meete for vs to be occupied about some other matter: to witte, how we may bee partakers of the blessed resurrection. Furthermore the summe of this sentence is, that who soeuer enjoyeth Christ, he wanteth nothing. and that for this cause he strueth to goe beyond the farthest perfection, whoeuer is not content with him alone. He setteth downe three degrees: as if he did say, that he is the beginning, the middle, and the end. Whereupon it followeth that we must beginne at him, we must goe forwarde in him, and in him must we ende. We neede not to desire any higher wisdom, then that which can lead vs vnto eternall life: he testifieth that this wisdom is found in him.

Now the way to obtaine life is, that we become new creatures: he affirmeth also that this thing must be sought no where els, saue onely in him, hee telleth vs furthermore that he is the way, whereby alone we may come thither. Therefore leaue he sayle vs in any poynt, he giueth vs his hande when wee goe astray: and hee humbleth himselfe so farre, that hee directeth euen sucking children: hauing professed himselfe to be a guide, he leaueth not his in the midst of the race, but maketh them partakers of the truth. He maketh them reape the fruit thereof at length, then which there can no better or more excellent thing be inuented. Seeing that Christ is the way, there is no cause why the ignorant and weake should complaine that he hath forsaken them: seeing that he is the truth and the life, he hath also in himselfe that, wherewith he is able to satisfie the most perfect. Finally Christ speaketh that now of blessednes, which I said of late, touching the object of faith. All men doe rightly iudge and confesse, that blessednes consisteth in god alone: but they are deceiued afterward in this, that whilest they seeke God else where then in Christ, they pull him away after a sort from his true and perfect diuinitie. Som men doe take truth in this place for the sauing light of the heauenly wisdom: othe some take it for the substance of life & of all spirituall good things, which may be set against shadowes and figures, as in the first chapter, grace and truth were made by Iesus Christ. I thinke that (truth) ought to be taken for the perfection of faith, as (way) ought to be taken for the beginning and first rudimentes. The summe is this, that if any man turne aside from Christ, he can doe nothing but erre: if any man stay not wholly vpon him, hee shall be fedde with nothing else but winde and vanitie else where: if any man goe beyond him, hee shall finde death in steede of life. *No man commeth vnto the father.* This is the expositiō of the sentence next going before: for he is the way for this cause, because hee leadeth vs vnto the father: he is the truth and the life therefore, because we apprehend and lay hold on the father in him. This may be truly saide concerning inuocation, that no prayers are heard, saue onely through Christes ayde and assistance: but because Christ intreateth not in this place of prayer, vnderstand simply, that men doe faigne vnto the felues meere laborinths, sooftē as hauing left christ, they strue to come vnto God. For Christ proueth y he is the life, because we possesse god in him alone, with whom is the fountaine of life Wherefore al diuinitie without christ, is not only confused & vaine, but also foolish, false, and corrupt. For although there procede sometimes excellent speeches from the Philosophers, yet haue they nothing but that which is fraile, and also entangled with peruerse errors.

7 *If ye had knowne me.* Hee confirmeth that which wee haue already saide, that that curiositie is foolish and dangerous, when as men that are not content with him, do desire to come vnto God by bie wayes. They confesse that there is nothing better then the knowledge of God; but when as he is nigh vnto the, and insinuateth himselfe familiarly, they wander through their owne speculations, and seeke him aboute the cloudes, whome they cannot asoarde to beholde being present. Therefore Christ reprehendeth the disciples, because they doe not acknowledge that the fulnes of the godhead was reuealed vnto them in him. I see, saith he, that you haue not knowne me hether to rightly and lawfully, because you know not as yet the liuely image of the father, which is expressed in me.

*And from this time.* Hee addeth this, not onely that hee may mitigate the brightness of the reprehension, but also that he may accuse them of vnthankfulness and sluggishnes, vlesse they consider and weigh, what is giuen him. For this is spoken rather in commendation of his doctrine, then that he might extoll their faith. Therefore his meaning is this, that they may now behold God, if so bee they open their eyes. In this word (*scene*) is expressed the certeinie of faith.

8 *Philip saith vnto him, Lord, shew vs the father, and it sufficeth vs?*

9 *Iesus saith vnto him, am I so long with you, and haue you not knowne me? Philip, he that hath scene me, hath scene the father: and how saiest thou, shew vs the father?*

10 *Beleeuest thou not that I am in the father, and the father in me? the words which I spake vnto you, I speake them not of my selfe: but the father, which abideth in mee, hee doth the workes.*

11 *Beleeue mee that I am in the father, & the father in me: if not, beleeue mee for the workes sake.*

12 *Verily, verily, I say vnto you, he that beleeueth in mee the workes which I doe, hee shall also doe them, and hee shall doe greater then these: because I goe to my father.*

13 *And that which ye shall aske in my name, this will I doe, that the father may be glorified in the sonne.*

14 *If you shall aske any thing in my name, I will doe it.*

8 *Show vs the father.* It seemeth to be a very absurd thing, that the Apostles do so interpret the Lord now & then. For to what end spake he saue onely that he might teach them that thing, wherof Philip asketh & enquireth? yet is there no fault described in this place, which is not common to vs atwell as to them. We say that we seeke God earnestly, when he standeth before vs, we are blind.

9 *Am I so long with you.* Christ chideth Phillip by good right, because hee had not the cleare eyes of faith. He had God present in Christ, yet did hee not behold him. What letted him, saue onely his vnthankfullnes? So at this day they profit little in the Gospel, who being not content with Christe alone, are carryed into wandring speculations, that they may seeke God. This foolish desire ariseth of the contempt of Christs humilitie, which is a very vnmeet thing, seeing that he represented the infinite goodnes of the father in this point.

To *That I am in the father.* I referre these words not vnto the diuine essence of Christ, but vnto the maner of reuelation. For Christ as touching his secret godhead is no more knowne vnto vs then the father, but he is said to be the expresse image, because God did reueale himselfe wholly in him, for asmuch as his infinite goodnesse, wisdom and power doe perfectly appeare there. And yet questionlesse the old writers doe not amisse, when as they set a testimony hence to defend Christ his diuinitie withall. But because Christ dooth not simply dispute, who he is in himselfe, but whom and what maner a one wee ought to acknowledge him to be, it is rather a title of his power then of his essence. Therefore the father is said to be in the son, because the full diuinitie dwelleth in him and sheweth forth his power. again, Christ is said to be in the father, because he sheweth by his diuine power that he is one with him.

*The wordes, which I spake.* He proueth by the effect that we must seeke god no where els, saue only in him: for he affirmeth that his doctrine is a manifest and euident testimony of Gods presence, for asmuch as it is heavenly and diuine indeede. If any manne object on the contrary that all the Prophets are to be accounted the sonnes of God, because they spake diuinely, by the inspiration of the spirite, and had God for the authour of their doctrine, we may easily answer, that we must marke what the doctrine containeth. For the Prophets do send their Disciples vnto some other, but christ retaineth them in himselfe. We must also note that which the apostle teacheth in the first Chapter to the Hebrewes, that God speaketh now from heauen by the mouth of his Sonne, who spake as it were, vpon the earth by moles. *I speak not* (saith he) *of my selfe,* that is as a manne onely, or after the maner of men: because when as the father sheweth forth the power of his spirit in his doctrine, he will haue vs to acknowledge his power in him. When he saith, that *the Father doth the workes,* this must not be restrained vnto the myracles: for he proceedeth rather in the former sentence, that the maiestie of God doth shew it selfe in his doctrine. As if he should say, that this was a worke of God in deed, whereby we may know assuredly that God did abide in him. Therefore by the workes I vnderstand the token of Gods power.

11. *Beleeue me that I am.* He requireth first at the disciples hands that they beleeue his testimonies, whilest that he affirmeth that he is the Sonne of God. And because they were hitherto too slow, he toucheth their sluggishnesse by the way. If, saith he, you doe not beleeue mine affirmation, and you make so small account of me, that you doe not thinke my workes worthy to be beleeued, at least behold that power, which is a visible image of Gods presence. That is a very absurde thing, not to depend wholly vpon Christes mouth, seeing that all that ought to be embraced without any doubting, whatsoeuer he hath shewed euen in one word. But Christe chideth his disciples in this place, because they profited so litle, when as they were so often tolde of one thing.

He teacheth not what is the nature of faith, but he telleth them that he hath that which is sufficient euen to reprocue the wicked and vnbeleeuers. In that he beareth in this againe, *in the father, and the father in mee,* it is not superfluous.

For we haue too good tryall of this, how our nature doth pricke vs forward vnto vaine curiositie. For whenas we are gone without Christ, we shall only haue Idolles, which we our selues haue forged: but there is nothing in christ, but that which is diuine, and which may retaine vs in God.

12. *Verily, verily, I say vnto you*. Whatsoever he hath told the disciples of himselfe, as concerning their beholding, it was temporall. Therefore the consolation had not bene perfect, vnlesse this member had bene added, especially seeing that our memory is so fraile in calling to minde Gods benefites. In which thing we haue no need of any straung examples. For when as God hath bestowed vpon vs all maner of good things, wee will thinke that he liueth no longer, if he rest but one fortnight. For this cause Christ maketh mention not onely of his present power, which the Apostles saw with their eyes, but he promiserh that they shall continually feele the same afterwarde. And truly his diuinitie was declared not onely so long as he was conuersant vpon the earth: but after that he departed vnto the father, the faithfull did trie sufficient testimonies and tokens thereof. But either our blockishnesse or els our maliciousnesse doth hinder vs, that we doe neither consider God in his workes, nor Christe in the workes of God. Notwithstanding this troubled many, in that the Apostle sayeth, that *they shall doe greater workes then hee hath done*. I omitte other answeres which vse to be made to this, being content with this alone. Wee must first marke what Christ meaneth: to witte, that that power whereby he promoueth that he is the sonne of God, is so farre from being tyed vnto the presence of his body, that it shalbe sette forth by more and greater experiments, when he is absent. There followed a wonderfull conuerision of the worlde immediately after Christ his ascention, wherein Christ his diuinitie did shewe it selfe more mightely, then when he was conuersant amongst men. So that wee see that the approbation of Christ his diuinitie was not included in the person, but that it was spread a broad throughout the whole body of the church. But this dooing, whereof he maketh mention is neither proper to the Apostles onely, nor common to euery one of the godly, but it appertaineth vnto the whol body of the Church.

*Because I goe vnto the father*. The reason why the disciples shall doe greater things then Christ himselfe, is, because when he hath taken possession of his kingdome, he shall shew his power from heauen more fully: whereby it appeareth that there is no whit of his glory diminished, because the Apostles wrought more excellently after his departure, who were onely his instruments, Yea, by this meanes it appeareth that he sitteth at the right hand of the father, that euery knee may bow before him. And hee himselfe affirmeth shortly after that hee will be the authour of all those myracles, which shall be wrought by the hands of the Apostles.

13. *And what yee shall aske*. But the question is whether he were not the mediatoure euen then or no, in whose name the father was to be intreated: I answer, that he executed the office of a mediator more evidently after that he entred into the heauenly sanctuary, as we shal afterwarde declare in his place.

*That the Father may be glorified*. This place agreeth with the saying of Paul<sup>e</sup>



Paule, that euery tongue may confesse that Iesus is Christe, to the glory of God the father, Philip 2. 11. The end of all things, is the sanctification of the name of God. But the lawfull meanes to sanctifie it, is expressed in this place: to wit, in the sonne, & through the sonne. For seeing that the maiestie of God is hidden from vs of it selfe, it shineth in Christ: seeing that his hand is hidden, wee may see the same in Christ. Therefore it is not lawfull for vs to separate the son from the father, in those benefites which the father giueth vs, according to that He that honoureth not the sonne, he honoureth not the father.

14 *If you shall aske any thing*. This repetition is not in vaine. All men see and perceiue that they are vnworthy to come vnto God: yet, the greater parte breaketh out as being madde, and speaketh vnto God rashly & proudly. Afterward, when as that vnworthines, whereof I haue spoken, commeth into their mindes, euery man forgeth vnto himselfe diuers meanes. But when God willet vs to come vnto him, he setteth before vs one Mediatour, by whom he will be intreated and be mercifull. And here the frowardnes of mans nature breaketh out againe: because the greater part ceaseth not, hauing left the way, to goe about through crooked boughtes. This commeth to passe therefore, because the power and goodnes of God is layd hold vpon in Christ only slenderly and maliciously. There is also a second errour, that we doe not consider that we are all excluded from comming to God worthily, vntill we be called by him: and that we are called only by the son. But and if one testimonie be not sufficient for vs, yet let vs know, that seeing that Christ repeateth this againe, that we must pray the father in his name, he doth as it were lay hand vpon vs, least we spend our labour in vaine, in seeking other patrons.

15 *If yee loue me, keepe my commaundements,*

16 *And I will pray my father, and he shall giue you another comforter, that hee may continue with you for euer.*

17 *The spirit of truth, whom the world cannot receiue, because it seeth him not, neither knoweth him. But yee know him: because hee abideth with you, and shall bee in you.*

18 *I will not leaue you as orphans: I come vnto you.*

15 *If you loue mee*. That was true and sincere loue, wherewith the disciples loued Christ, yet had it some superstition mixed with it, as it befalleth vs often times in like sorte. For that was preposterous, in that they desired to keepe him still in the world. To the ende he may reforme this fault, he willet them to bend their loue vnto some thing else: to wit, that they bend their whole studie to keepe the precepts which he had giuen. A most profitable doctrine, because there be but a few of thoe that seeme to themselue to loue Christe, that worshippe him as they ought: yea, rather when they haue done some foolish toy, they thinke all is well. But on the contrary, the true loue of Christ is reduced in this place vnto the keeping of his doctrine, as vnto the only rule, where by it must be tryed. Moreouer, we are taught how corrupt our other affections are, seeing that euen our loue toward Christ is not without fault, vnlesse it be framed vnto pure obedience.

15 *And I will pray my father.* This remedie was prepared to pacifie the sorrow, which they might conceiue by reason of Christ his absence: notwithstanding Christ promiseth therewithall, that he will giue the strength to keepe his commandements: otherwise the exhortation hadde but small strength. Therefore he preuenteth it in time, and telleth them, that howsoeuer he be absent from them in body, yet will he not suffer them to be destitute of helpe: because he will be present with them by his spirit.

Hee calleth the spirit in this place the gift of the father, such a gift as he will obtaine by his prayers, hee will promise else where, that hee giueth it. Both these things are said truly and fitly. for in asmuch as Christ is our mediatur & patron, he obtaineth the grace of the spirit, of the father: inasmuch as he is God, he giueth it of himselfe. The meaning of this place is, I was giuen vnto you of the father as a comforter, yet onely for a season: now seeing that I haue fulfilled my course, I will desire that there may another bee giuen you, which may not bee temporall, but that hee may continue with you for cuer. This name *comforter* is giuen in this place both to Christ, and also to the spirit, and that by good right: for this office is common to them both, to comfort and exhort vs, and to defend vs with their ayde and patronage. Christ was vnto his a patron, so long as he liued in the world: afterward hee committed them to the tuition and ayde of the spirit. If any man aske this question, whether wee be not vnder the tuition of Christ at this day, or no, wee may readily answer, that Christ is our patron for cuer, but not after a visible sorte. So long as he was conuersant in the world, he shewed himselfe openly to be their patron. but he defendeth vs now by his spirit.

Hee calleth him *another comforter*, because of the difference of good things, which we receiue from them both. It was proper to Christ, to pacifie the wrath of God, to redceme men from death, to purchase righteousness & life, by purging the sinnes of the world: it is proper to the spirit to make vs partakers aswell of Christ himselfe, as of all his good things. Although wee may well gather the distinction of persons out of this place: for the spirit must needs differ frō the sonne in some propertie, that he may be another.

17 *The spirit of truth.* Christe adorneth the spirit with another title: to witte, that hee is a teacher of truth. Whereupon it followeth, that vntill such time as we be inwardly taught by him, all our mindes are taken with vanitie and lying. *Whome the worlde cannot receiue.* This opposition doeth amplifye the excellencie of the grace, which God doeth vouch safe to bestow vpon those alone that be his. For his meaning is, that it is no small gift, whereof the worlde is deprived. In which sense I saias saith also, 60. 2. Behold darkenes shall couer the earth, and a myste the people: but the Lorde shall arise vpon: hee. For Gods mercy towards the Church deserueth so much the greater prayse, whilest that he lifteth vpe the same aboute the whole world. Notwithstanding, Christ doth therewithall exhort the disciples, that they doe not driue away from them the grace of the spirit, being puffed vpe with the sense and vnderstanding of the flethe. Earthly menne count all that but a dreme, whatsoeuer the scripture saith, concerning the holy Ghost, because whilest they

they trust to their own reason, they despise the heavenly illumination. Although this pride doeth reigne every where, which extinguisheth the light of the holy spirit as much as is possible: yet let vs, who acknowledge our owne pouertie know, that what sound vnderstanding soeuer we haue, it proceedeth from no other fountaine. Neuerthelesse the wordes of Christ doe declare, that nothing canne be perceiued concerning the holy spirit, by humane sense, but that he is knowne by the experience of faith alone. *The world (sayth he) cannot receiue the spirit, because it knoweth him not: but yee knowe him, because he abideth with you.* Therefore it is the spirit alone, which reuealeth himselfe vnto vs, by dwelling in vs, being otherwise vnknowne and vncomprehensible.

18. *I will not leaue you as Orphanes.* This place teacheth what men are, and what they are able to doe, when they are deprived of the ayd of the spirit: to witte, they are fatherlesse children, layde open to all maner deceites and iniuries, vsfit to gouerne themselues: finally, vsfit of themselues to doe any thing. The onely remedie of so great want is, if Christe doe gouerne vs by his spirit, which thing he promise th he will doe. Therefore the Disciples are first admonished of their owne weakenes, to the ende they may distrust themselues, and depend vpon Christ his ayde alone. Secondly, he putteth them in good hope by promising a remedie: because he sayth, that hee will not fayle them. When as hee sayth, *I will come vnto you*, he declareth how he dwelleth in his, and fulfilleth all things: to wit, by the power of his spirit. Whereby it appeareth also, that the grace of the spirit is an excellent and euident testimonie of his diuinitie.

19 *Yet a litle, and the world shall see me no more, but you see me, because I liue, and you shall liue.*

20. *In that day yee shall knowe that I am in the Father, and you in mee, and I in you.*

19 *Yet a litle.* Hee proceedeth in the commendation of the peculiar grace which ought to haue sufficed the disciples to lighten, yea, quite to remoue their sorrow. When as (sayth he) *I shall be renoued out of the sight of the world,* I will neuerthelesse be present with you. And to the end we may enioy this secret beholding of Christ, wee must not esteeme his presence or absence by the sense of the flesh, but we must endeouour to behold his power with the eyes of faith. Whereby it cometh to passe that the faithfull haue CHRIST alwayes present with them by his spirit, and doe also beholde him, how farre soeuer they bee distant from him in body. *Beecause I liue.* There may bee a double sense and meaning of these wordes: eyther that this sentence may be a confirmation of the next member, or that it may be read by it selfe, that the faithfull shall liue for this cause, because Christ liueth. I doe willingly embrace the former sense, out of which notwithstanding this other doctrine is gathered, that the life of Christ is the cause of our life. He doth first of all note the cause of the difference, why he shall be seene of his, & not of the world: because Christ cannot be seene, saue only according to the spirituall life, wherof the world is deprived, the world seeth not christ, it is no maner of death is the cause of blinde-

blindnesse. But so soone as a man beginneth to liue by the spirit, hee is also endowd with eyes to see Christ. And this falleth out therefore, because our life is also ioyned with Christ his life, and floweth thence as from a fountaine. For we are dead in our selues, and the life wherein we fluter our selues is most wicked death. Therefore when wee are occupied about obtaining life, wee muste turne our eyes toward Christ, and must translate his life vnto our selues by faith that our consciences may be fully assured, that we are free from all daunger of death, so long as Christ liueth: for that is sure and certaine that his life is no life when his members are dead.

20 *In that day.* Many referre it vnto the day of Pentecost: but the continuall tenor as it were of one day noted rather from the time that Christe shewed forth the power of his spirit, vntill the last resurrection. They began to knowe already, but it was a certaine slender rudimente or first instruction, beecaufe the spirit had not wrought so effectuallly in them as yet. For the wordes tend to this ende, that it cannot be knowne by an idle speculation, what maner spirituall & mysticall vnion that is, which is betweene him and vs, and againe between him & the father: but that this is the onely way & meanes to know the same, when as hee powrech out his life into vs by the lidden working of the spirit, and that is the experiment of faith, whereof I spake a litle before. And whereas the Arrians abused this testimonie in times past, that they might prouethat Christ was God onely by participation and grace, their cauill is easily answered. For doubtlesse Christ entreateth not simply of his eternall essence, but he comendeth that diuine power, which was reuealed in himselfe. For as the father hath giuen vnto the sonne the fulnesse of all maner of good things, so againe the sonne hath powred out himselfe into vs. We are sayd to be in him, because when as we are engrafted into his body, we are made partakers of righteousness, and of all his good things: he is sayd to be in vs, because hee doth plainly declare by the efficacy of his spirit, that he is vnto vs the authour and cause of life.

21 *Hee that hath my preceptes, and keepeth them, it is he that loueth mee: and hee that loueth me, shall be loued of my father, and I will loue him, and will reueale my selfe vnto him.*

22 *Judas sayth vnto him, not Judas Iscariotes, Lord what is done that thou wilt shew thy selfe vnto vs, and not vnto the world?*

23 *Iesus answered and sayde vnto him, if any manne loue mee, hee will keepe my woorde, and my father will loue him, and wee will come vnto him, and will abide with him.*

24. *Hee that loueth not mee, keepeth not my sayings: and the woordes which you haue heard is not mine, but his that sent me.*

22. *Hee that hath my preceptes.* Hee repeateth the former sentence againe, beecaufe the true tryall of our loue toward him, consisteth therein, if wee keepe his commaundementes. Whereof hee putteth the Disciples so often in minde, least they misse the marke: beecaufe wee are most bent to fall away vnto carnall affection, so that wee loue something else then Christe vnder the name of Christe. Whereunto appertaineth that of Paule  
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likewise, 2. Corin. 5.16. Although wee haue knowne Christe according to the flesh, yet doe wee know him so no more. Therefore let vs be a new creature.

*To haue the preceptes of Christ.* signifieth to be well instructed in them; and to keepe them, is to frame a mans selfe and his life according to their rule. *He that loueth mee.* Christe speaketh as if men did preuent God with their loue, which is an absurde thing: for when as we were enemies, he reconciled vs vnto himselfe, Rom. 5. 10. And the woordes of Iohn, 1.10, 4.10 are well knowne, not that wee loued him first, but that he loued vs first, But hee disputeth not in this place of the cause and the effect. Therefore it is falsly gathered that the loue, wherewith we embrace Christ, goeth before the loue of God towards vs in order. For Christes onely meaning is that all those shall bee blessed which shall loue him because they shall bee loued of him and his father againe: not that God beginneth to loue them then first of all, but because they haue some testimony of his fatherly loue engrauen in their heartes. To the same ende tendeth that member, which followeth immediately, *I will shew my selfe vnto him.* Knowledge goeth before loue I confesse but Christe meant thus much, that hee will graunt vnto the pure woorthippers and obseruers of his doctrine, that they shall goe forward dayly in faith: that is, I will make them drawe neerer & more familiarly vnto me. Gather hence that the fruite of godlines is going forwarde in the knowledge of Christ, For he that hath promised that hee will giue vnto him that hath, reiecting hypocrites, he maketh all those to goe forward in the faith, whoe haue embraced the doctrine of the Gospell from their heart, and doe frame themselues wholly to obey him.

And heereby it commeth to passe that seeing many goe backward, we can scarce see euery tenth person go forward in the right course: because the greater part is vnworthy to haue Christe to reueale himselfe vnto it. Note here, that greater knowledge of Christ is set before vs, as a singuler reward of our loue toward Christe wherupon it followeth that it is an vncomparable treasure.

22 *Iudas saith vnto him.* It is not without cause that hee asketh why Christ containeth his light amongst a fewe, who is the sonne of righteousness, by whom all the whole world ought to be lightened. Therefore it seemeth to be an vnmeet thing, that hee should shew forth his bright beames onely vnto a fewe & should not spread abroad his brightnesse euery where with out difference. Christe his aunswere doth not expounde the whole question: because there is no mention made there of the first cause why Christ doth keepe himselfe close from the more parte, when as hee reuealeth himselfe vnto a fewe. For, to say the truth, hee founde all menne alike at the beeginning: that is altogether strangers from him, wherfore hee can chuse none that loueth him but hee chuseth of his enemies, that hee mye bende their heartes to loue him. Yet would hee not touch that difference at this present: because it serued not for his purpose. His meaning was to exhort his Disciples vnto the earnest study of godlines, that they might goe forwarde the better in the faith. Therefore hee was contented to distinguish them by this marke from the worlde that they keepe the doctrine of the gospell,

And this marke followeth the beginning of fayth, because it is the effect of calling. Christ had admonished the disciples else wher of his free calling, and kee putreth them in minde of the selfe same thing a terwarde: hee dooth now onely byd de them studie to keepe his doctrine, and to lead a godly life.

Furthermore, Christ sheweth in these wordes, how wee doe rightly obey the Gospell: to witte, when our duties, and externall actions doe arise from the loue of him. For the handes, the feete, and the whole bodie labour in vaine vnlesse the loue of God doe reigne in the heart, that it may gouerne the externall members. Now, forasmuch as it is certeine that we doe keepe Christs commaundementes, in as much as wee loue him: it followeth that the perfect loue of him canne be found no where in the world: because there is no man that canne keepe his commaundements perfectly. God accepteth their obedience who desire with a sincere endeouour to attaine vnto this marke,

23 *My father will loue him.* Wee haue already declared that the loue of GOD is not placed in the seconde order, as if it didde followe our godlynesse as the cause of loue: but that the faithfull may be fully perswaded, that God accepteth that obedience, which they doe to the Gospell: and they may euer nowe and then looke for newe increasings of giftes.

*Hee will come vnto him,* which loueth mee: that is hee shall perceiue that the grace of GOD abydeth in him, and hee shall bee increased dayly more and more with the giftes of GOD. Therefore hee speaketh of loue, not of that eternall loue, wherewith hee embraced those that were not yet borne before the creation of the worlde, but after that hee sealeth the same in our heartes, when as he maketh vs partakers of his adoption. Moreover hee meaneth not the first illumination: but those degrees of fayth, where by the faythfull muste goe forward continually, according to that of Matthew, 13. 12 To him that hath, shall be giuen. Therefore the Papists doe falsly gather out of this place the double loue wherewith wee loue GOD. They sayne that wee loue GOD naturally before hee dooth regenerate vs by his spirit: and that by this preparation wee deserue the grace of regeneration: As if the scripture dooth not teach euery where and experience it selte dooth crye, that wee are altogether turned away from GOD, and infected and filled with the hatred of him, vntill such time as he change our heartes. Therefore we must note that purpose of Christ, that hee and his father will come, that they may confirme the faithfull in the perpetuall hope of grace.

24 *Hee that loueth not mee.* Because the faythfull are mingled amongst the vnfaythfull, and they muste needes be tossed with diuerse stormes, as in the raginge seas: Christ confirmeth them againe with this admonition, that they bee not carried away with euill examples: as if hee shoulde saye regarde not the worlde, so that you depende thereupon: because there will alwayes be some, which will despyse me and my doctrine: but holde faste that grace euen vntill the ende, which you haue once embraced: Neuertheless, hee giueth vs also to vnderstande that the worlde is iustly plagued for the vnthankfullnes, which

which is in it, when as it perisheth in blindnes, when it bewrayeth wicked hatred against Christ through the contempt of true righteousness.

And the word which yee heare . Least the disciples should fainte and fayle through the stubbornesse of the world, Lee purchaseth authentic to his doctrine againe, when as hee testifieth that it is God, and that it is not feigned by men vpon the earth . And in this consisteth the strength of our faith, if wee know that God is our guide, and that we are grounded no where else, saue only in his eternall truth. Therefore howsoeuer the world doeth goe n adde with frowardnes, yet let vs follow Christ his doctrine, which mounteth about the heauen and earth.

When as he sayeth, that his worde is not his, hee applyeth him selfe vnto the disciples: as if hee should say, that it is not of manne, because hee deliuereth that faithfully, which is enioyned him of his father. Neuertheless, we know that in as much as he is the eternall wisdom of God, hee is the onely fountaine of all doctrine, and that all the Prophetes spake by his spirite, which were from the beginning.

25 These things haue I spoken vnto you whilest I am with you.

26 But the comforter, the holy spirite, whome my father shall sende in my name, hee shall teach you all thinges, and shall tell you all thinges, which I haue told you.

27 Peace I leaue with you, my peace I giue vnto you, not as the world giueth, giue I it vnto you Let not your hearts be troubled nor feare.

28 You haue heard what I haue saide vnto you, I go, and I come vnto you: if you did loue me, verily you would reioyce, because I haue saide, I goe vnto my father, because the father is greater then I.

25 These things haue I spoken . Hee addeth this for this cause, that they may not bee discouraged, although they haue not profited in the faith as they ought . For hee did then spreade abroade the seede of doctrine, which lay hidde for a time in the Disciples . Therefore he exhortheth them to hope well, vntill that doctrine bringe forth fruite, which may seeme to bee vnprofitable nowe . In summe, hee testifieth that they hadde plentifull matter of comforte, in the doctrine which they hadde hearde. And if so be it, it appeare vnto them by and by, he biddeth them be of good courage, vntill the spirit, which is the inwarde maister, doe speake the selfe same thing in their heartes . This admonition is very profitable for vs all. Vnlesse we doe by and by vnderstand whatsoeuer Christ teacheth, there commeth vpon vs loathsome, and it irketh vs to bestow labour in vaine, in things which are obscure .

But wee must bringe ready docilytie or easines to be taught, wee must giue care, and retaine attentiuenes, if wee will profite as wee ought in the schole of GOD . And about all thinges wee haue neede of patience, vntill the spirite doe reuale that, which wee seeme to haue hearde and reade oftentimes in vaine . Wherefore leaue not the desire to

learne quail in vs, neither fall into dispaire, when as we do not by and by vnderstand Christ his meaning, when he speaketh. Let vs know that this is spoken to vs all, *the spirite shall tell you at length those things which I haue spoken.* Isaias 29. 11. denounce this punishment vnto the vnbeleeuers, that the worde of God is vnto them as a closed booke; but the Lord doth also oftentimes humble those that be his by this meanes. Therefore we must waite patiently and meekely for the time of the reuelation, neither must we refuse the word therefore. And seeing that Christ doeth testifie that this office is proper to the holy Ghost, to teach the Apostles that which they had already learned out of his mouth: it followeth that the outwarde preaching is in vaine and nothing worth, vnlesse the teaching of the spirite be added thereunto. Therefore God hath a double manner of teaching: for hee soundeth in our eares out of the mouth of man, and he speaketh vnto vs within by the spirite: and he doth that sometimes in one moment, sometimes at diuers times, as seemeth best to him. Marke what those all things be, which he promiseth the spirite shall teach. He shall tell you or he shall bring into your memory all things, *whatsoeuer I haue told you.* Whereupon it followeth that he shall not forge any new reuelations. Wee may refuse with this one word what inuentions soeuer Sathã hath brought into the church from the beginning, vnder colour of the spirite. Mahomet and the Pope haue a common principle of religion, that the perfection of doctrine is not contained in the scripture, but that there is a certaine higher thing reuealed by the spirite.

Out of the same linke haue the Anabaptists & Libertines drawne their dotings in our time. But that is a seducing spirite, not the spirite of Christe, which bringeth in any inuention, which agreeth not with the Gospell. For Christe promiseth a spirite, which shall confirme the doctrine of the Gospell as a subscriber. I haue declared before what it is, to sende the spirite in the fathers name.

27 *Peace I leaue with you.* By this worde peace he meaneth the prosperous successe, which men are woont to wish one to another, when as they meete together, or one parteth from another. For this word *peace* importeth this much in the Hebrew tongue. Therefore he alludeth vnto the comon custome of his country: as if he should say, I leaue you my farewell. But he addeth immediately after, that this peace is of farre more value, when it is vsually amongst men, who haue peace in their mouth for the most parte onely for the colde ceremonies sake: or if they do with it vnto any man in good earnest, yet can they not giue it in deede. But Christ telleth them that this peace is not placed in the bare and vaine wish, but is ioyned with the effect. The summe is this, that hee departeth in body, but his peace continueth with his disciples, that is, that they shall be alwayes blessed through his blessing.

*Let not your heart be troubled.* He correcteth their feare againe, which the disciples had conceived by his departure. He saith, that they had no cause to feare because they doe only want his corporall presence, and doe enioy his true presence by the spirite.

Lette vs also learne to be contente with this manner of presence; neyther



ther let vs pamper the flesh, which doth alwayes tie God vnto the externall inuentions thereof.

28. *If yce did loue me.* Without doubt the disciples loued Christ, yet other wise then they ought. For there was some carnall thing mixed with it, so that they could not suffer him to be taken away from them. But and if they had loued him spiritually, there could nothing haue pleased them better then this, that he should returne vnto the father: *Because the father is greater then I.* In this place was diuersly wrested The Arrians to the end they might prooue that Christe was a secondary God, did obiect that he was lesler then the father, the fathers which held and maintained the truth, to the end they might cutte off all occasion of such a cauill, did say that this ought to be referred vnto his humane nature. But as the Arrians did wickedly abuse this testimony, so the answer of the fathers was neither right, neither yet agreeable. For there is no mention made in this place either of the humane nature of Christ, ne yet of his eternall diuinitie, but according to the capacitie of our infirmitie he maketh himselfe the meane betweene vs and God. And truely because wee are nor able to attaine vnto the highnes of God, Christ came downe vnto vs, to the end he might lift vs vp thither: You were, saith he, to reioyce that I returne vnto my father, because this is the last marke, wherewith you must ayme.

Hee doth not declare in the fewordes what hee differeth from the father in himselfe: but to what end hee came downe vnto vs, that he might vnite vs vnto God, vntill we come thither, we stand as it were in the middle of the race. And wee doe also imagine onely halfe a Christ and a rent Christ, vnlesse hee bring vs vnto God. That place of Paule is like to this, 1. Cor. 15. 24. where as he said, that Christ should deliuer vpe the kingdome to God and the father that God may be all in all. Christe reigneth not only in his humane nature, but in asmuch as hee is God reuealed in the flesh. How shall hee then putte off the kingdome? To wit, because the diuinitie which appeareth nowe onely in the face of Christ, shall then be reuealed in it selfe. There is this onely difference, because Paule describeth in that place the chieffest and last perfection of the diuine brightnes, the beames whereof beganne to shine after Christe his ascension.

To the ende the matter may appeare more plainly, wee must yet speake somewhat more grossly, Christe doth not compare his fathers diuinitie with his owne in this place: neither doth he compare his humane nature with the diuine essence of the father: but he rather compareth his present estate with the heauenly glory, wherunto he should be receiued immediately, as if hee shoulde say, you desire to keepe me in the world, but it were better for me to ascend into heauen. Therfore let vs learne to behold christ abased in the flesh, so that hee may lead vs vnto the fountaine of blessed immortality. For he is not made our guide, that he may onely lift vs vp vnto the sphere of the Sunne or the Moone, but that he may make vs one with God.

29 *And now I haue told you before it come to passe, that when it is come to passe, you may beleue.*

30. *I do not any more speake many things vnto you: for the prince of this world cometh, and he hath nothing in me.*

31. *But that the world may know that I loue the father, and as the father hath commanded me, so I do: arise, let vs goe hence.*

29. *And now I haue told you.* It was requisite that the disciples should be oftentimes admonished of this matter: because it was an hidden mystery farre exceeding all humane capacitie. He saith, that he foretelleth that which should come to passe, that they may beleeuē, when it is come to passe. For this was a profitable confirmation of their faith, when as they did call to mind Christ his prophesies, and saw that fulfilled, which he spake before. Yet this seemeth to be a kind of graunting: as if he should say, because you are not as yet able to receiue such an hidden mystery, I pardon you, vntill the thing be come to passe, which shall be vnto you in steede of an interpreter, to expound this doctrine. Therefore although he seemed for a season to sing vnto deafe euenne, yet it appeared after ward that his words were not as it were spread abroad in the ayre, but that the seede was sown vpon the ground. And as Christ speaketh in this place of his word, and the euent of things: so his death and resurrection and ascension grow together into one with his doctrine, so that they ingender faith in vs.

30. *I do not any more speake many things with you.* His meaning was to make the disciples giue care vnto him, by this worde, and more deeply to imprint in their mindes his doctrine. For enough of a thing causeth for the most part, loathsomenesse, and that is more feruently desired, which we haue not at hand and that is more willingly receiued, which shall be by and by taken away. Therefore hee denounceth that hee will shortly departe, to the end they may be the more desirous to heare his doctrine. And although Christe doth not cease to teach vs during the whole course of our life, yet this sentence may be also applyed vnto our vse, because for asmuch as our life is but short, we must vse the oportunitie.

*For the prince of this world cometh, and hath nothing in me.* He might haue said simply and flatly that he should die shortly, & that the houre of his death is now at hand: but he vseth some circumlocution, to the end he may fortifie their minds, least being terrified with such an vnseemly and horrible kinde of death, they faint. For to beleeuē in Christ crucified is nothing els, but to seeke life in hell. He saith first that this power is granted vnto Sathan: then afterwarde he addeth, that he will yeeld for this cause, not because hee is enforced with necessitie, but that hee may obey the Father. The deuill is called the prince of this world, not because he hath any kingdome separated from God as the Maniches did feizne, but because he exerciseth his tyranny in the worlde through Gods permission. Therefore so often as we heare this Epithite giuen vnto Sathan, let vs be ashamed of our miserable estate. For howe proud soeuer menne be, they are the bondslaves of Sathan, vntill they be regenerate by the spirite of Christ. For all mankind is comprehended in this place vnder this word *world*. For there is one deliuerer, which deliuereth vs from this horrible slauery. And seeing that

that this punishment was layde vpon the sinne of the first manne, likeas it encreaseth dayly, and is worse and worse, because of new finnes, let vs learne to hate bo. h our selues and our finnes. We are so holden captiue vnder Sathan his gouernment & yet notwithstanding this seruitude doth not make vs blamelesse, seeing that it is voluntary. Furthermore, we must note that that is attributed vnto the deuill in this place which is done by wicked men: for seeing that they are carry: d by the violence motion of Sathan that is worthily accounted his workes whatsoeuer they doe.

*Hath, nothing in me.* Because it came to passe through the sinne of Adam, that Sathan hath the rule of death, he could not haue touched Christe, who was free from all sinne, vnlesse he had willingly submitted himselfe. Although I suppose that these words reach farther, then they are wonte to be expounded: for the interpreters say thus, Sathan findeth nothing in Christ, because there is no matter of death in him, forasmuch as hee is cleane from al spots of sinne. But in my iudgement Christ both not only speake of his cleanesse in this place, but also of his diuine power, which was not subiect to death. For it was requisite that the Disciples should knowe, that he yeelded not through infirmitie: leaste they should not thinke so honourably of his power as they ought. But that former sentence is also included in this generall sentence, that hee is not bound to Sathan in dying the death. Whence we gather that he tooke our turne, when as he submitted himselfe vnto death.

31. *That the world may knowe.* Some doe read it all in one text, that the world &c. arise let vs goe hence, that the sentence may bee perfect. Other some read these wordes aparte, and thinke that there is some thing lacking heere. Because it skilleth not much as concerning the sense, whether you chuse I leaue it in the middelt. Wee must chiefly note this that the decree of God is placed there in the chiefest place least we should thinke that Christ was so carryed a way vnto death by the violence of Sathan, that there did any thing befall him besides the counsell and purpose of God. For it is God that hath ordayned his sonne to be a Mediatour, and who would haue the finnes of the world to be purge d by his death. To the ende this might come to passe, he suffered Sathan to triumph ouer him for a season as a conquerour. Therefore Christ resisteth not Sathan, that hee may obey his fathers decree, & so consequently that hee may offer his obedience for the price of our righteousnes. *Arise let vs goe hence.* Some doe thinke that Christ went into some other place, when Iee had saide thus, and that he spake these things which follow, whilest Iee walked: but forasmuch as Iohn addeth the worde that Christ went out, it seemeth to be more likely that Christ meant to exhort the disciples to followe the like vnto G O D, where of they sawe such an excellent pattern in him, and not that hee brought them forth in the same moment.

## Chap. 15.

1. **I** am the true vine, and my father is an husband man.  
 2. He will take away every branch, which beareth not fruite in me, and whatsoeuer branch bringeth fruite, hee will purge it, that it may bringe forth more fruite.  
 3. Now you are cleane, because of my word, which I haue spoken vnto you.  
 4. Abide in me, and I in you, as the branch cannot beare fruite of it selfe, vnlesse it abide in the vine: so neither you, vnlesse ye shall abide in me.  
 5. I am the vine, you are the branches, he that abideth in me, and I in him, this man beareth much fruit: because without me ye can doe nothing.  
 6. If any man shall not abide in mee, when as he shall be cast out a doore, as a branch, and shall be withered, they shall gather him, and shall cast him into the fire, and he shall burne.

1. *I am the vine.* This summe of this similitude is, that we are barren and dry by nature, saue onely in asmuch as being engrafted into Christ, wee drawe new force from him. Following others, I haue translated *ampelos* a Vine, and *clemata* braunches. *Vitis* is properly the plant it selfe, and not the field, which is see with vines, which they call a Vineyard. Although it be taken sometimes for the Vineyard it selfe: as when Cicero ioyneth the litle fieldes and the litle vineyardes of poore men together. But the branches are the armes, which the vine spreadeth vpon the earth. And for asmuch as *clemata* doth also signifie amongst the Gretians a Vine, and *ampelos* a Vineyard, I doe rather incline vnto that opinion, that Christ compareth himselfe vnto land set with Vines, and vs vnto the plantes themselves. Although I will contend with no man about that matter. I do on'y meane to admonish the readers, that they follow that which shal seeme to be more probable out of the text.

Let vs first of all remeber that rule, which we must obserue in all parables, that we must not discuss all the properties of a vine: but we must only see summarily to what end christ applieth this similitud. Ther are three principall parts therof: that we haue no power to doe good, but from him: that the father doth trimme vs by purging vs, hauing roote in him: that he take th away the vnfruitfull branches, that they may burne, beeing cast into the fire. All menne almoste are ashamed to denie, that they may haue all that goodnesse, which they haue of God: but they doe after ward feigne that there is an vniuersall grace giuen them as if it were naturally engendred in them. And Christ standeth chiefly vpon this poynt, that the vitall sappe floweth from him alone: whereupon it followeth that the nature of menne is vnfruitfull and voyde of all goodnesse because none tasteth of the nature of the vine, vntill he be ingrafted into him. But this is giuen onely to the electe by a speciall grace. Therefore the Father is the first authour of all good things, who planteth vs with his hande: but the beginning of life is in Christe, after that we beginne to bee rooted in him. When as hee calleth himselfe the true Vine, it is as much as if hee shoulde haue  
saide

said, I am the vine in deede. Therefore men doe wearie themselves in vaine in seeking strength els where : because there shall come no profitable fruit frō any other, save onely from the branches which spring from me.

2 *Every branch*. Because some men corrupt, other some doe maliciously suppress, other some choake with slouthfulness the grace of God, hee stirreth them vp and maketh them carefull by these wordes, when as hee pronounceth that all vnfruitfull branches shall bee removed out of the vine. But here may a question be mooued, whether hee can be without fruite that is ingrafted into Christ or no. I answer that menne doe thinke that many are in the vine, who haue in deede no roote in the vine. So the Lord calleth his people Israel in the Prophets his vineyarde, who beare the name of the Church in external profession.

*And who soeuer bringeth fruite*. In these wordes hee teacheth that the faithfull haue neede continually to bee trimmed least they grow out of kinde, and that they can bring forth no good thing, vnlesse the Lorde doeth oftentimes set to his hand to trimme them. Neither shall it be sufficient that we were once made partakers of adoption, vnlesse God continew the course of his grace in vs. Hee maketh mention of pruning, because our flesh aboundeth with superfluous and hurtfull vices, and is too full of them, which grow and spring vp without ende, vnlesse we be purged by the hand of God. When as he saith that the vines are pruned, that they may bring more plentifull fruite, hee teacheth how the godly ought to goe forwarde in the course of godlines.

3 *Now yee are cleane*. Hee telleth them that they hadde already tryed that which he had saide, because being planted in him, they were also purged. He sheweth the meanes of this purging to witte, doctrine. Neither is it to be doubted but that he speaketh of the externall preaching, when as he expresseth in plaine wordes, the worde which they had heard out of his mouth. Not that mans voyce which hath so great efficacy in it selfe, when it is vitered with the mouth, but in as much as Christ worketh in the heart by the spirit : the voyce itselfe is the instrument of purging. Neuerthelesse Christ doth not meane that the Apostles are free from all vice : but hee setteth before them an experiment, whereby they may learne, how necessary the continuance of grace is. Furthermore, he comendeth the doctrine of the Gospel vnto them, for the fruit thereof, to the ende they may be the more sharpened continually to meditate thereupon, seeing that it is as it were the vine dresser his knife, to purge all filthinesse.

4 *Abide in me*. He exhorteth them againe to bee desirous and carefull to retaine that grace wherewith they are endowed. For the carelesnes of the flesh can neuer be sufficiently awaked. And this is Christ his onely drift to keepe vs vnder his wings as an hen keepeth her chickins : least being carried away with ouer lightnes, we flie thence to our owne destruction. Therefore to the ende he may prooue that he began not the worke of our saluation, that he may leaue it halfe done halfe vndone, he promiseth that his spirit shall alwayes be effectual in vs, if we our selues be not in the fault. *Abide in me*, saith he : because I am ready to abide in you. Againe he that abideth in me bringeth forth much fruite.

By which words he declareth that all these are fruitfull branchcs which haue a liuely roote in him.

5 *Without me yee can doe nothing.* This is the conclusion and the application of all the whole parable, so long as wee are without him we canne bring foorth no good fruite, and such as is acceptable in the sight of God; because we are vnfit to doe well. The Papists doe not onely extenuate but also quite weaken this sentence: yea they doe altogether mocke it. For although they confesse in word that we are able to doe nothing with out Christ; yet they dreame that we haue some power, which is not sufficient of it selfe, yee it worketh together being holpen with the grace of God. For they cannot abide that man should bee so debated, but that he should confer and bring somewhat of himselfe. But they cannot so easily mock so manifest wordes of Christ. This is the glose & inuention of the Papistes, that we are able to doe nothing without Christ; yet being holpen by him we haue somewhat of our selues besides his grace. But on the contrary Christ affirmeth that we can doe nothing of our selues. The branch saith he, beareth not fruite of it selfe. Therefore he doth not onely in this place comend the helpe of his grace which worketh together, but he doth quite depriue vs of a l power, vnlesse it be that, which he himselfe giueth vs. Therefore this particule (without me) must be resolued thus, not but by me. There followeth another cauill: for they pretende that the branch hath somewhat by nature, because if another graft which beareth no fruit be brought into the vineyard, it will beare nothing. But this may be easily answered, because christ reasoneth not what thinge the branch hath by nature before it cleaue to the vine: but he meaneth rather that we begin to bee made branchcs then, whilest that we grow and increase by receiuing nourishment from him. And certainly the scripture sheweth else where that we are vnprofitable and dry wood vntill such time as we be in him.

6 *If any man shall not abide in me.* Setting before them the punishment of their vnthankfulnes againe, hee sharpeneth & stirreth them vp againe vnto perseuerance. This thing is in deede the gift of God, yet this exhortation vnto feare is not superfluous, least our wanton flesh do roote vs out. They are said to wither like dry boughes, which are cut off from Christ, because as they haue the beginning of their strength from him, euen so haue they the continuall tenour. Not because it falleth our at any time, that any of the electe are cut off, but because many hypocrites doe flourish for a time to looke to, and are greene, who do afterwarde make frustrate the hope of the Lord in giuing fruite.

7 *If yee shall abide in mee and my wordes shall abide in you, yee shall aske what you will, and it shall be done to you.*

8 *In this my father glorified, that yee beare much fruite and be my Disciples.*

9 *As the father hath loued mee, I haue also loued you: abide in my loue.*

10 *If yee shall keepe my precepts, yee shall abide in my loue: as I also haue kept the commandements of my father, and abide in his loue.*

11 *Those things haue I spoken vnto you, that my ioy may abide in you, and your ioy may be fulfilled.*

7 *If you shall abide in me.* Because the faithfull doe oftentimes perceiue that they are hungrie and farre from that plentifull fainesse which is sufficient to yeeld plentifull fruite, therefore this is added by name that there is helpe prepared for their pouertie, what things soeuer they shall need, which are in Christ, so soone as they shall beg them at Gods handes. This is a very profitable admonition. For God doth oftentimes suffer vs to hunger, to the end he may exercise vs in the desire to pray: but if we flie vnto him, he will neuer denie our petitions, but will giue of his store that can neuer be spent, what thing soeuer wee haue need of. 1. Cor. 1. 5. When he saith, *If my wordes shall abide in you,* his meaning is, that we take roote in him by faith. For so soone as we are departed from the doctrine of the gospel, Christ is sought without himselfe. When as he promifeth that that shall be graunted vs, if we will any thing, he doth not graunt vs leaue to aske euery thing, for God should but badly prouide for our health if he should shew himselfe to be so easie to be intreated and so dutifull. For it is well knowne what disordered petitions men doe vse for the most part. But hee restraineth the petitions of his in this place vnto the rule of praying aright, which maketh all our affections subiect to the will of God: and that doth the circumstance of that place confirme: for he meaneth that his are not desirous of riches, or honor, or any such thing, which the flesh doth foolishly desire, but of the vitall iuyce of the holy spirit, whereby they may bring forth fruit.

8. *In this is my father glorified.* A confirmation of the sentence next going before. For he sheweth that we may be fully assured that God heareth the prayers of his, when as they shall desire to be made fruitfull: because thus serueth much to set forth his glory. Notwithstanding he doth also kinde in them the desire of well doing by this end or effect: because there is nothing whereof wee ought to make greater account then of this, that the name of God may be glorified through vs. To the same purpose serueth the latter member, *and ye may be my disciples:* because he pronounceth that he hath none in his flocke, saue only those which bring forth fruite to the glory of God.

9 *As the father hath loued mee.* His meaning was to expresse some farre greater thing then they commonly suppose. For those which thinke that he speaketh in this place of the secret loue of GOD the father which he bare alwayes towards his sonne, they misse the marke: seeing that Christ intended rather to lay as it were in our bosome a certaine pledge of Gods loue towards vs. Therefore that subtil saying doth nothing appertaine vnto this place howe the father hath alwayes loued himselfe in the sonne: but the loue here mentioned, must be referred vnto vs: because Christ dooth testifie that he is beloued of the father, in as much as he is the head of the Church, like as it is more then necessary for vs. For he that seeketh to know howe he is beloued with out a mediator, he intangleth himselfe in a Laborinth wherein hee shall neither finde way, nor outgoing. Therefore wee must beholde CHRIST, wherein we shall finde the pledge of Gods loue layde open. For the loue of God was altogether powred into him, that it might flow from him into his members.

Hee hadde this title giuen him, that hee was the welbeloued sonne.

in whom the good will of the father resteth . But we must note the ende, that God may accept vs in him . Therefore we may all beeholde the fatherly loue of God towards vs in him as in a glasse : because he is not loued aparte or for his owne sake onely, but that he may ioyne vs vnto the father with himselfe.

*Abide in my loue.* Some doe expound it thus, that Christe requireth mutuall loue of his disciples. Other some deale better who take the loue of Christe actiue ly. For he will haue vs to enioy the loue wherewith he hath once loued vs, for euer: and therefore he telleth vs that we must take heede that wee deprive not our selues thereof. For many menne refuse the grace that is offered them: many men throw away that which they had in their handes. Therefore after that wee are once receiued into Christes fauour, we must beware that we fall not thence through our owne fault . Whereas some doe inferre vpon these words, that there is no force nor efficacie in the grace of GOD, vnlesse it be holpen with our constancie, it is a friuolous thing. Neyther doe I graunt, that the spirite doth onely require at our handes those thinges, which are in our power, but that he doth shew what is to be done: that if we want strength we may craue the same at the handes of some other. Likeas when Christe exhorteth vs in this place vnto perseuerance, we must not trust to our owne cunning and strength: but we must beseech him that commandeth to confirme vs in his loue.

10. *If ye keepe my commandements.* He sheweth the meanes how to perseuere: if we follow him thither whither he calleth vs. For as Paul saith Rom. 8. 1. They that be in Christ walke not after the flesh, but after the spirit. For these thinges are continually coupled together, faith which layeth holde vpon the free loue of Christe and a good conscience and newnes of life. And truly Christe doth not recōcile the faithful vnto the father to this end, that they may play the wantōs freely but that he may keepe them vnder his fathers hand and government, by gouerning them with his spirite. Whereupon it followeth that all those cast away the loue of Christe, which doe not proue by true obedience that they are his disciples. If any man obiect that the firmenes of our saluation doth therefore depend vpon our selues: I answereth that Christes wordes are falsly wrested to that part: because the obedience which the faithfull vse toward him, is not so much the cause that he continueth his loue toward them, as the effect of loue . For how commeth it to passe, that they answer to their calling, saue onely because they are moued with the spirite of free adoption. But it seemeth that ther is too harde a condition laid vpon vs, that we keepe Christes commaundementes, wherein is contened the exact perfection of righteousnesse, which far passeth our meane and measure. For it cometh to passe thereby, that the loue of Christe shalbe in vaine vnlesse we be endowed with angelicall puritie. Wee may easily answer. for when as Christe intreateth of the studie and desire to liue well and a right, he excludeth not that which is the principall point in his doctrin, to wit concerning the free imputation of righteousnes, whereby it commeth to passe, that by granting of pardon, our good deedes doe please God, which beeing lame and vnperfect of themselues did deserue to be reiected. Therefore the faithfull are iudged to keepe Christes commaundementes, when they apply their studies vnto



to this ende, although they misse the marke much : because they are loosed frō that rigor of the lawe, Deut. 27. 26. Accursed be euery one which shall not fulfill all things, &c.

*Like as I haue also kept.* As we are elected in Christ, so the image of our calling is most liuely expressed in him. Therefore he doth for good causes set him before our eyes as a paterne whom all the godly must endeouour to follow. In me saith he, appeareth the similitude of those things which I require at your hands. For you see how that I am addicted in deede vnto my father to obey him, and I will proceede in this course.

Againe, he hath loued me not for a moment or for a short time, but the tenor of his loue toward me is euēlasting. We must alwayes haue this conformitie of the head and the members before our eyes, not onely to the ende the faithfull may studie to frame themselues vnto the example of Christ : but that they may hope that they shall be daily reformed & bettered by his spirite, that they may walke vntill the end in newnes of life.

**11** *These things haue I spoken vnto you.* Hee addeth that the godly are not ignorant of his loue, but that it is perceiued by the sense of faith : so that the consciences shall enioy blessed peace. For the ioy whereof he maketh mention ariseth from that peace which they haue with God whosoever are justified freely. Therefore so often as the fatherly loue of God toward vs is spoken of, let vs know that we haue matter of true ioy giuen vs, so that our consciences being quiet we may be certaine of our saluation. Furthermore, this ioy is called Christes and ours, in diuers respects. It is Christes because it is giuen vs by him : for hee is both the authour and the cause. I say that hee is the cause, because wee were deliuered from guiltines when as the correction of our peace was layde vpon him. I call him the authour also because hee abolisheth feare and carefullnesse in our hearts : from whence that cleare merrines proceedeth. It is called ours in another respect, because we enioy it after that it is giuen vs.

Now seeing that Christ saith, that he spake these things for this cause, that the disciples may haue ioy, we gather out of these wordes, that all those which haue rightly profited in this sermon, haue whereupon they may stay themselues. By this word *abide* hee giueth vs to vnderstande, that it is no frayle or temporall ioy whereof he speaketh : but that it neuer falleth away. Wherefore let vs learne that we must seeke the hope of saluation in Christ his doctrine, which may be of force as well in life as in death.

*Your ioy may be fulfilled.* Hee addeth that this ioy shall bee perfect and full : not because the faithfull are free from all sorrowe, but because the matter of ioy aboundeth, so that no feare, no care, no sorrow doth at any time swallow them vp. For those that haue this grace giuen them to glory in Christe, neither life nor death, nor any myseries can hinder them from triumphing ouer heauines.

**12** *This is my commaundement, that yee loue one another as I haue loued you.*

**13** *No man hath greater loue then this, that a man should put away his life for his friendes.*

14 *You are my friendes, if you doe those things which I commaund you.*

15 *After this I will not call you seruants, because the seruant knoweth not what his master doth: but I haue called you friendes, because what things soeuer I haue heard of my father, I haue made them knowne vnto you.*

12 *This is my commaundment.* Seeing that it is meete that wee direct our life according to Christ his commaundment, wee must know especially what he willeth and commaundeth. Therefore he repeateth that now which he had saide before that this pleaseth him aboue all other things, that the faithful doe loue one another. The loue and reuerence of God is former in order in deede: but because the law will try all their cofis loue toward the neighbours, he maketh mention principally of this. Furthermore, like as of late in the general reuerencing of doctrine: so now he setteth before vs after a sort a patterne which wee must follow, for he loued all his, to the end they may loue one another. We haue spoken in this chapter next going before why he commaundeth nothing, in plaine wordes in this place touching the louing of the vnbelieeuers.

13 *Greater loue then this.* Christ setteth foorth sometimes the greatnesse of his loue toward vs, to the end he may the better establishe the hope of our saluation: and now he goeth further, that hee may enflame vs to loue our brethren by his owne example. Yet he coupleth both things together: for he will haue vs to receiue by faith the infinite sweetnes of his goodnesse, and secondly he allureth vs by this meanes vnto the finny of loue. So Paule vnto the Ephesians, *Eph. 5.2.* *Walke in loue as Christ hath loued vs and hath giuen himselfe for vs an offering and a sacrifice, of a sweete sauaour to God, God coulde haue redeemed vs otherwise by his word or his becke vnlesse he had thought good that it should be otherwise for our sake, that in not sparing his owne and onely begotten sonne, he might in his person declare how carefull he was for our saluation.* And now those hearers must needes be as hard as yron and stone which cannot be loosened with such incomparable sweetnes of Gods loue. Yet a question may be asked in this place how Christ died for his friendes, seeing that wee were his enemies before he reconciled vs. For hauing purged our sinnes by the sacrifice of his death, he removed the enmitie which was betweene God & vs. Let vs set the answer to this question out of the third chapter, where we haue said that in respect of our selues there is dissension betweene god & vs, vntil our sinnes bee abolished by the death of Christ: and that euercasting loue of God, wherewith he loved euen his enemies was the cause of this grace which was giuen in Christ. After this sort Christ gaue his life for strangers, yet such as hee loved euen then, otherwise he would not haue died for them.

14 *You are my friendes.* Hee meaneth not that wee doe attaine vnto such honour by any merit of our owne: but he doth onely tell vs vpon what condition hee receiueth vs into fauour, and vouchsafeth to reckon vs amongst his friendes. As he saide of late, *If ye shall keepe my commaundments, ye shall abide in my loue.* For the grace of our sauaour God hath appeared, teaching vs that denying vngodlinesse & worldly lustes, we should liue chastly, righteously, and godly in this world *Tit. 2. 11. 12.* But prophane men who wake warre against Christ through the wicked contempt of the Gospel, doe renounce his friendship.

15 *After this I will not call you seruants.* Hee declareth and prooueth his loue toward his people by another argument, to wit, that he did altogether reuocall

reueale himselfe vnto them, like as familiar communication taketh place among friends. I (saith hee) haue giuen you farre more then mortall man is wont to giue to his seruants. Therefore let this be vnto you a pledge of my loue towards you, in that I haue laide open vnto you the hidden mysteries of the heauenly wisdome mildlie and frindly, which I had heard of the father. This is an excellent commendation of the gospel, that wee haue Christs heart, as it were opened there. so that wee neede not doubt of his loue. There is no cause why wee should desire to goe vp into heauen, or downe into the deepe to fet the certaintie of our saluation, let this testimonie of loue which is contained in the gospel suffice vs: because it shall neuer deceiue vs. Moses said, Deut. 4 7. vnto the old people, what nation vnder heauen is so noble, which hath God comming nigh vnto it, as God doth common with thee this day? But our noblenesse doth farre excell that since that GOD poured out himselfe wholly in his sonne. Wherefore their vnthankfulnes is so much the greater & their forwardnesse so much the more vtollerable, who beeing not content with the wonderfull wisdom of the Gospel, doe flie ouer vnto new speculations through proud lust. *Whatsoever I haue heard.* It is certain that the Disciples knew not all things which Christ knew: neither could it bee that they should attaine vnto so great highnes: and seeing that hee is the vncomprehensible wisdom of God, he gaue euery man a certaine portion of knowledge, which was sufficient. Therefore why saith hee that hee reuealed all things I answer, that this is restrained vnto the person and office of the Mediatour. He made himselfe the meane betweene God & vs who received it from the secretesanctuary of God, which he did giue vnto vs (as they say) from hand to hand. Therefore Christ omitted none of those things but told them vnto his disciples which were appertinent to our saluation, & which were profitable for vs. So in as much as he is ordained the master and only teacher of the church he heard nothing of the father, which he taught not his faithfully: onely let vs haue an humble desire to learn & be readie & apt to be taught. & we shall perceiue that Paul doth not in vain call the gospel wisdome which maketh men perfect. Col. 1. 28

16 *Ye haue not chosen mee. But I haue chosen you and haue appointed you to goe and bring fruit & your fruit may remain: & whatsoever ye shall aske of the father in my name, he may giue it you.*

17 *These things I commaund you, that ye loue one another.*

18 *If the world hate you. ye know that it hated me former then you.*

19 *If ye were of the world the world would loue his owne. but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you.*

20 *Remember the words which I told you, the seruant is not greater then his master, if they haue persecuted me, they will persecute you also, if they haue kept my word they will keepe yours also.*

21 *But they will doe all these things vnto you for my name, because they haue not known him that sent mee*

16 *You haue not chosen me.* He doth yet more plainly declare that they must thank his grace & not their own deseruing that they were chosen & exalted vnto to great honor For when as he denyeth that they chose him, these words import as much as if he should say that whatsoever they haue, they haue not gotten by their own art & industrie. They feigne com only a mutuall course of gods grace & mans will

But

But this opposition, I haue chosen you, and am not chosen of you, doth attribute all that wholly to Christe which they are wont to diuide betweene him and man, as if it had bene said, that man is not moued of his owne accord to seeke Christ vntill he be sought. He speaketh not in this place of the common election of the godly, whereby they are adopted to be the children of god, but of the particular election whereby hee ordayned the Disciples to preach the Gospell. But if the Apostles were chosen freely and for no merite of theirs vnto that function, wee must needes thinke that the election, is farre more free, whereby wee are made heires of eternall life, being the children of wrath and an accursed seede. Moreover, Christ doth so commend in this place the grace whereby they were chosen to bee Apostles. that hee ioinech that former grace whereby they were ingrafted into the body of the Church with it. Yea, hee comprehendeth generally in these words what dignitie soeuer hee had bestowed vpon them. Neuerthelesse I graunt that he intreateth manifestly of the Apostleship. For his intent is to pricke forward the disciples to doe their dutie stoutly. He taketh the matter of his exhortation from the free fauour which he vouchsafed to shewe vnto them. For the more wee are bound to the Lord, the more seruent ought wee to bee, to doe those duties which hee requireth at our handes: otherwise we cannot auoide the crime of filthie vnthankfulnesse. Whereby it appeareth that there is nothing which ought more to enflame vs to studie to liue well and godlily then when as we confesse that we haue receiued all that which wee haue at Gods handes and that wee haue nothing of our own that as well the beginning of our saluation as all the partes which follow thereupon, doe flow from his free mercy. Furthermore it appeareth plainly thereby how true that sentence is, that Christ chose those to be Apostles, which might seeme to be most vnfit of all men. Although hee woulde haue a perpetuall monument of his grace to bee extant in their person. For (as Paule saith 2. Cor. chap. 2. 16) who is he that shall be found meet to goe on this embassage wherein God doeth reconcile mankinde vnto himselfe? Yea, what is mortall man that he should represent Gods owne person? Therefore it is Christ alone, that maketh vs meete by his election. Therefore Paule feteth his Apostleship from grace. Rom. 1. 5. and againe to the Galathians 1. 15. he saith that hee was separated from his mothers wombe. Yea, forasmuch as wee are all vnprofitable seruantes, euen those that seeme to bee the most excellent of all shall not bee fit for the least calling vntill they be elected. Neuerthelesse the higher the degree of honour is whereunto euery man is extolled, let him remember that he is the more bound vnto God.

*I haue appointed you.* The election is hidden vntill it be reuelaed indeed, when as the man is called vnto his office wherunto he was appointed As Paul in that place which I cited of late, after that he hath saide  $\bar{y}$  he was separated from his wothers wombe, he addeth afterward that he was created an Apostle when as God thought good it should be so. So  $\bar{y}$  Lord himselfe doth testifie  $\bar{y}$  Ieremie, Ier. 1. 5. was knowne of him before he was in his mothers wombe, whom notwithstanding hee calleth in his time vnto the office of a Prophet, yet it may be  $\bar{y}$  some man may come rightly framed vnto the office of teaching: yea, this is an ordinarie thing in the Church that no manne bee called saue hee that is furni-

furnished with necessarie giftes. In that Christ maketh him selfe the authour of both, it is no maruell, forasmuch as the father worketh onely by him and hee worketh with the father. Therefore aswell the election as the ordaining is common to them both.

*That you may goe.* Nowe doth he declare to what end hee made mention of his grace, to the ende he might make them goe more merily and willingly about their worke. The dignitie of the Apostleship was not idle, but they were to striue with great straites. Therefore Christ pricketh them forward, that they may not flie from labours, griefes, & dangers. This argument is taken from the ende. Secondly, Christ reasoneth from the effect when as hee saith, *And that yee may bring fruite.* For it cannot almost bee that any man should apply his worke earnestly & stoutly, vnlesse he hope that his labour will be fruitfull.

Therefore Christ saith that their endeouours shall not be in vaine, so they be readie to obey. Neither doth he onely prescribe vnto the Apostles in this place what their calling requireth: but he promiseth them happie successe, least they faint and waxe cold. It can scarce be expressed what great force this comfort hath against so many tentations, which doe dayly inuade Christes ministers. Therefore so often as wee thinke that our labour is lost, let vs remember this, that Christe shall at length bring to passe that that shall not bee in vaine which wee goe about. For the promise taketh place most of all then, when there appeareth no fruite.

At this day craftie mates, and those that seeme to the worlde to bee wise, doe mocke and floute our endeouours as vaine and rashe, because we endeour in vaine to ioyne heauen and earth together. for in the meane season wee reape not that fruite which we desire. But forasmuch as Christ hath promised on the other side that the reward of our labour shall follow at length which lyeth hid for a time, let vs labour diligently in the midst of the mockage of the world in doing our dutie. Nowheere may a question bee asked, why Christ saith that this fruite shall bee perpetuall, when as hee saith. *And that your fruite may remaine:* Because the doctrine of the gospell getteth soules vnto Christe vnto eternall saluation, many doe thinke that this is the perpetuities of the fruite: but I doe extend the sentence farther, to wit, that the church shall stand euen vntill the ende of the worlde, For the labour of the Apostles yeeldeth fruite, euen as at this day, & our preaching is not for one age, but shall spread abroad the church that there may come a new encrease after our death. When as hee saith *your fruite* he speaketh as if it were gotten through their industrie: whereas notwithstanding Paule teacheth. 1. Cor. 3. 7. *¶ those which water or plant are nothing.* And truly the creation of the Church is a more excellent worke of God, then that the glory thereof ought to bee ascribed vnto men. but because the Lorde sheweth his power by the hand of men, least they labour in vaine, he is wont to translate that vnto them which is proper to himselfe. Neuerthelesse let vs remember that Christe dooth adorne his disciples so benignly that he may encourage them and not puff them vp.

*That what soeuer yee shall aske.* This member was not added abruptly as many men may thinke. For seeing that the function of teaching dooth farre surpasse mans strength, there are moreouer many inuasions of Sa-

tan, which can neuer be endured saue onely through the power of God. Therefore least the Apostles faint, Christe helpeth them and preuenteth them with a most excellent ayde. as it hee should say, if you shall haue more to doe, then that you are able to fu fill your function my father will not faile you. For I haue made you ministers of the Gospell vppon this condition, that the father may stretch forth his hande to helpe you so of en as ye shall desire him in my name to help you. And truly whereas most teachers doe eyther faint through slouthfulness or fall downe that through dispayre, it cometh to passe by none other meanes saue onely because they waxe slouthfull in praying. Therefore this promise of Christ stirreth vs vp to call vpon God. For whosoever shall acknowledge that the successe of the worde cometh from God hee shall offer his labour to him with feare and trembling: on the contrarie if any man trust to his owne industrie, and doe neglect Gods helpe, or shall cast away both speare and buckler whenas he is come to the matter, hee shall doe no good after he hath taken great paines.

Furthermore, we must take heed of two vices here, of arrogancie and distrust: for as those men doe carelesly passe ouer Gods helpe who thinke that they haue the matter in their hande already, so many men doe faint through difficultie, because they do not consider that they fight through gods power and ayde, vnder whose conduct they go on warfare.

17 *These things command I you.* This is also added in good time to the end the Apostles might know that mutuall loue amongst ministers is chiefly required, to the ende they may edifie the Church of God with the desire of concord. For there is no greater impediment, then whenas euery man laboureth apart, and they doe not one helpe another. Therefore vnlesse the ministers do retaine brotherly fellowship amongst themselves, it may bee that they may crect some huge heapes but such as are scattered abroad; neuertheless there shall be no building of the Church.

18 *If the world hate you.* After that Christ hath armed the Apostles vnto the fight, he also loth exhorte them vnto pacience. For the Gospell cannot be preached but the world will goe mad by and by. Wherefore it cannot be that godly teachers shall escape enuie and the hatred of the worlde. Christ foretellet this in time, least that befall them which is wont to befall fresh water fouldiers, who by reason of their vnskilfulness are bold before they see the enemies, whē as they come to fight they are afraid; neither doth he forwarne his Disciples for this cause only least any newe or vnlooked for thing befall the, but he doth also confirme the by his owne example. For it is an vnmeet thing to see the world did hate him, we who represent his person, should haue the world (which is alwayes like to it selfe) fauourable to vs. I had leuer translate the verbe *ginoskete* in the indicatiue moode although if any man had rather haue the Imperatiue, I do not gaine say him because the sense is not altered, There is greater difficultie in the word which foloweth next? For seeing he calleth himselfe former then the Disciples, this may be referred as well vnto the time, as vnto the dignitie. The former exposition is more vsuall to wit that Christ was hated of the world before his Disciples. But I doe rather allow the latter that seeing that Christ who doeth farre excell was not yet free from the hatred

ted of the world, his ministers must not refuse the like estate. For this saying agreeth with that which we had twice in the first chapter, 27 & 30. verses. He that commeth after me, is preferred before me, because he was former then I.

19 *If yee were of the world.* This is another consolation that the worlde doth hate them for this cause because they are separated frō it. And this is their true felicitie and glory; because they are deliuered from destruction by this meane. To *clense* doth signifie in this place to separate. Now if they were chosen out of the worlde it followeth that they were a part of the worlde, & that they are separated from the rest that perish, onely through Gods mercy. In this place Christ comprehendeth vnder this word *world*, all those which are not regenerate by the spirit of God. For he setteth the church against the world, as we shall see more fully in the 17. chap. And yet that exhortation of Paul is not contrary to this doctrine, Ro. 12. 18. Have peace with all men so much as in you lieth. For that exception which is added importeth asmuch as if hee should say, that we must take heede what is lawfull for vs to doe: least any man beare too much with the corruptions of the world through the desire he hath to please. But there may another question be objected as yet. For we see the wicked which are of the world not onely cōmonly hated, but also accursed: truly the worlde doth not here loue that which is his owne. I answere, that earthly men who are moued according to the sense of their flesh do neuer hate sinne in deed: but onely so far forth as the care of their owne losse or gain doth moue the: although christ ment not to deny, but that the world waxeth hot with inwarde discord, & rageth within it selfe: his only meaning was to shew, that the world doth onely hate that in the faithfull which is of God. And it appeareth also hereby how foolishly the Anabaptists do dote, who gather by this one argument only that they are the seruants of God, because they displease the more part of men. For we may readily object, that many which are of the world: namely, whom the filthy cōfusion of all things delighteth, do fauour their doctrine: & againe, many of the world do hate it, because they are desirous to haue *politik* order remain.

20 *Remember the worde.* It may also be read in the Indicatiue moode. You remember: but without any great alteration of the sense: yet in my iudgement the Imperatiue moode doth the better agree. And it is a confirmation of the sentence next going before where Christ saide that the world hated him, who did excell his disciples. For it is not meete that the seruant should be in better estate then his master. Furthermore, after that hee hath spoken of the persons, he maketh mention also of the doctrine, for there is nothing that troubleth the godly more, then when they see the doctrine which is Gods, proudly contemned of men. For it is an horrible monster, the beholding where of may make the strongest breast & heart quaille. But whilest that on the other part, wee remember that the son of god himselfe did no lesse try stubbornnes, there is no cause why we should maruell, that the doctrine of God is so little reuerenced amongst men. In that he calleth it *their & his doctrine*, it is referred vnto the ministerie. There is one onely maister of the Church: but he would haue his doctrine which he taught first to be preached afterward by his Apostles.

21 *But all these things.* Because the fury of the worlde is monstrous, whilest that it rageth so against the doctrine of saluation, Christe

sheweth a reason therof, because it is carryed headlong into destruction through blinde ignorance. For no man would warre against God openly, therefore it is blindnesse, and ignorance of God, which causeth the worlde so carelesly to fight against Christ. Therefore we must alwayes haue respect to the cause, neither can we haue any true consolation any where els, saue onely in the testimonie of a good conscience. Hereby must our mindes be lifted vplikewise vnto thankfulness: that whilest that the worlde doth perish in the blindnesse thereof, God hath vouchsafed to make vs partakers of his light. Neuerthelesse wee must hold that the hatred of Christ doeth proceede from the dulnes of the minde, when as God is not knowne. For (as I say oftentimes) vnbeleife is blinde: not that the wicked doe vnderstand and perceiue nothinge, but that all their knowledge is confused and doth vanish away straightway which thing I haue handled more at large els where.

22 *If I had not come and spoken vnto them, they should haue no sinne: but now they haue no excuse for their sinne.*

23 *Hee that hateth me, hateth my father also.*

24 *If I had not done the workes amongst them which no other man hath done, they should haue no sinne, but now they haue both seene, and also heard both mee and my father.*

25 *But that the worde which is written in their law may be fulfilled, they hated mee for nothing.*

26 *And when the comforter shall come, whome I will sende vnto you from my father the spirite of trueth, which proceedeth from the Father, hee shall testifie of mee.*

27 *And you dee also testifie, because you are with me from the beginning.*

22 *If I had not come.* In that he saide that the Iewes hated the Gospel, because they knew not God, least any man should thinke that this serueth to mitigate their offence, he addeth that they were maliciously blind: as if a man shuld shut his eyes least he be compelled to behold the light. For otherwise it might haue bene objected against Christ, if they know not thy father, how is it that thou doest not redresse their error? Why hast thou not at least tryed whether they were altogether vnapt to be taught or no? He answereth that he hath executed the office of a good and faithfull teacher, but all in vaine: because malice would not suffer them to returne vnto soundnes of minde.

Furthermore, his meaning was to make all men afraide vnder their person, who do either refuse the truth of God when it is offered vnto them, or resist the same willingly when they know it. And although there remaineth terrible vengeance of God for them, yet Christ hath respect rather vnto his disciples, that he may rather encourage them with certaine hope of victory, least at any time they yeeld vnto the weakenes of the wicked. For when as wee heare that such is their end, we may triumph now, as it were in the midst of the battell.

*They should haue no sinne.* Christe seemeth to graunt by these woordes, that onely vnbeleife is sinne: and there be some which thinke so.



stine thinketh somewhat more soberly, yet he commeth vnto the same sence. For because faith remitteth and blotteth out all sinnes, hee saith, that it is only the summe of vnbeleife that condemneth. This is truly sayde, forasmuch as vnbeleife dooth not onely keepe menne from beeing deliuered from the guiltinesse of death: but it is the fountaine and cause of all euill. But all that disputation doth nothing appertaine vnto this present place. For this word (*sinne*) is not taken generally, but according to the circumstance of the cause which is handeled as if Christ should say, that their ignorance is by no meanes excusable because they hadde maliciously refused God in his person, Likeas if wee call him guiltlesse, iust and pure, whom we will acquit of one fault onely, whereof he was guiltie. Therefore that absolution of Christe is restrained vnto one kind of sinne: because he taketh from the Iewes their cloake of ignorance in the contempt and hatred of the Gospell. Yet heere ariseth a newe question as yet, whether vnbeleife were not sufficient to condemne menne before the coming of Christ or no. And there be frantike fellowes, who gather faulstly out of this place, that whosoever died before Christes comming without faith, they were in a doubtfull and suspended state, vntill Christe did shewe himselfe vnto them. As if there were not many places of the scripture extant whiche testifie that the onely conscience was sufficient to make them guiltie. Death saith Paule. Rom. 5. 14. reigned vntill moyses in the worlde. And in another place in the same Epistle, 2. 12. he teacheth that they shall perishe without lawe which haue sinned without lawe. Then what is Christ his meaning? Truly there is a graunting of these wordes, whereby he giueth vs to vnderstande that there remaineth nothing for the Iewes, which they can pretend to mitigate their fault, after that they haue reiected life willingly and wittingly when it was offered vnto them. So the excuse which he graunteth them dooth not quite acquit them, but doth only extenuate the greuousnes of the wickednes: according to ̄, the seruant which knoweth the will of his master, and despiseth it, shalbe sorer beat Luke. 12. 47. For Christ ment not to promise pardon vnto others, but to holde his enemies conuicted who had reiected the grace of God stubbornly: to the end it might evidently appeare, that they were vnworthy of all pardon and mercy. And we must note that he speaketh not of his bare coming, but that which was ioyned with doctrine. For they had not beene guiltie of so great a fault, because of the presence of his body onely, but the contempt of his doctrine by him deliuered was that which made them vnexcusable.

23. *He that hateth me.* An excellent place, whereby we are taught that no man hateth the doctrine of the gospel, but he bewrayeth his vngodlines against God. Many men pretend another thing in words: for whenas they loath the gospel, yet they will seeme to be excellent worshippers of God: but they are but trifles: for the contempt of God lurketh within. So that it commeth to passe that Christ discovereth the hypocrisie of many by the light of his doctrine. Concerning which thing we haue spoken more, chap. 3. 20. vpon that place, he that doth euill hateth the light. And againe, cha. 5. 23. he that honoureth not the son honoureth not the father,

24. *If I had not done the workes.* Hee comprehendeth in my iudgement vnder this worde, *workes*, all those tokens of his diuine glory which hee shewed. For hee prooued both by myracles, and by the power of the holy Ghost, and by other testimonies, that he was the sonne of God: so that the Maiestie of the onely begotten sonne did plainly appeare in him, as wee hadde in the first chapter. Concerning the myracles which he wrought, it is commonly objected that he neither wrought more nor greater then Moses and the Prophets. The answer is knowen that Christ excelleth in myracles in this respecte because he was not the minister onely but properly the authour. For he vsed his owne name, his owne commaundement, his owne power to worke myracles. But (as I haue sayde) hee comprehendeth generally all the testimonies of the heauenly and spirituall power, whereby his Diuinitie was reuealed.

*They haue seene and heard.* Hee concludeth that his enemies cannot escape by running away, for as much as they despised his power, which was altogether diuine, as might manifestly appeare. For God shewed forth his power plainly in the sonne, wherefore it was in vaine for them to say that they had only to deale with a mortall man. This place teacheth vs to be attentiuē & readie to weigh the works of God: wherein whilest that he sheweth his power, he will haue honour giuen & ascribed vnto himselfe. Whereupon it followeth that they are vntankfull towards God and malicious, whosoever do daiken his gifts or passe ouer the same contemptuously.

25 *But that it may be fulfilled.* That which is contrary to nature seemeth to be vncredible: but there is nothing more contrary to reason then to hate God: therefore Christe saith that their mindes are infected with so great wickednesse that they hated him for nothing & without a cause. Wherby he amplifieth their wickednesse. Christe citeth a place out of the Psal. 35. 19. which hee sayth is now fulfilled: not because the same thing did not befall Dauid before, but that hee may touch the obstinate wickednesse of his nation which descending by lineall descēnt from the great graund fathers vnto the fourth generation did reigne without ende, as if he should say that they were no better then their fathers which hated Dauid without a cause. By lawe hee meaneth the Psalmes, because all the doctrine of the Prophetes was nothing els but an appurtenance of the lawe, and we knowe that Moses his ministerie did endure vntill the time of Christ. Furthermore he calleth it their law not for honours sake, but that they may be forer pricked with the familiar title: as if he should say, they haue the law giuen them by heritable right wherein they see their maners liuely painced out.

26 *And when.* After that Christ hath told his disciples that the gospel ought to be neuer a whit the lesse esteemed, because it hath many aduersaries euen in the very church, hee setteth the testimonie of the spirit now against their vngodly furie, wherewith their consciences being vnderpropt, they can neuer fall: as if he should say, the worlde shall rage against you, your doctrine shall be mocked of some, other soe shal also accurse it. but there shalbe no such violent motions, that they shall be able to vndermine the firmnes of your faith. after that the holy Ghost shall be giuen you: that he may establish you by his testimony. And truly

truly this is our onely ayde, when as the world is all on an vprore, that the truth of God being sealed vp in our hearts by the spirit, doth despise whatsoeuer is in the world. For if it were subiect to mens iudgements, it should fall out, that our faith should be ouerwhelmed an hundred times dayly. Therefore we must note where we must stand amongst so many turmoyles, to witte, because wee haue not receiued the spirit of this world, but the spirit which is of God, that we may know those things which are giuen vs of God. He is the onely witnes, he doth mightily beate downe, scatter abroad, ouerthrow what thing so euer this world hath set vp on high to darken or suppress Gods truth. Wholoener shall be endowed with this spirit, they are so far frō being discouraged through the hatred and contempt of the worlde, that euery one of them shall ouercome the whole world, in the meane season we must beware that we depend not vpon the respect of men. For so long as our faith shall wander in such sort, yea, so soone as it shall goe out of the sanctuarie of God, it must needs wauer miserably. Therefore it must be called backe vnto the inward and secret testimonie of the spirit, which the faithfull know is giuen from heauen. The spirit is sayd to testifie of Christ, because it retaineth and stayeth our faith in him alone; that we may seeke no part of saluation els where, he calleth him the comforter. Againe to the end that we may not feare so long as we trust to his ayde. For Christ meant to fortifie our faith by this title, least it should faint in any temptations. That must also be applied vnto this present circumstance, in that he calleth him the spirit of truth. For we must vnderstand the opposition, that men are carried about diuersly without this witnesse, neither doe they rest soundly any where, and that when and wheresoeuer he speaketh he deliuereth mens minds from all doubting and from feare of deceit. In that he saith, that hee will send him from the father, and againe, that hee proceedeth from the father, it serueth to augment the weight of his authoritie. For the testimonie of the spirit should not be sufficient against such strong inuasions against so many and such forcible engines vnlesse we were perswaded that he came from God. Therefore it is Christ that sendeth the spirit, but out of his heauenly glory: to the ende we may know that it is not mans gift, but a sure pledge of Gods grace. Whereby appeareth how fryuolous the subtiltie of the Grecians was, when as they denied vnder colour of these wordes the spirit proceedeth from the sonne. For Christ nameth the father heere as he is wont, to the ende he may make vs behold his diuinitie.

27 *And see beare witnesse.* Christe giueth vs to vnderstande that the testimonie of the the spirit is not such that the Apostles haue it for themselves alone, and enioy it themselves alone, but that it spreadeth it selfe farther abroad by them, because they should bee the instruments of the spirit as he spake by their mouth. We see now how faith cometh by hearing, and yet it hath the certaintie which it hath from the scale and earnest of the spirit: Those men which know not sufficiently the mist of mans minde, they thinke that faith is conceiued naturally by preaching only: and on the other side many brainesicke men cannot away with preaching, whilest they breath out secret reuelations and inspirations. But we see how Christe ioyneth these things together.

Therefore although there is no faith vntill the spirit of God do lighte our minds and seale our hearts, yet must we not set visions or oracles from the cloudes, but the word which is nighvs in our mouth and heart. Deu. 13. 14. ought to haue all our senses tyed to it, & set fast vpon it. As Isayas saith most excellently. 59. 21. This is my couenant, saith the Lord, my spirit which I haue put vpon thee, and my words which I haue put in thy mouth, shall not faile, &c. This clause *ye haue been with me from the beginning*, is added for this cause, that wee may knowe that the apostles deserue more credite, because they saw these things with their eyes which they preach: as saith Iohn, that which we haue hard which we haue seene, which our hands haue handeled. 1. Iohn. 1. 1. For the Lord would that we should be so provided for by all meanes, that there might be nothing wanting which might approue the Gospell fully.

## Chap. 16.

1. **T**hese things haue I spoken vnto you that ye may not be offended.
2. They shall make you strangers from their Synagogue: but the houre commeth that whosoever shall kill you, hee may thinke that hee dooth God good seruice.
3. And these things shall they doe vnto you, because they haue not knowne the father nor yet me.
4. But I haue spoken these things vnto you, that when their houre commeth, you may remember, that I haue tolde you. And I haue not spoken these things vnto you from the beginning, because I was with you.
5. And now I goe to him that sent me, and none of you asketh mee, whither goest thou?
6. But because I haue spoken these things, sorrow hath filled your hearts.
7. But I tell you the truth, it is expedient for you that I goe, for if I goe not, the comforter will not come vnto you: but and if I shall goe, I will send him vnto you,

1. *These things haue I spoken vnto you.* Hee saith againe that none of these things which he hath spoken are superfluous: for seeing that fights & combates are prepared for them they were to be furnished with lawfull weapons before the time. And in the meane season he giueth them to vnderstand that if they doe well muse vpon this doctrine they shall be able to resist. Let vs also remember that that is spoken to vs also, whiche was spoken then to the Apostles: And firste of all wee must note that Christe sendeth not his into the battell vnarmed: and that therefore no man faileth in this warfare, saue onely through the faulte of his owne slouthfullnesse. Neither must wee waite and slay vntill wee come vnto the present matter: but we must endeuour that being acquainted with these speeches of Christe, we may enter the combate when neede requireth. Neyther neede wee doubt but that wee shall obtaine the victorie so long as these admonitions of Christ remaine deeply imprinted in our mindes. For whenas he saith, *leaste yee be offended*, hee giueth vs to vnderstand

stand, that we neede not feare, leaft wee be turned aside out of the right course with any thing. But it appeareth hereby how few do rightly learne this doctrine in that those men, which seeme to remember it, when they are free from danger, doe quayle and yeelde, when they are to enter the battaile, as if they were rude and ignorant. Therefore let vs so buckle these weapons vnto vs, that they neuer fall away from vs.

2 *Straungers from their Synagogue.* This was no light offence to trouble their mindes withall, that they were to bee driuen like wicked men out of the company of the godly, at least of those, which did boast that they were the people of God, and made their bragge of the title of the Church. For the faithfull are not onely subiect to persecution, but vnto reproaches and slander, as Paule saith, 1. Cor. 4. 9. 10. Notwithstanding Christ biddeth the stand stoutly euen against this inuasion: because although they be thrust out of the Synagogues, yet neuerthelesse they remaine in the kingdome of God. The summe is, that wee must not be discouraged with the peruerse iudgements of menne, but that wee must valiantly endure the reproach of the crosse of Christ: being content with this one thing, that God alloweth our cause, which men doe vniustly and wickedly condemne. Furthermore, wee gather here by that the ministers of the Gospel are not onely euill intreated by the professed enemies of the Gospel, but that they are slandered sometimes euen by those, which seeme to bee of the household of the Church, yea very pillars. The Scribes, and Pharisies, & Priests, by whome the Apostles were condemned, did boast that they were appointed by God to be iudges of the Church: and in deed the ordinary gouernement of the Church was in their power, and the function of iudging came from God, not from men: but they had corrupted al the order, which God had appointed, with their tyranny. So that it came to passe, that the power which was graunted vnto them to edification, was nothing else but a monstrous oppression of the seruants of God: excommunication which ought to haue bene a medicine to purge the church, was turned to banish godlines out of the same. Seeing that the Apostles tryed that in their time, there is no cause why the Pope his curses shoulde greatly terrifie vs, where with he thundreth against vs for the testimony of the Gospel. For we must not feare leaft they hurt vs any more, then these olde ones did the Apostles. Yea, wee ought to desire nothing more, then that we may be straungers from that congregation, out of which Christ is banished. Neuerthelesse, let vs note, that the discipline which GOD ordained in his Church from the beginning, was not abolished by that grosse abuse. For seeing that Sathan is wholly occupied about this, that he may corrupt all Gods institutions, we must not yeelde vnto him, that that may be quite taken away, because of corruptions, which God hath established for euer. Therefore excommunication is no lesse to be reclaimed vnto his pure and lawfull vse, then Baptisme and the Supper of the Lord,

*But the houre commeth.* Christe persisteth as yet in that offence, in that the enemies of the Gospell doe challenge and take to themselues this authoritie, that they thinke that they offer holy sacrifices vnto GOD, when they put the faithfull to death. Nowe it is of it selfe an harde matter, that the innocent should bee cruelly vexed: but it is a farre harder and a farre more

trouble.

troublesome thing, that the iniuries which the wicked doe to the children of God, should be accounted iust punishments and due to their wickednes. But we must place so much ayd in a good conscience, that we may suffer our selues to be thus oppressed for a time, vntill such time as christ appeare out of heauen, the reuenger of our cause and his owne. But it is a wonder, that the enemies of the truth seeing their owne consciences doe accuse them, doe not onely deceiue men, but also challenge to themselues prayse for vniust crueltie before God. I answere, that hypocrites howsoeuer their owne conscience doth accuse them, doe so flatter themselues, that they deceiue themselues. They are ambitious, cruell, proude: but they cloake all these vices with the colour of zeale, to the ende they may carelesly flatter themselues. There is added also vnto these a certaine furious drunkennes, after that their hands haue beene imbued with the bloud of the Martyres.

3 *And these things shall they doe vnto you.* It is not in vaine, that he doth so often call the Apostles vnto that consideration, that this is the onely cause why the vnbeleeuers doe rage against them, because they know not God. And yet not withstanding this is not spoken to mitigate their offence, but that the Apostles may despise their fury with lostie mindes. For it falleth out oftentimes, that the authoritie wherein the wicked excell, and the pompe that appeareth in them, doe shake modest and godly mindes. On the contrary, Christ comandeth his disciples to rise against them with holy magnanimitie, that they may contemne the aduersary, whom only error and blindnes doth driue forward. For this is our brasen wall, when wee are certainly perswaded that God is on our side: and that those which resist vs are destitute of reason. And in these words are we taught what a grieuous & great euil the ignorace of god is, which causeth euen murderers of their fathers to seeke to be praised for their wickednesse.

4 *That when their houre shall come yee may remember.* He repeateth that which hee had saide already, that this is no shadow with Philosophie: but such as must be brought to practise and vse: and that hee preacheth now concerning these matters, that they may in deed declare that they were not taught in vaine. Where as he saith, *that yee may remember*, he comandeth them first to lay vp thole things in their mindes, which they haue heard: and againe to remember them, when neede shall require, at length hee giueth them to vnderstand, that this is of no small importance, in that he prophesith of thinges to come. *I haue not toide you from the beginning.* For asmuch as the Apostles were as yet tender and weake, so long as Christ was conuerfant with them in the flesh, he spared them as a good and mercifull maister, and suffered not more to bee laid vpon them, then they were able to beare. Therefore they had no greate neede as then of confirmation, when as they were at rest from persecutions: nowe hee telleth them that their estate should be altered, & because there is a new estate prepared for them, he doth also exhort them to prepare themselues vnto the comba.

5 *Nowe goe I vnto him.* Hee mitigateth with a most excellent consolation, that sorrowe which they might conceue by his departure: which was very necessary. They that had deliued hitherto daintily, were called hereafter vnto great and harde fightes. What should then haue befallen them, vnlesse

vntlesse they should haue knowne that Christ, the gouernour of their saluation was in heauen? For to goe vnto the father is nothing else but to be receiued into the heauenly glory, that he may enioy the principall government. Therefore this remedy of sorrow is set before them, that although Christe be absent in bodie, yet will he sit at the right hand of the father, that he may defend the faithfull by his power. Hee reprehendeth two faulres in the Apostles in this place, that they were too much addicted to the visible presence of his flesh, and secondly, that so soone as it was taken away, being oppressed with sorrowe, they lysted vpp their eyes no higher. The same thing doth commonly befall vs. for we do alway fasten Christ to our senses. that done, if he appeare not as we would wish, wee feigne to our selues matter of dispayre. This seemeth to be falsly obiected to the Apostles, that they aske not whether their master goeth, seeing that they enquired diligently of that matter: but we may easily answer, that they did so aske, that they lysted not vp their minds vnto hope, which thing they ought principally to haue done. The sense therefore is this, soe one as you heare of my departure, you are afraid, neither doe yee consider whether I goe, or to what end.

7. *But I tell you the truth.* He testifieth that his absence shall bee profitable, that they may cease to be desirous to haue him present before their eyes: and he vseth a kinde of oath. For because we are carnall, there is nothing harder for vs, then to plucke out of our mindes this preposterous affection, whereby wee puldowne Christ from heauen vnto vs. And he expresseth this kind of profitableness, & they could not otherwise be endowed with the holy Ghost, vnlesse he should forsake this world. But the presence of christ is far more profitable & more to be desired, whereby he giueth himselfe vnto vs to be enioyed by the grace & power of his spirit, then if he were present before our eyes. Neither must we moue a question, whether Christ could not set downe the spirit, whē he was vp on earth. For he taketh that for a thing, which all men graunt, what soeuer his father hath decreed. And certainly so soone as the Lorde, hath once declared what he will haue done, it is foolishnes to dispute of the possibilitie.

8. *And when he shall come, he shall reprove the world of sinne, and of righteousness, & of iudgement.*

9 *Of sinne, because they beleeue not in me.*

10 *And of righteousness, because I goe to my father, and yee shall see mee no more.*

11 *And of iudgement, because the prince of this world is iudged.*

12 *I haue yet many thinges to speake vnto you, but you cannot heare them now.*

13 *And when he shall come, to wit, the spirit of truth: he shall lead you into all truth. Neither shall he speake of himselfe, but what soeuer thinges he shall heare, he shall speake, & he shall tell you those thinges, which shall come to passe.*

14 *He shall glorifie me, because he shall take of mine, and shew vnto you.*

15 *All thinges which the father hath are mine: therefore I said vnto you, hee shall take of mine, and shew vnto you.*

8. *When yee shall come.* Omittinge the diuersitie of exposition, whiche the obscuritie of this place hath brought soorth, I will onely affirme that whiche I doe thinke dooth beste of all agree

agree with Christ his meaning. Hee hadde promised the spirit to his Disciples, he commendeth the excellency of the gift now by the effect: because his spirit shall not gouerne, vphold, and defend them alone, but shall spread abroad his force farther.

*Hee shall reprove the worlde.* (saith he.) That is, he shall not onely abide shut vppe in you, but shall spread abroade himselfe from you through his power throughout the whole worlde. Therefore he promiseth vnto them the spirit, which shall bee the iudge of the world, and by whom their preaching shall bee so liuely and effectual, that it shall bring those into order, who pausing their boundes before through vnbrideled liberty, were holden with no feare or reuerence. And we must note that Christ speaketh not in this place of secret revelations: but of the power of the spirit, which appeareth in the externall preaching of the Gospel, and in the voice of men. For how commeth it to passe that the voyce of manne pearceth the mindes, doth take roote there, and finally bring foorth fruite, making fleshy heartes of stony heartes, and renewinge the menne themselues, saue onely because the spirit of Christe doth quicken it? Otherwise it should be a dead letter and a vaine sound: as Paule reacheth excellently, 2. Cor. 3. 6 where he boasteth that he is a minister of the spirit because God wrought mightely in his doctrine. The sense therefore is this, when as the Apostles shall haue the spirit giuen them, they shall be furnished with celestially and diuine power, that they may exercise authoritie, and haue iurisdiction throughout the whole worlde. This is attributed rather to the spirit then to them, because they shall haue no power of their own, seeing they shalbe onely ministers and instruments: and it is the spirit alone, which is in them, whiche shall gouerne. I thinke that he comprehendeth vnder this woorde (worlde) as well those that should be truely conuerted vnto Christe, as the reprobate and hypocrits. For the spirit reproveth men two maner of wayes in the preaching of the gospel: for some are touched throughly, so that they humble themselues willingly, they subscribe vnto the iudgement readily, whereby they are condemned.

Other some although they being conuicted, cannot escape guiltines, yet do they not yeeld from their heart, neither do they submit themselues vnto the authority and dominion of the spirit: but rather being subdued, they fret inwardly and being confounded, they do not yet cease to nourish stubbornnes in their hearts. Now do we see how the spirit ought to reprove the world by the Apostles to wit: because God reuealed his iudgemēt in the gospel, wherewith when the consciences were smitten, they beganne to feele their owne mysery and the grace of God. For the word *Elenchein* is taken in this place for to conuict. That which is contained, 1. Corinth. 14. 24. shall bringe no small light to the vnderstanding of this place, where Paul saith, if they prophecie all and an vnbeleuer or an idiothe do come in, he is reprovod of all, he is iudged of all, and so the secretes of his heart are made manifest. Paul increateth in that place properly of one kinde of reprovng: to wit, when the Lord bringeth his elect vnto repentance by the Gospel: yet it appeareth euidently hereby, how the spirit of god doth by the sound of mans voice copell me vnacquainted before with the yoke to acknowledge and submit theselues to his gouernmēt. Now the questiō is to what end  
Christ



Christ said thus. Some do thinke that he noteth the cause of the hatred, whereof he made mention: as if he should say, that the world doth hate them for this cause; because the spirite shall vrgē the world on the other side by them. But I doe rather subscribe vnto those other, who teach that Christe did intend some other thing, as I haue already touched in the beginning. For it was very requisite that the Apostles should know that the gift of the spirite, which was promised them, was no small gift. Therefore the excellencie thereof is described, that GOD shall by this meanes erecte his iudgement seate to iudge the whole world.

9 *Of sinne.* Now it remaineth that we see what it is to reprove sinne. Christ seemeth to make infidelity the onely cause of sinne: and that is diuersly wrested by the interpreters. But (as I saide before) I will not declare what euery one of them teacheth or thinketh. Wee must first of all note that the iudgement of the spirite beginneth at the declaration of sinne. For this is the beginning of spirituall doctrine, that men begotten in sinne haue nothing in themselves, but the matter of sinne. Furthermore, Christ maketh mention of infidelity, to the ende he might shew what the nature of man is in it selfe. For because the bond whereby he vniteth himselfe vnto vs is faith, vntill we beleue in him, wee are without him, and deuided from him. Therefore these wordes import as much as if he should haue said, when the spirite shall come, he shall declare and proue that sinne raigneth in the world without me. Therefore infidelity is named in this place, because it seperateth vs from Christ, and to bringeth to passe that there is nothing left in vs but sinne. To be short, the corruption and frowardnesse of mans nature is condemned in these wordes, leaſt we should thinke that there is one drop of righteousnes in vs without Christ.

10 *Of righteousnesse.* We must note the courte of the degrees, which Christ setteth downe. Hee saith now, that the world must bee reprovod of righteousnes. For doubtlesse men shall not hunger and thirst after righteousnesse: yea they shall with loathsomnes refuse whatseuer shall be spoken of it, vnlesse they shall be touched with the feeling of sinne. Especially we must thus thinke of the faithfull, that they cannot profite in the Gospell, vntill they shall bee first humbled: which cannot be vntill they come to the knowledge of their finnes. It is the proper function of the law to call the consciences vnto gods iudgement, and to wound them with feare: but the Gospell cannot be rightly preached, but that it must bring from sinne vnto righteousnes, and from death to life. Therefore it must needes borrow that first member of the law, whereof Christ spake. And heere vnderstand that righteousnes, which wee haue by the grace of Christe. Christ placeth that in his ascention vnto his father: & that not without cause: for like as (Paul testifieth, Rom. 4. 24.) he rose againe, for our iustification: so he sitteth now at the right hand of the father, that he may exercise whatsoever power is giuen him, & so may fulfill all things. Finally, he filleth the world with the smell of his righteousnes out of his heauenly glory. And the spirite pronounceth by the Gospell that this is the onely meanes whereby wee are iudged iust. Therefore this second degree is set from the conuiction of sinne, that the spirite may conuince the world, what is to be accounted true righteousnes: to witte,

Christ hath appointed and ordained the kingdome of life by his ascending into heauen, and he sitteth now at the right hand of the father, to the ende hee may establish true righteousnes.

*11 And of iudgement.* Those that take this worde *iudgement* for damnation, they want not a reason for the same: because Christ addeth immediately, *that the prince of the world is iudged.* But as I thinke the other sense doth better agree: to wit, that so soone as the light of the Gospel is onclighted, the spirit reuealeth, that the state of the worlde was rightly and orderly framed by the victory of Christ, whereby he threw downe Sathan his empyre: as if he should say, that this is the true restoring, whereby all things are reformed, when as Christ himselfe possesseth the kingdome alone, hauing subdued and conquered Sathan. Therefore *iudgement* is set against confused and disordered thinges, or (that I may speake more briefly) it is contrary to disorder, as if a man should call it rightnes or straightnes: in which sense it is oftentimes taken in the Scripture. The sense therefore is, that so long as Sathan ruleth, hee mixeth and troubleth all things, so that there is a filthy and euill fauoured confusion of the workes of God: but when as he is stripped of his tyranny by Christ, then is the world reformed, and there appeareth good order. So that the spirite conuinceth the world of iudgement: that is, that christ restoreth & bringeth those things in order, which were gone to decay before, hauing overcome the prince of iniquity.

*12 I haue yet many thinges.* Christ his sermon could not preuaile so much amongst his disciples, but that their rudenes did cause them doubt as yet in many thinges: yea, they did scarce taste of those thinges, which ought to haue refreshed them throughly, vnlesse the weakenes of the flesh had hindered them. Therefore it could not be, but that acknowledging their owne want, they should feare and stand in doubt. Therefore in that he saith, that they are vnable to beare them, if he shall tell them more and higher thinges, it tendeth to this end, that being encouraged with the hope of better profitting, they be not discouraged. For it was not meete that they should measure the grace wherewith they should bee endowed, according to the present feeling, seeing they were so farre from heauen. In summe, he biddeth them be of good courage, howe weake fouer they be now. But because they had no vnderpropping wherunto they might leane faue onely doctrine, Christ telleth them that hee had tempered the same, so that they might receiue it: yet so that they are to hope for an higher and more plentifull shortly, as if hee should say, if that bee not yet sufficient to establish you, which you haue heard of me, suffer a little: for ye shall shortly be taught by the spirit, and then shall ye want nothing, hee shall resolue that which is yet rude in you.

Now the question is, what those things were, which the Apostles were not fit to learne as yet. To the end the Papists may thrust in their owne inuentions in steede of Gods oracles, they doe wickedly abuse this place. Christ promised (say they) vnto the Apostles new reuelations: therefore they must not stay in the scripture, about which hee calleth his. First of al, we wil say, as Augustine saith, we shal answer readily. His words are these, seeing that Christ held his peace, which of vs can say that they are these & these thinges? or if he dare say so, how will he prooue it? who is so vaine or rash, who although hee say those thinges  
which

which are true, canne affirme without any diuine testimonie, that those are the things, which the Lord would not vter at that time? But wee haue a surer reason out of Christ his wordes to refute them. The spirite is called the perfect maister of truth, whom Christ promysed to his Apostles. And why was he promysed, save onely that they might deliuer with their handes the wisdome, which they receiued from him? The spirit was giuen them, who being their guide and director, they executed the office which was enioyned them. The same spirit had brought them into all truth, when as they comprehended in writing the summe of their doctrine. Who soeuer thinketh that there ought any thing to be added to this doctrine, as if it were lame and but halfe full and perfect, he doth not only accuse the Disciples of fraudulent dealing, but he doth also blaime on the spirit. If the doctrine which they didde write had proceeded from fresh water soldiours and nouices, the addition had not bene superfluous: but now sicence that their writings are as it were the everlasting tables of that reuelation which was promised them and giuen them, there can nothing be added vnto them without doing cruell iniury to the spirite. Furthermore the Papists are more then ridiculous, when as they are come to the matters themselves. For they define that those secretes, which the Apostles were vnable to beare, were childish diriges, then which there is nothing more vaine or foolyshe. For sooth spirite must needs come downe from heauen, that the Apostles might learne how to hallow the chalices with their altars, how to baptise Bells, how to blesse holy water, & how to celebrate Masse. Therefore how do noddies and children learne these things which haue them at their fingers endes? Therefore it is most manifest, that the Papists doe mocke God, seeing that they feigne that those things came downe from heauen, which doe no lesse smell of the mysteries of Ceres and Proserpina, then they are contrary to the sincere wisdome of the spirite. But let vs vnesse wee will bee vnthankfull to GOD, rest vpon that doctrine, whereof the Apostles were the authors as their writings declare: seeing that the chiefest perfection of the heauenly wisdome is deliuered vnto vs there, which may make the man of GOD perfect, Colloss. 1. 28. Let vs not think that it is lawefull for vs to goe beyond the same. For our height & breadth and depth are placed in that, that we knowe the loue of God shewed vnto vs in Christe, Ephe. 3. 18. This knowledge excelleth all knowledge, as saith Paul. Like as when hee teacheth that all the treasures of wisdome and of knowledge are hidden in Christ, Colloss. 2. 3. hee forgeth not an vnknowne Christ, but him whome he had lately depaynted by his preaching, & hee may be seene as it were crucified before our eyes: as he saith vnto the Galathians, the third chapter, the first verse. But lest there should any doubt remaine, Christ declareth afterwards by his own wordes, what those things be which the Apostles could not beare.

*Hee shall declare vnto you these things which shall come* (saith he.) Some doe restraine this vnto the spirite of prophacie, but in my iudgement hee meaneth rather the estate of his spirituall kingdome which should come, such as the Apostles saw shortly after his resurrection but they could in no case comprehend it then.

Therefore hee doth not promise them prophecies concerning things which should happen after their death; but hee onely giueth them to vnderstand that

the nature of his kingdome shalbe of an other sorte, and the glory farre greater then they can nowe conceiue in their mindes. The treasures of which hidden wisdom (which the heauenly Angels doe learne by the Church with admiration) Paule expoundeth and vsfoldeth in the Epistle to the Ephesians from the first chapter vntill the end of the fourth. Wherefore there is no cause why we should sette it out of the Popes treasure or chest.

*For hee shall not speake of himselfe.* This is a confirmation of that clause, *hee shall lead you into all truth.* Wee know that God is the fountaine of truth, and that there is no certaine or sound thing without him. Wherefore to the end the Apostles may safely or assuredly beeleeue the oracles of the spirit, Christe affirmeth that they are diuine as if hee should say, that all that floweth from God, which the spirit shall bring. And yet the maiestie of  $\text{y}$  spirit is no whitte diminished by these woordes as if hee were not God, or were inferiour to the father: but they are referred vnto the capacitie of our minde. For because we doe not sufficiently comprehend by reason of the vale put betweene, with how great reuerence wee ought to receiue those thinges, which the spirit reuealeth vnto vs: therefore there is expresse mention made of his diuinitie: like as hee is called els where the earnest, whereby God doth confirme vnto vs our saluation, and the seale whereby he sealeth vnto vs the certentie thereof. In summe Christ meant to teach that the doctrine of the spirit is not of this worlde, as if it were bred in the ayre, but that it shall come out of the secrete places of the heauenly sanctuary, Ephe. 1. 3.

*14 Hee shall glorifie mee.* Now Christ telleth them that the spirit shall not come, that hee may erect some new kingdome, but rather that he may establish the glory giuen him of the father. For many men dreame that Christ taught, onely that he might deliuer the first rudimentes, and that hee might send the disciples afterwarde into an higher schoole. By this meanes they make no more account of the gospel then of the law, which is said, Galath. 3. 24. to haue bene a schoole maister to the olde people. There is an other error, which is no more to be borne with then this which followeth is,  $\text{y}$  Christ hauing taken his leaue, as if he had made an end of ruling, were nothing now. They thrust the spirit into his place. From this fountaine did flow the sacrileges of the Pope and Mahomet. For although these Antichristes doe much differ one from an other, yet they haue both one principle: to witte, that wee are entred into  $\text{y}$  right faith by the gospel but yet we must sette the perfection of doctrine somewhere else, which may throughly pollish vs. If the scripture be obiected to the Pope, he saith, that wee ought not to stay there, because the spirit which came vpon, afterward hath lifted vs vp aboue it by many additions.

Mahomet saith, that without his Alcharan men doe alwayes continue children. therefore the world was falsly bewitched vnder colour of the spirit, to depart from the plaine truth of Christ. For so soone as the spirit is plucked away from the woord of Christ, the gate is set open vnto al manner of dotinges and seducinges. The like way of deceiuing hath bene assayed in our time by many frantik fellowes, The doctrine which is written seemed to them to be littoral: therefore it pleased them to coine a new kind of diuinitie, which shuld consist vpon reuelations:

Now we see how litle superfluitie there was in Christ his admonition that he should be glorified by the spirit, which he would send: to the ende we might know that this is the office of the spirit, to establish Christe his kingdome and to defend and confirme for euer whatsoeuer the Father hath given him. Then to what ende serueth the doctrine of the spirit? not that it may lead vs a way from the schoole of Christ, but rather that that voice may be established, whereby we are commanded to heare him. Otherwise he should take somewhat from Christ his glory. The reason is added, *He shall take of mine* saith Christ, in which woordes he giueth vs to vnderstand that we receiue the spirit to the ende that we may enjoy his benefites. For what dooth he giue vs? That we may be washed by the blood of Christe, that sinne may be abolished in vs through his death, that our old man may be crucified, that his resurrection may be able to reforme vs vnto newnes of life, finally, that we may be partakers of his good things. Therefore the spirit giueth vs nothing aparte from Christe, but taketh that from Christ, which he powreth ouer into vs. The same must we thinke of doctrine. For he doth not illuminate vs that he may lead vs away euen a litle from Christ, but that he may fulfill that which Paule saith, 1, Cor. That Christ is made vnto vs wisdom, and againe he openeth those treasures which are hidden in Christ. In summe, he enricheth vs with no other, but with the riches of Christe, that he may shew forth his glory in all things.

15. *What things soeuer the father hath, they are mine.* Because Christ might seeme to take from his father that which he challengeth to himselfe he confesseth that he hath that from the father, which he imparteth vnto vs by the spirit. And when as he saith that, *all things which the father hath are his*, hee speaketh in the person of a mediatur: because we must draw out of his fulnes. He hath alwayes respect vnto vs, as hath bin said: but we see how the more part of men deceiue theselues, which passing ouer Christ, seeke, God here and there. Other some expound it that that is common to the son whatsoeuer the father hath as much as the same is God. But he intreateth not so much in this place of the hidden & inward (¶ I may so call it) power as of his office, which was enjoyned him toward vs. Finally, he comendeth his riches, ¶ he may inuite vs to enjoy the & he reckoneth ¶ spirit amongst ¶ gifts, which we receiue of ¶ father by his had.

16. *A litle while and you see me not: and againe a litle while, and yee see me, because I goe to my father.*

17. *Therefore certeine of his disciples said amongst themselues, what is this that he saith vnto vs, A litle while and yee see me not: and againe, a litle while, and yee shall see me, And that I goe to the father?*

18. *Therefore they saide, what is this that he saith. A litle while we wose not what hee saith.*

19. *Therefore Iesus knew that they would aske him, and he said vnto them, you enquire of this amongst your selues, which I said, a litle while and yee see me not & againe a litle while and yee shall see me.*

20. *Verily, verily, I say vnto you, that ye shall weepe and mourne, but the world shall reioyce, and ye shall be sorrowful but your sorrow shall be turned into ioy.*

16. *A litle while and yee see me not.* Christ foretold the Disciples often times

of his departure, partly that they might endure the same with a more valiant courage, partly that they might more earnestly desire the grace of the spirite, whereof they were not very much desirous, so long as they had Christ present with them in body. Let vs take heede therefore that wee read not  $\text{\textcircled{d}}$  lothsome, which Christ beate in not in vaine. First of all he telleth them, that he shall be taken from them shortly, to the ende that being deprived of the sight of him wherein they onely rested, they may not yet cease to be of a good courage. Secondly, he promiseth them the ayde of his absence: yea he promiseth that he shall be restored agayne shortly, after that he shall be taken away: but after another sort, to witte, by the presence of the holy Ghost. Although other some do expound this second member otherwise: ye shall see me, when I shall rise againe from death: but only for a short time: because I shall be receiued into heauen by and by. But as it seemeth to mee, the woordes will not beare that sense.

*A little and ye shall see mee.* Yea rather he doth lighten and mitigate the sorrow of his absence with this consolation, that it shall not be long: & so he commendeth the grace of the spirite, whereby he will be present with them continually: as if he should promise that he will returne shortly after, and that they shall not be deprived of the sight of him any long time. Neyther ought that to be accounted an absurd thing, in that he saith, he is seene whilest he dwelleth in the disciples by the spirit: for although he be not seene with the bodily eyes, yet his presence is knowne by the certeine experiment of faith. That is true, which Paule saith. 2 Cor. 5. 6. that the faithfull are absent from God, so long as they are conuerfante vpon earth: because they walke by faith, and not by light: but it is as true, that they may worthily boast in the meane season, that they haue Christ abiding in them by fayth, that they cleaue vnto him as the members to the head, that they possesse heauen with him by hope. Therefore the grace of the spirite is a glasse, wherein Christ will bee becholden, according to that of Paule in the same place, 16. Although we haue knowen Christ according to the flesh, yet doe wee know him no more. If any manne be in Christ, let him be a new creature.

*Because I goe to the father.* Some doe expound it, that the disciples should see Christ no more, because he should be in heauen, and they vpon earth. I doe rather referre it vnto the second member: yee shall see me shortly: because my death is not destruction which may separate mee from you, but a passage into heavenly glory: whence my diuine power shall come euen vnto you. Therefore he meant in my iudgment to teach, in what estate he should stand after death, that they might be contente with his spirituall presence, and that they might not thinke that they were any whitte the worse for this, that he liued no longer with them as a mortall man.

19 *Iesus knew.* Although the Lord doth seeme sometimes to speake to deaffe men, yet doth he at length so provide for the rudenes of his that his doctrine is not vnprofitable. And it standeth vs vpon to do our endeuour, that neither pride nor slouthfulnes may be added vnto slownes, but let vs rather shew our selues to be humble & desirous to learne.

20 *Yee shall weepe and mourne.* Hee sheweth what cause hee foretolde that his departure was at hand, and did also adde a promise concerning his speedy returne: to witte, that they might the better know how neces-

sary the ayde of the spirit was. There is prepared for you, saith hee, an hard & sore temptation: for so soone as I shall be taken away by death, the world shall triumph. You shall be in great heavines, the world shall account it selfe blessed, and you miserable. Therefore I thought good to furnish you with necessary weapons vnto this fight. And he speaketh of the time which should be betwene his death and the sending of the spirit, because then faith hid then as it were oppressed and hidden.

*Your sorrow shall be turned into ioy.* He meaneth that ioy wherewith they were endued, when they had receiued the holy Ghost: not that they were free afterwarde from sorrow, but because all their sorrow & heavines, which they should suffer, was swallowed vp with the spirituall ioy. Wee know that the Apostles were enuied, were slandered, had many causes of mourning, so long as they liued: but when as they were reueved by the spirit, they put off the feeling of the former infirmity, that they might with heroicall loftines easily tread vnder foote, what euils soeuer were brought vpon them. Therefore the present infirmitie is conferred in this place with the power of the spirit, wherewith they should be endowed shortly. For being almost ouerwhelmed for a time, they did afterward not onely fight ioyfully, but they did also triumph gloriously in the middest of the battels. Although wee must also note that he doth not onely meane the meane season betweene Christ his resurrection and the death of the Apostles, but that which followed afterward also: as if Christ should say, yee shall lye as it were prostrate for a time: but when as the spirit shall set you vp, there shall new ioy begin, which shall be augmented continually, vntill yee reioyce perfectly, being receiued into the heauenly glory.

21 *A woman when she bringeth forth hath sorrow, because her houre is come: but when she hath brought forth a sonne, she remembereth the afflictions no more, for ioy that a man is borne into the world.*

22 *And yee haue sorrow therefore: but I will see you againe, and your heart shall reioyce, and no man shall take your ioy from you.*

23 *And in that houre yee shall not aske me any thing, verily, verily, I say vnto you, that what soeuer yee shall aske the father in my name, he shall giue it you.*

24 *Hitherto haue yee asked: thinke in my name; aske, and yee shall receiue, that your ioy may be full.*

21 *A woman when she bringeth forth.* He confirmeth the sentence next going before with a similitude. yea hee expresseth his meaning more plainly: to wit, that their heauy hearts shall not onely be chaunged into ioy, but that it doth also containe in it selfe matter of ioy. It falleth out oftentimes, that when as profperitie followeth aduersitie, men hauing forgotten their former sorrow, do wholly giue ouer themselves vnto ioy: and yet the sorrow which went before is not the cause of ioy. But christ giueth vs to vnderstand that the sorrow of his, which they shall suffer for the Gospels sake, shall be fruitfull. And certainly the end of all sorrowes must needs be vnhappy, vnlesse they be blessed in Christ. But because the crosse of Christ hath victory included in it selfe alwayes, Christ doth for good causes compare the sorow which is conceiued thence, vnto the sorow of a womā in trauaile, which is recompenced with her reward therof, which is the child being brought into the light, doth make the womā which was in trauail ioyfull.

This similitude should not agree, vnlesse sorrow should cause ioy in the

members of Christ, whilst that they are made partakers of his passions: like as traueling in child birth, in the woman is the cause of the birth of the childe. We must also apply the similitude vnto this, that when the sorrow and paine of the woman is the sharpest, then doth it the soonest vanish away. This was no small lightening to the disciples, when as they heard that their sorrow shoulde not endure long. Now must wee apply the vse of this doctrine vnto our selues. After that we are regenerate with the spirite of Christ, there should be in vs such ioy, that it should wipe away all feeling of miseries: we should I say, bee like to women traueling in childe birth, which are so moued with the onely sight of their childe, that their sorrow remaineth no longer. But because wee haue receiued the first frutes onely, and that those which are but slender, which scarce feele any drops of the spirituall ioy, which being sprinckeled vpon our sorrow, may mitigate the bitterness thereof. And yet that small portion doth shew that they are so farre from being ouerwhelmed with heauies, which behold Christ by faith, that they doe neuertheless triumph euen in extreame miseries. Neuertheless, because this is the estate of all creatures, that they trauaile in byrth euen vntill the last day of redemption, let vs know that we must also grone, vntill we be deliuered out of the continuall miseries of this life, & do see manifestly the fruite of our faith. In summe, the faithfull are like to women lying in childbed: in asmuch as they are borne againe in Christ, and are now entred into the celestiaall kingdome of God, and the blessed life: they are like to womenne great with childe, and those that trauaile in childbirth: in asmuch as being yet captiues in that prison of the flesh, they desire to attaine vnto that happy estate, which yeth hid vnder hope.

22 *No man shall take away your ioy.* The continuance of the ioy doth not a little increase the price thereof. For it followeth hereupon that those griefes bee light, and that they are to be suffered patiently, which continew but for a short time. Furthermore, Christ telleth vs in these words what is the true ioy. The world must needs bee deprived of the ioyes, which it hath, which it seeketh onely in transitory thinges. Therefore wee must come vnto Christ his resurrection, wherein there is euerlasting stabilitie, he meant that he will see the disciples, when as he shall visite them againe with the grace of the spirite, that they may continually inioy the sight of him.

23 *Ye shall not aske me any thing.* After that Christ hath promised ioy to the disciples by their inuincible strength and constancie, he setteth forth now the other grace of the spirite, wherewith they should be indowed: to wit, so great sight of vnderstanding, that it shall lift them vp euen vnto the hidden misteries, which are heauenly. There was so great slacknes in them at that time, that they did doubt and sticke at euery small point. For as children which read english cannot goe through with one line, without many stops, so there was some offence almost in euery word of Christ, which hindered their profiting. But being shortly after illuminated by the holy spirite, they were not any longer so flayed and hindered, but the wisdom of god was familiar and well knowne to the, so that they went forward in the mysteries of God without stop or stay.

The Apostles cease not euen when they were extolled vnto the highest degree of wisdom, to aske the mouth of Christ: but he doth only make a comparison of a double estate in this place; as if Christ should say, that their



rudenes shall be corrected, so that they which doe now stop and stay in euery small trifle, should easily pearce euen vnto the highest misteries. There is such a place in Jeremy, 31. 34. Euery manne shall not teach his neighbour, saying, know the Lord: because they shall all know me from the least to the most, sayth the Lord. The Prophet doth not take away the doctrine, neither abolish it, which ought most of all to flourish in the kingdom of Christ: but so soone as they shall be taught of God, he saith there shall be no place left for grosse ignorance, which possesseth the minds of men, vntill the sunne of righteousnes giue light vnto them by the beames of his spirit. Furthermore, seeing that the Apostles did differ nothing from children: yea, they were more like blockes then men, it is well knowne what maner persons they were of a suddaine, whē they were taught by the spirit.

*Whatsoeuer ye shall aske of my father.* He declarcth whence they shall haue this new store: to witte, because it shall be lawfull for them with full mouth to draw vp so much as they shall need, out of God, the fountaine of wisdomie as if he should say, you need not feare least you be destitute of the gifte of vnderstanding: because the father shall be readie to enrich you with all abundance of all good things. And he teacheth in these words, that the spirit is not promised therefore, that they to whom he is promised, may waite for him, being themselves slouthfull and sluggish: but rather that they may be earnestly bent to desire that grace which is offered. In sum, he promiseth that he will so execute the office of a mediator, that he may liberally and more then they could desire obtaine for them of the father, whatsoeuer they shall aske. But heere ariseth an hard question, whether they began to call vpon God in Christs name then first of all, who could neuer otherwise be mercifull vnto men, saue only for the mediator his sake. Christ speaketh of the time to come, when the heavenly father will giue the disciples whatsoeuer they shall aske in Christs name. If this bee a new and vnwonted grace, it seemeth that we may gather, that so long as he was conuerfant vpon earth, he did not as yet play the part of an aduocate, that the prayers of the faithfull might be accepted through him: which thing he expresseth also more plainly by and by: *Hitherto (saith he) ye haue asked nothing in my name.* But it is likely that the Apostles obserued the forme of prayer, which was appointed in the lawe. And we know that the fathers were not wont to pray without a mediator, seeing that God did by so many exercises acquaint them with such a forme of prayer. They saw the high priest enter into the sanctuary in the name of all the people: they saw the sacrifices offered daily, that the prayers of the church might be established before God. Therefore this was one of the grounds & principals of faith, that men call vpon God in vaine without a mediator: And Christ had testified sufficiently to the disciples, that he was the same mediator: but this their knowledge was so obscure, that they could not as yet rightly frame their praier vnto his name. Neither is there any absurditie in that, that they prayed vnto God vnder the hope of a mediator, according to the prescript of the law, and yet notwithstanding they did not well vnderstand what this meant. The vail of the temple was as yet extended, the maiesty of god was as yet hidde vnder the shadow of the Cherubin, the true priest was not yet entered into the sanctuary of heauen, that he might make intercession for us, he had not

as yet consecrated the way by his blood. It was no maruile then if he were not as yet knowne to be any mediatur: as he is now, since that he appeareth in heauea before his father for vs, reconciling him vnto vs by his sacrifice, so that we miserable men may with boldnes come thither with hope. For surely so soone as Christ had made an end of purging our sins, he was receiued into heauen, he shewed himselfe manifestly to be a mediatur. And wee must note the so often repetition of this clause. that we must pray in Carittes name: to the end we may know that it is wicked profaning of the name of God, when as any man dare present himselfe before his iudgement seate passing ouer him. And if this persuasion shalbe surely fixed in our minds, that God will giue vs willingly and freely whatioeuer we shall aske in his sons name, we shall not call vnto our selues diuers patrones from this place and that to ayd vs, but we shall be content with him alone, who doth so often and so gently offer vs his aide and helpe. Furthermore, we are said to pray in Christs name, when as we make him our aduocate to purchase fauour for vs at his fathers hands, although we do not in plain words expresse his name.

24. *Aske.* This is referred vnto the time of the manifestation which should follow shortly after. Wherefore they are the more inexcusable at this day, who darken this part of doctrine with the feigned patronages of Saints. It was requisite that the old people should turne their eyes vnto their shadowish priest, and the sacrifice of beastes, so often as they were disposed to pray. Therefore we are more then vnthankful, vnlesse we fasten all our senses vpon the true priest, who is giuen to vs to be our mediatur, by whom we haue an easie and ready entrance vnto the throne of the glory of God. He addeth last of al, *that your ioy may be full* whereby he giueth vs to vnderstand, that we shall want nothing vnto perfect plentie of all good things, nothing vnto the sum of our requestes and petitions, nothing vnto quiet sufficiencie, if so be it we aske of god in his name whatoer we shall neede.

25. *These things haue I spoken vnto you in prouerbes: but the houre commeth, when I will no longer speake in prouerbes with you, but will tell you openly of my father.*

26. *In that houre ye shall aske in my name, and I say not that I wil aske the father for you.*

27. *For the father himselfe loueth you, because you haue loued mee, and haue belieued that I came out from God.*

28. *I came out from the father, and I came into the world: againe, I leaue the world, and goe to the father.*

25. *These things haue I spoken in prouerbes.* Christ his intent and purpose is to encourage the disciples, that hoping wel that they shal profite better, they may not think that that doctrine, which they heare is vnprofitable, although they do not learne much thereby. For that suspicion might haue come into their minds, that Christ would not be vnderstood, and that he made them doubt of his purpose. Therefore he telleth them that it shal come to passe shortly, that they shal see & perceiue the fruit of the doctrine, which might procure loathsones in their mind by reason of the darknes thereof. *Mishl* doth sometimes signifie amongst the Hebritys as a prouerb: and because prouerbes haue in them for the most part figures and tropes, it commeth to passe thereby that the Hebrityans doe call *Mishl* darke speeches, or notable sentences, which the Gretians call *apothegmata*, which haue

have for the most part some doubtfull or obscure thing in them. Therefore the sense is this, I seeme to speake vnto you now figuratiuely. & not in plain e & manifest speeches: but I will speake vnto you shortly more familiarly, that there may be nothing doubtfull or hard in my doctrine. We see that now, which I haue alreadye touched that the disciples are encouraged with the hope of better profiting, leaste they reiect the doctrine, because they do not as yet well vnderstande what it meaneth. For vnlesse the hope of profiting doe enflame vs, the desire to learne must needes waxe cold. And the matter doth manifestly declare, that Christ spake not darkely, but that he vsed an easie and grosse kind of speech, when he spake to his disciples: but their rudenes was so great, & being amased, they did depend vpon his mouth. Wherefore this darknes was not so much in the doctrine, as in their minds. And truly the same thing befalleth vs at this day: for the word of God hath this title giuen it not in vaine that it is our light: but our darknes doth so darken the brightnes thereof, that wee thinke that wee heare mere allegories. For, as he threatneth by the Prophet Esa. 28. 11. that hee will be barbarous vnto the the vnbelecuers and reprobate, as if hee stammered: & Paule, 2. Cor. 4. 3 saith that the gospell is hidden from such, because Sathan hath blinded their mindes: so there resounderth some confused thing for the moste parte to the weak and rude, that it cannot be vnderstoode. For although theyr mindes be not altogether dark, as are the mindes of the vnbelecuers: yet they are as it were couered with cloudes. And the Lorde suffereth vs to be thus dull for a season, that he may humble vs with the feeling of our owne pouertie: yet he maketh those whom he doth illuminate with hys spirit to profit in such sort, that that word is well known and familiar to them. And to this ende tendeth the latter member, *the heure commeth*, (that is, shal come immediatly) when I wil not speake with you any more figuratiuely. Truly the spirit taught the Apostles nothing else, save those things which they had heard from Christ his owne mouth: but when as he shed forth his bright beames vpon their hearts; hee did so driue away their darknes, that hearing Christ speake as it were after a new fashion, they did easly vnderstand what he meant. When as he saith, that he *will tell them of the father*, he teacheth that this is the drift of the doctrine, that he may bring vs vnto God in whom is placed perfect felicitie. But there remaineth one question, how hee saith in an other place that it is granted to the disciples to know the mysteries of the kingdome of god, vnto whome hee confesseth he spake darkly & in proverbes: for there (that is, Mat. 13. 11) he putteth a difference betweene them and the rest of the common people, that he speaketh vnto the common people in parables. I answer, there was not so great ignorance in the disciples, but that they did lightly taste what their maister meant: So that he separateth them from the flock of the blind not without cause. He saith now, that his word hath bene hitherto allegoricall vnto them, in respect of that manifest light of vnderstanding, which he would giue them shortly by the grace of his spirit. Therefore both these things are true & they did far passe those vnto whom the word of the Gospell was vsuorie: and that they were but young beginners in respect of the new wisdom, which the spirit brought them.

26 *In that heure.* He repeateth the cause againe, why the celestiall treasures

tures shall be opened then so liberally: to wit, because they shall aske in the name of Christ whatsoever they shall haue neede of: and God will deny nothing, which shall be asked in his sonnes name. But there seemeth to be some disagreement in the wordes. For Christ saith immediately after, that it shall be superfluous that he should aske the father. But to what end serueth it to pray in his name, vnlesse he take vpon him the office of a patrone? And 1. Iohn. 2. 1. he calleth him our aduocate. Furthermore, Paule doth testifie, Rom. 8. 32 that he maketh intercession for vs now. The authour of the Epistle to the Hebrewes confirmeth the selfe same thing, 7. 25. I answer that Christ doth not simply deny in this place that he is an intercessour: but onely his meaning is this, that the father shall be so inclined toward the disciples, that he will willingly & readily give them whatsoeuer they shall pray for. The father saith he, shall meet you, and for his infinite loue toward you, shall preuent your patrone, who should otherwise speake for you. And when as Christ is said to make intercession for vs vnto the father, let vs imagine no carnall thing of him, as if falling downe at the fathers knees, he did humbly pray for vs: but the power of his sacrifice, whereby he once reconciled God vnto vs, being alway Greene and effectuall, the blood wherewith he purged our sins, the obedience which he performed, are a continuall intercessiō made for vs. This is a notable place, where by we are taught that we haue the heart of God so soone as we haue sette the name of his sonne against him.

27. *Because you haue loued me.* We are taught by these wordes, that this is the onely bande of our coniunction with God, if we be ioyned vnto Christe. And we are ioyned by a faith, not feigned, but such as proceedeth from a sincere affection, which he signifieth by this woorde *loue*. For there is no man that believeth in Christ purely, saue he that loueth and embraceth him with his whole heart. Wherefore he did well expresse the force and nature of faith by this woorde. But if so be it God begin to loue vs then, after that wee haue loued Christ, it followeth that the beginning of our saluation is of our selues: because we preuent the grace of God. But very many testimonies of the scripture are against this opinion and sentence. The promise of God is, I will make them loue mee. And 1 Ioh. 4. 10. he saith, not that we loued him first. It were superfluous to gather any more places: because there is nothing more certaine then this doctrine, that the Lord calleth those things which are not, that he rayseth vp the dead, that he adioyneth himselfe vnto straungers, that he maketh fleshy harts of stony harts, that he appeareth vnto those that seeke him not. I answer that men, if they be of the number of the elect, are beloued of God before their calling after an hidden maner, who louch all his before they are created. but because they are not as yet reconciled, they are worthily counted Gods enemies, as Paule saith, Rom. 5. 10 After this sort we are said in this place to be loued of God, when as we loue Christ because we haue a pledge of his heavenly loue, of whom we were afraid before, as of a seuerer iudge, which hated vs.

28. *I came out from the father.* This speech setteth forth vnto vs Christ his diuine power, for our faith should not be firmly fixed in him, vnlesse it did lay hold vpon his diuine power. For his death & resurrection, which are two pillars of faith should helpe vs litle or nothing, vnlesse his heavenly power were annexed thereunto,

Now we vnderstand how we ought to imbrace Christ: to wit, that our faith doe weigh and consider the purpose and power of God by whose hand he is offered vnto vs. Neither must wee take this coldly that he came out from God: but we must know also to what end, and wherefore he came out, to wit, that he might be vnto vs wisdom, sanctification, righteousness and redemption. In the second member which he added by and by is noted the perpetuall continuance of his power. For the disciples might thinke that that was a temporall benefite, that their maister was sent to be the redeemer of the world. Therefore he saide that he returned vnto the father to the end they may be fully persuaded that none of those good things doe fall away by his departure which he hath brought: because hee powreth out the force and effecte of his resurrection out of his heavenly glory. Therefore he left the world, when as he was receiued into heauen putting off our infirmities: yet neuertheless his grace is forcible toward vs: because he sitteth at the right hand of the father that he may enjoy the gouernement of all the whole world.

29 The Disciples say vnto him, beholde now speakest thou plainly, and speakest no Prouerbe.

30 Now wee knowe, that thou knowest all things, and hast no neede that any manne should aske thee any question: in this we beleue that thou camest out from God.

31 Iesus answered them: Doe yee now beleue? Behold the houre shall come, & cometh nowe, wherein you shall be scattered euery man to his owne: and yee shall leaue me alone, although I am not alone: because the father is with me.

32 These things haue I spoken, that yee may haue peace in me: ye haue tribulation in the world: but be of good courage I haue overcome the world.

29 The disciples say vnto him. Hereby it appeareth how effectual that consolation was, because it lifted vp to great ioyfulness those minds which were before cast downe and discouraged: and yet notwithstanding it is certaine that the disciples know not as yet what Christ his speech did import. But although they comprehended it not as yet, yet the only smell did refresh them. In that they cry out that their maister speaketh plainly and without any figure, they passe measure in that: yet according to their meaning they testifie the truth. Which thing we do also try at this day: for he that hath tasted but a little only of the doctrine of the Gospel, hee is more enflamed and receiue more force in a small quantity and portion of faith, then if he had knowne all Plato. Yea, the signes and tobs which the spirite of God stirreth vp in the heartes of the godly, doe sufficiently testifie that God worketh by some secret meanes about their capacitie. For otherwise Paule would not call them vnexpressible. Rom. 8. 26. We must thus thinke that the Apostles felt some profitting, so that they might truly testifie that Christ his woordes were not now altogether darke vnto them: but they were deceiued in that they seemed to themselues to be wiser then they were. And the error proceeded thence, because they knew not of what sort the gifte of the spirite should be. Therefore they reioyce before the time, as if a manne should thinke that hee were rich, when hee hath but one crowne of golde. They gather by certaine signes, that Christ came forth from God, they boast as if they wanted nothinge els. But they were farre from that know-

knowledge as yet, so long as they vnderstand not what Christ should be afterwarde.

31 *Now yee beleue.* Because the disciples had too great a good liking of themselves, Christ telleth them, that remembring their infirmities they must rather keepe themselves within their compasse. Wee doe neuer know sufficiently what we lacke, and how farre wee are off from the fulnesse of faith, vntill wee be come vnto some serious experiment and tryall. For the thing it selfe doth now declare how weake the faith was, which we thought was perfect. Christ calleth backe his disciples vnto this, & he pronounceth that it shall come to passe shortly & they shall leaue him. For perfectiō is like a touchstone to try faith, which when as it appeareth to be but small, those men beginne to tremble and shrinke together who were puffed vp before. Therefore Christ his interrogation is ironical and made iestingly: as if hee should haue saide, doe yee boast therefore as if yee were filled with faith? But there is a tryall at hand which shall bewray your emptinesse. Our securitie must be bridled thus whilest that it passeth measure too much. But it might seeme that there was either no faith at all in the disciples, or that it was extinguished then, when hauing forsaken Christ they ran vp and downe. I answere, that howsoeuer their faith was cast downe and did faint and fayle, yet there remained something whence newe slips might spring.

32 *I am not alone.* This correction was added to the end we may know that Christe is no whit impayred when hee is forsaken of men. For seeing that this truth and glory is grounded in himselfe, and that he doth not depend vpon the faith of the worlde, if he chaunce to be forsaken of the whole world, yet neuertheless he remaineth perfect: because he is God and needeth not the helpe of another. In that he saith that his father will *bee with him*, it is as much as if hee should say that God is on his side, so that he hath no need to borrow any thing of menne. Whosoever shall ponder these things, he shall stand stedfast when all the whole world is like to fall, neither shall the falling of all other ouerthrow his faith. For we doe not giue God his due honour, vnlesse hee alone be sufficient for vs.

33 *These things haue I spoken vnto you.* Hee repeateth againe how necessary those comforts were which he vsed to giue them. And he proueth by this reason, that much sorrow and tribulations are prepared for them. Therefore wee must first of all note this admonition, that all the godly may be perswaded that their life is subiect to great misery, that they may prepare themselves to suffer and indure them. Therefore seeing that the world is vnto vs like the surging Sea, wees shall not finde true peace any where els save onely in Christ.

Now we must note the meanes and way to enioy the same. He saith that they shall haue peace if they goe forward in this doctrine. Will wee then haue our mindes quiet and free in the middelt of afflictions? Let vs take good heed vnto this Sermon of Christ, which shall giue vs peace in him.

*Bee of good cheere.* As our sluggishnes ought to bee corrected with diuers afflictions, and wee must bee awaked to secke remedy for our miseries: so the Lorde will not haue vs to bee discouraged, but rather to fight  
ioy-

joyfully which cannot be vnlesse we be certain to haue successe. For if we fight not knowing whether we shall haue the victorie or no, all our desire and endeour shall fall to the ground by and by. Therefore when Christe calleth vs to fight: he furnisheth vs with sure hope of victorie: although we must neuertheless take some paine. Furthermore, because there is alwayes in vs great matter of trembling, he telleth vs that we must hope for this cause: because hee hath ouercome the worlde not for himselfe alone but for our sakes. So it shall come to passe, that when wee be almost oppressed in our selues: wee may be able safely to contemne what miserie soeuer lyeth vpon vs, when we behold that great glory, whereunto our head hath attained. Wherefore if we desire to be Christians, we must not seeke to be free from the crosse, but let vs be content with this one thing, that so long as we fight vnder Christes banner, we are notwithstanding out of daunger euen in the very conflict. Christe comprehendeth in this place vnder this worde *worlde*, whatsoeuer is contrary to the saluation of the godly: and especially all the corruptions which Satan abuseth, that hee may deceiue vs.

## Chap. 17.

1. **T**hese things spake Iesus and he listed vp his eyes, towarde heauen & said, Father the houre is come, glorifie thy sonne, that thy sonne may also glorifie thee.
2. *As thou hast giuen him power of all flesh: that he may giue life to all those whom thou hast giuen him.*
3. *And this is eternal life, that they may know thee the onely true God, and Iesus Christ whom thou hast sent.*
4. *I haue glorified thee vpon earth, I haue finished the worke which thou hadst giuen me to doe.*
5. *And now glorifie thou mee father, with thy selfe with the glory which I had with thee before the world was.*

1. *These things spake Iesus.* After that the Lord had made an ende of preaching vnto his disciples concerning the bearing of the crosse, hee set before the comfortes, whereunto they might leane and so persist. When hee promised the cominge of the spirit, he put them in better hope, and hee intreated of the glory and excellencie of his kingdome.

Nowe he turneth himselfe vnto prayer and that for good causes: for doctrine waxeth cold vnlesse it bee made effectually by God. Therefore he giueth an example to all teachers, that they doe not onely take paine in sowing the seede of the words, but that they intermingle prayers that they craue Gods helpe, that his blessing may make their labour fruitfull. In summe, this prayer of Christ was as it were a sealing vp of the former doctrine: both that it might be sure in it selfe, and also that the Disciples might the more stedfastly beleeue it.

In that Iohn saith that Christ prayed lifting vp his eyes towarde heauen that was no small signe of zeale and feruent-wille. For Christ testified in deed by this gesture, that he was rather familiarly with God. Hee looked vp towarde heauen, not because God is shut vp there, who doth also fill the earth: but because his maiestie appeareth there chiefly, and secondly, because the beholding of heauen doth admonish vs, that the power of God doth farre surpasse all creatures: To the same purpose Ieremih the lifting vp of his handes when as he prayed, for seeing that men are stiffe and slow by nature, and their earthly nature dooth bend them downeward, they haue need to be stirred vp thus, yea, they haue neede of Charities to carry them vp vnto God. But and if we couet to imitate Christ truly, we must take heed that our ceremonies, expresse no more then is in the minde, but let the inward affection moue both handes, feete, tongue and whatsoeuer we haue. When as the Publicane Luke. 11. 13. did rightly pray vnto God calling downe his eyes: it is not contrary to this sentence. For although being confounded with his sinnes, he did cast downe himselfe, yet did not that humilitie hinder him but that he craued pardon with boldenesse. It was neede for Christe to pray after another sort, who hadde nothing whereof hee needed to be ashamed. Againe it is certaine that Dauid himselfe prayed sometimes after one sorte, sometimes after another as the matter required.

*Father the houre is come.* Christ desireth to haue his kingdome made famous that he may on the other side set forth the glory of his father. Hee saith that the houre is come, because although hee was declared by myracles and all kinde of power to be the son of God, yet his spirituall kingdome was yet obscure, which shined out shortly after. If any man object, that there was nothing lesse glorious then Christe his death which was then at hand: I answer, that there appeareth vnto vs great renowne in that death, which is hid from the wicked: because we know that the world was reconciled vnto God there, when our sinnes were purged, that the curse was taken away, that Sathan was overcome. And to this end tendeth Christ his petition, that his death may bring forth fruite by the power of the heauenly spirit, such as was decreed by the eternall counsell of God. For he saith that the houre is come, not that which is appointed by mans will, but which God had ordered. And yet this prayer is not superfluous, because Christ doth so depend vpon the will of God, that yet notwithstanding he knew that hee ought to desire that, which he promised should surely come to passe. God will doe what he hath determined, not only when the whole world sleepeeth, but also when it gainstandeth him: yet neuertheless it is our dutie to aske of him whatsoeuer he hath promised: because this is the vse of promises, that they stirre vs vp to pray.

*That thy son may be glorified.* He giueth vs to vnderstand that there is a mutuall illustration of his glory and his fathers, for to what end doth christ appeare, saue onely that he may lead vs vnto the father? Whereupon it followeth that what honour soeuer is giuen vnto Christ, it is so farre fro diminishing the fathers honor, that it doth more establish it. We must alwaies remember what person christ beareth in this place, for we must consider his diuinitie alone: because he speaketh in



as much as hee was God reuealed in the flesh, and according to the office of a mediator.

2 *As thou hast giuen him.* He proueth againe, that he asked nothing saue that which was agreeable to the will of the father: like as this is a perpetuall rule of prayer to aske no more, then that which God would giue of his owne accorde, because there is nothing more preposterous then to vtter before him whatsoeuer we list.

*Power of all flesh.* Hee meaneth the rule and gouernement which was giuen Christ, when the father made him king and head, but we must note the end, to wit, that he may giue life to all his. Therefore Christ tooke vpon him the rule and gouernement, not so much for his owne sake as for our saluations sake. Therefore it is meete that we submit our selues vnto Christ willingly, not onely that we may obey God, but because there is nothing more amiable then his subiection, seeing that it is vnto vs the cause of eternall life. Christ saith not that he is made the gouernour of al the whole world, to the end he may giue life vnto all men in generall: but hee restraineth this grace vnto those *who are giuen him.* And how are they giuen him? For the father hath also put the reprobates vnder him. I answer, that the elect onely are of his peculiar flocke, which hee hath taken to keepe as a shepheard. Therefore the kingdome of Christ is extended in deede vnto all men, but it is wholesome onely to the elect *who with willing obedience doe follow the voyce of their Pastour.* For hee compelleth the other to obey him whether they will or no, vntill hee doe at length breake them all to peeces with his yron scepter.

3 *And this is eternall life, that they may know.* Now doth he define the maner of giuing life, to wit, when he illuminateth the elect, that they may know God aright. For he doth not intreate in this place of the fruition of the life which we hope for, but only how men come vnto life. And to the end we may well and thoroughly vnderstand this sentence, wee must first of all know that we are all in death, vntill God shine vnto vs, *wh. o is life alone*: and so soone as hee hath appeared vnto vs, because we possesse him by faith, we doe also enter into possession of life. Hereby it commeth to passe that the knowledge of him is truly and worthily said to be wholesome to saue vs.

Furthermore, almost euery worde hath his weight: for hee meaneth not in this place all manner of knowledge of God, but that which transformeth into the image of God, from faith to faith: yea it is all one with the faith whereby wee are ingrafted into the body of Christe, and are made partakers of the adoption of God, and heires of the kingdome of heauen. And because God is knowne in the face of Christ alone, *who is his liuely and expresse image,* therefore it is saide, *that they may know thee and Christe whom thou hast sent.* For in that the Father is placed first, that is not referred vnto the order of faith, as if our minde did afterwarde descend vnto Christe, when wee knowe GOD, but the sense is that God is knowne at length when the Mediatour is put betweene. There are two Epithites added *true,* and *onely,* because it is necessary first that faith doe distinguish God from all the vaine inuasions of men, and then at hauing imbraced him with firme certaintie, it be bended no whether, ne yet faint and wauer: and secondly, that being perswaded that there is no

imperfect thing in God, it be content with him alone: whereas some doe resolve it thus, that they may know thee, who art God alone, it is cold. Therefore this is the sense, that they may acknowledge thee to be the true God. But Christ seemeth by this meanes to dispoyle himselfe of the right & name of the diuinitie. If any man answer that the word *God* is to be applied vnto Christe as well as to the father, the same question shall bee moued concerning the holy Ghost. For if the father only and the sonne be one God the Spirit is driuen from this degree, which is absurde.

We may easily answer if any man take heed vnto the maner of speach, which Christe vseth euery where in the Gospel of Iohn, whereof I haue so often tolde the Readers already that they ought to be acquainted therewith. Christ appearing in the shape of man, significth vnder the person of the father, the might, essence, and maiesty of God. Therefore the father of Christ is the onely true God, that is that God which had promised the world a redeemer long agoe, is one. But the vniue and veritie of the Godhead shal be found in Christ: because Christ was humbled for this cause, that he might lift vs vp on high. When as we are come thither then his diuine maiesty doeth shew tooth it selfe: then hee is knowne wholly in the father, and the father is knowne wholly in him.

In summe, he that separateth Christ from the diuinitie of the father, he doth not know him as yet, who is the onely true God; but hee doth rather forge to himselfe a strange God. Therefore wee are commaunded to know God, and Christ whom hee hath sent, by whom as by his out stretched hand he inuiteth vs vnto himselfe. Whereas some doe thinke that this is an vniust thing, if men doe perish for the ignorance of God alone, it commeth to passe thereby, because they doe not consider that the fountaine of life is in the power of God alone, and that all those which are straungers from him, are deprived of life.

Now if we come vnto God only by faith, infidelitie doth hold vs necessarily in death. If any man object that the iust and innocent haue iniury done them otherwise, if they be condemned, we may easily answer, that there is no right or sincere thing in men so long as they continew in their owne nature. And we are renewed as Paule testifieth into the image of God by knowledge. Now is it worthy the labour to gather three points together, that the kingdome of Christ bringeth life and saluation, Collos. 3. 10. Secondly, that all men doe not receiue life thence, and that it is not Christ his office to giue life vnto all menne, but onely to the elect whom the father hath committed to his tuition. Thirdly, that this life is placed in faith, and Christe bestoweth it vpon those whom he illuminateth into the faith of the Gospel, whereby wee gather that the gift of the heauenly wisdom and of illumination is not common to all menne, but proper to the electe. It is true that the Gospell is offered vnto all menne, but Christ setteth foorth in this place the hidden and effectual manner of teaching, whereby the children of God alone are drawne vnto faith.

4 *I haue glorified thee*. Hee sayeth thus for this cause, because God was made knowne vnto the worlde both in his doctrine and also in his myracles. And this is the glory of GOD if wee knowe what hee

is. When as he addeth that he hath finished the worke which was inioyned him, he meaneth that he hath fulfilled the whole course of his calling for that was the due and appointed time, wherin he was to be receiued into the heavenly glory. And hee doth not onely speake of his office of teaching: but he dooth also comprehend the other parts of his ministry. For although the principall part remained as yet, to wit the sacrifice of his death wherwith he should purge the finnes of all men: yet because the houre of his death was now present he speaketh as if he had suffered death alreadie.

This is therefore the summe, that he may be sent of his father into the possession of his kingdome, for asmuch as having ended his course, there remained nothing els for him to doe, saue only that he might bring forth the fruite and effect of all thinges by the power of the spirit, which he had done vpon earth according to the commaundement of his father, according to that of Paule. Philippians the second Chapter and seuenth verse. He abased himselfe, taking to himselfe the shape of a seruant, therefore hath the father exalted him, and hath giuen him a name, &c.

5 *With the glory which I had with thee,* Hee desireth to be glorified with the father, not that hee would haue the father glorifie him inwardly without any witnessse but that being receiued into heauen, hee may gloriously shew forth there his greatnesse and power that euery knee may bowe vnto him &c. In the same place 10. Therefore this clause, *with the father* is set against earthly and transitorie glory in the former member, like as Paule, Rom. the sixth chapter and the tenth verse, when as hee saith that hee dyed to sinne once, and that he liueth now vnto God, he expresth the blessed immortalitie. Afterward he declareth & he desireth nothing which he himselfe had not before: but only that he may appeare to be such in the flesh, as he was before the creation of the world: or (if you will that I speake more plainly) that & diuine maiestie, which he had alwayes, may now shine in the person of the mediator, & in mans flesh which hee had put on. An excellent place whereby wee are taught that Christe is no flesh or temporall G O D For if his glorye was eternall he himselfe was also alwayes.

Moreouer, there is a manifest distinction made heere betweene his person & the person of the father: Whence wee gather that G O D is not only eternall but that the worde of God is also eternall, which was begotten of the father before the beginning of the worlde.

6 *I haue declared thy name to the menne whiche thou gauest mee out of the worlde, thine they were and thou gauest them mee, and they haue kepte thy woorde.*

7 *Now haue siey knowne that all thinges which thou hast giuen mee, are of thee.*

8 *Because I haue giuen them the wordes which thou gauest me, and they haue receiued them and they haue knowne indeede that I came forth from thee and they haue beleueed that thou hast sent mee.*

9 I pray for them: I pray not for the worlde, but for them whom thou hast giuen mee because they are thine.

10 And all mine are thine and thine are mine, and I am glorified in them.

11 And I am no longer in the worlde: and they are in the worlde, and I come vnto thee, O holy father, keepe them in thy name, whom thou hast giuen mee, that they may be one as we are one.

6 *I haue declared thy name.* Christ beginneth here to pray vnto the father for his Disciples. And he commendeth their safetie now, with the like affection of loue, wherewith he was about to suffer death for them straightway. And the first reason of this his comendation is because they haue embraced Gods doctrine which maketh men the children of God truly and indeede. There was no faithfulness and diligence wanting in Christ to call all men vnto God: but his labour was effectually and profitable only in the elect, his preaching was common to all men: which did declare and make manifest the name of God: neither ceased hee to auouch his glory amongst the obstinate. Why saith hee then that he declared it only vnto a fewe, saue only because the elect alone doe profite, being taught inwardly by the spirit? Gather therefore that all men before whom doctrine is set, are not taught truly and effectually: but those only whose minds are illuminated. Christ assigneth the cause vnto Gods election because he putteth no other difference why, passing ouer some he declared the name of the father vnto other some saue, only because they were giuen him. Whereupon it followeth that faith floweth from the secreete predestination of God, & that therefore it is not giuen vnto all men in generall: because all men doe not appertaine vnto Christ. When hee addeth, *Thine they were and thou gauest them mee.* the eternitie of election is first of all noted. and secondly how we must consider it. Christ declareth that the elect weere alwayes Gods. Therefore God distinguisheth them from the reprobate, not by faith or any merite, but by meere grace: because whilest that they are the farthest and most estranged from him, yet he accounteth them his owne in his hidden counsell. The certaintie consisteth in that, that he giueth all those to his sonne to keepe, whome he hath chosen least they perishe. And wee must turne our eyes vnto this, that we may knowe assuredly that we are of the order of the children of GOD. For Gods predestination is hidden in it selfe: and it is reuealed vnto vs in Christe alone.

*They haue kept thy worde.* This is the third degree. For the first is free election the second that giuing, whereby we passe ouer into Christes tuition. Being receiued by Christ we are gathered by faith into his sheepfolde. The worde of God is soone forgotten amongst the reprobate, but it taketh roote in the elect: whereby they are said to keepe it.

7 *Now they haue knowne.* That which is the chiefest thing in faith is expressed here, whilest that wee beleue in Christ in such sort, that faith stayeth not in the beholding of the fleshe, but conceiueth his diuine power. For when he saith, *They knew all those things are of thee which thou hast giuen mee:* hee meaneth that the faithfull doe perceiue that all that which they haue is celestiall and diuine. And truly vnlesse wee lay holde vpon  
God

God in Christ, wee must needes stagger continually.

8 *And they haue receiued them.* Hee expresseth the manner of this knowledge: because they haue receiued the doctrine which he taught. And least any manne should thinke that this doctrine was of manne or that it sprang vpp in the earth, he professeth that GOD is the author thereof: when he sayeth, *The wordes which thou haste giuen mee haue I giuen vnto them.* Hee speaketh according to his custome, in the person of a mediator or minister, when hee sayeth that he hath taught that onely, which he receiued of the father. For in as much as his estate in the fleshe, was yet base, & his diuine Maie by Iudde vnder the shape of a seruant he doeth rather signifie God vnder the person of the father. Neuerthelesse, wee must remember that which Iohn testified in the beginning, that in as much as Christe was the eternall woorde of God he was alwayes one God with the father. The sense therefore is this that Christe was a faithfull witness of GOD amongst the Disciples, that their faith might be grounded in the onely truth of God seeing that the Father himselfe spake in the Sonne. But the receiuing whereof he speaketh, commeth thence, because he declared the Fathers name vnto them effectually.

*And they haue knowen in deede.* Hee repeateth the selfe same thing in other wordes, which he hadde touched before. For that Christe came forth from the Father, and that he was sent of the father, are as much as that which went before, that all those things are of the Father, which he hath. The sum is, that faith must straightway beholde Christe: yet so, that it conceiue no earthly and contemptible thing of him, but that it be carryed vppwarde vnto his diuine power, that it may be fullye perswaded that it hath God and whatsoeuer is Gods perfectly in him. Wee must also note, that he vseth this worde *knowen* in the former member: & afterward this word (*beleued*) for by this meanes he teacheth vs, that there can be nothing rightly knowen concerning GOD, saue onely by faith: and that there is so great certaintie in faith, that it may worthily be called knowledge.

9. *I pray for them.* Christe hath hitherto rehearsed that, whiche might purchase fauor for the Disciples with the father: nowe hee frameth the prayer it selfe, wherein hee declareth that hee asketh nothinge but that which is agreeable to the will of the father: because he doeth onelye commend those vnto the father, whome hee loueth of his owne accorde. For hee sayeth that hee prayeth not for the world, because he is carefull for none but for his owne flocke, which hee hath receiued from the fathers hande. Yet this may seeme to be an absurd thinge, for there can no better rule of prayer be inuented, then if wee followe Christe our guide and maister. But we are commanded to praye for all menne, and againe, Christe himselfe prayed after ward indifferently for all menne, Father pardon them, for they knowe not what they doe: I answer that the prayers which we make, are yet notwithstanding restrained vnto the Electe. Wee must desire that this manne, and that and every manne may be saued, and so comprehend all mankind, because we cannot as yet distinguish the elect from the reprobate: yet neuerthelesse, when we pray that the kingdome of God maye come, wee doe also pray, that he will destroy his enemies.

There is this onely difference, that wee pray for the saluation of all menne who wee knowe are created after the image of G O D, and whiche haue the same nature which we haue. we leane their destruction to Goddes iudgement whome hee knoweth to be reprobates. But there was another speciall reason of the prayer, which is recited heere, which ought not to bee followed as an example. For Christe prayeth not accordinge to the bare feelinge of faith and loue; but beinge entred into the secret places of heauen, hee setteth before his eyes the secret iudgements of the Father, which are hidden from vs, so longe as wee walke by faith. Furthermore, wee gather out of these wordes, that G O D chuseth whome hee thiaketh good vnto him selfe out of the worlde, that they may bee heires of life: and that this difference commeth not from mennes merites, but that it dependeth vpon his meere good will, For those menne whiche place the cause of election in man, they must beginne with faith. And Christe sayeth flatly, that they were the fathers whiche are giuen him. And it is certaine that they are giuen for this cause that they beleeue and that faith, floweth from this giuinge. If this giuinge be the beginninge of faith, and if election doe goe before it in order and time, what remaineth, but that wee confesse that they are chosen freely, whome G O D will haue saued, out of the worlde. Nowe, seeing that Christe prayeth for the elect alone, wee must needes haue the faith of election, if wee will haue our saluation commended to the father by him. Therefore they doe great iniurie to the faithfull whiche goe about to blotte out the knowledge of election out of their mindes because they deprive them of Christe his voice and consent. Furthermore, the peruerse dulnesse of these menne, is refuted in these woordes, who vnder the colour of election, doe giue them selues vnto slothfullnesse, whereas it ought rather to sharpen and prouoke in vs the desire to pray, as Christ teacheth by hys owne example

10. *And all mine are thine.* Heereunto belongeth the former member, that he shall surely be heard of the father, I commend none other, sayeth he vnto thee, saue those whome thou acknowledgest to be thine owne because I haue nothing that is separated from thee therefore I shall not take the repulse. In the second member he sheweth that he hath iust cause to care for the elect: because they are his owne, after that they are the fathers. All these things are spoken to the confirmation of our faith. We must not seeke for saluation any wher else true only in Christ. We will not be content with Christ vnlesse we knowe that we possesse G O D in him. Therefore we must know and holde that vnitie which is betweene the Father and the Sonne, which causeth that there is no diuision betweene them. That agreeth with the second member whiche hee addeth afterwarde, that he was glorified in the disciples. For it followeth that it is meete that he further their saluation on the other side. And this is a good signe and token to confirme our faith that Christ will neuer neglect our saluation, if he shall be glorified in vs.

11. *I am not now in the worlde* Hee sheweth an other cause whye hee prayeth so earnestly for his Disciples: to witte, because they shall

shortly

shortly be deprived of his corporall presence, vnder which they rested hither-to. So long as he was conuertant with them, he browded them vnder his wings as a hen doth her chickins: now when hee departeth hee prayeth his father to cceuer them with his safe guard: and this doth he in respect of them. For he prouideth a remedie for their feare that they may rest vppon God himselfe, vnto whom hee deliuereth them now as it were from hand to hande. And wee gather no small comfort hence when wee heare that the sonne of GOD is so much the more carefull for the safetie of his, when as hee leaueth them according to the body. For we must gather thereby that he respecteth vs at this day also, whilest we are in the worlde, that he may prouide for our miseries from his heavenly glory.

*Holy father.* The whole prayer tendeth to this ende that the disciples may not be discouraged, as if their estate should be worse, because of the corporall absence of their maister. For seeing that Christ was giuen them for a sealon to be their keeper, he restoreth them now againe into his fathers hand, as hauing fulfilled his function, that hereafter they may be preserved through his protection and power. The summe is this, when as the disciples are deprived of the beholding of the flesh of Christ, they suffer no losse because God receiueth thē into his tuition, whose power is euerlasting.

He prescribeth the maner of preserving them, *that they may be one.* For looke whom the father hath determined to saue, he gathereth those into the holy vnitie of faith and the spirite. But because it is not sufficient, if men confire together any maner of way, this clause is added *euen as we.* For our vnitie shall be happy then, if it represent the Image of God the father and of Christ, as the waxe doth receiue a forme from the ring wherewith it is sealed. But I will expound shortly after how the father and Christ are one.

*12 Whilest I was with them in the world, I haue kept them in thy name. Those whome thou hast giuen me haue I kept: and none of them hath perished, but the sonne of perdition, that the scripture might be fulfilled.*

*13 And now I come vnto thee, and these things speake I in the worlde, that they may haue my ioy fulfilled in themselues.*

*12 Whilest I was in the worlde.* Christ saith that he hath kept them in his fathers name, because he maketh himselfe a minister onely, which hath done nothing saue onely through the power of God, and his ayde. Therefore hee giueth vs to vnderstande that it is vnlikely that they should perish nowe, as if the power of God were extinguished by his departure. But this seemeth to be a very absurd thing, that Christ resigneth his duty to keepe them, vnto God: as if he did cease to be the keeper of his, hauing finished the course of his life. We may readily answere that hee speaketh in this place only of the visible keeping, which had an end in the death of Christ.

For truly so long as hee was vppon earth, he had no neede to borrow power of any other, wherby hee might keepe the Disciples: but this is wholly referred vnto the person of the Mediatour, who appeared for a time

nder the person of a seruant. And now he commandeth his disciples to lift vp their senses straight way into heauen, when as they shall begin to lacke external ayde. Whereby we gather that Christ doth no lesse keepe the faithfull at this day, then in times past, but after another sort: because his diuine maiestie appeareth manifestly in them.

*Whom thou hast giuen me.* He vseth the same argument againe, that it is an vnmeet thing that the father should cast away those, whome his sonne kept at his commandement euen vntill the end of his ministry: as if he should say, I haue faithfully executed and performed that which was enioyned me by thee, least anything should perith in my hande: now seeing that thou takest that againe which thou hadst giuen me to keepe, it is thy part & duty to prouide that it may remaine safe. Whereas he excepteth Iudas, he doth it not without reason, For although he was not of the elect and of the true and naturall flocke of God, yet the dignitie of his office did beare that shew. Neither woulde any manne haue thought otherwise of him, so long as he stood in such an excellent order. It is therefore concerning the Grammer an vnproper exception, but if we weigh the matter it was requisite that christ should speake thus according to the common meaning of men. And least any man should thinke that the eternall election of God was any whit weakened in the destruction and ruine of Iudas, hee added also that he was the son of perdition. By which words he giueth vs to vnderstand, that God knew long agoe his fall, which happened sodainely in the sight of men. For the Hebrewes doe call him the sonne of perdition, which is a lost man or giuen ouer to destruction.

*That the scripture might be fulfilled.* This is referred vnto the next sentence, Iudas fell away that the scripture might be fulfilled. But a man shall falsly gather thence, that the falling away of Iudas is rather to bee imputed to God then to himselfe, because he was necessarily enforced to do it by reason of the prophesie. For the euent of things must not be ascribed vnto the prophesies therefore, because it was fore tolde therein. For doubtlesse the Prophets denounce nothing els but that which should come to passe though they held their peace. Therefore we must not set the cause of things thence. I confesse that there is nothing which cometh to passe, but it is ordaiued of God: but the question is now only concerning the scripture, whether the foretelling and Prophesies do lay any necessity vpon men or no: which I haue already shewed to be false. For Christ intendeth not to lay the cause of Iudas his destruction vpon the scripture: but hee ment onely to take away the matter of offence, which might haue shaken many weak soules: and the meanes whereby he taketh it away is, because the spirit of God hath testified in times past that it should so come to passe. For we are almost afraid when we see and heare new things which come sodainely. This is a very profitable admonition & such as reacheth farre. For how cometh it to passe at this day that most men doe faint by reason of offences, saue onely because they remember not the testimonies of the scripture, wherewith God hath well armed his, whilest that he hath in time foretold what euils soeuer they should see.



13. *These things speake I in the world.* Christ sheweth here that hee prayed not for the disciples so earnestly as if he did doubt of, or were carefull and fory for their state to come, but rather that he might remedy their carefullnesse and heauinesse. We know how greatly our mindes are bent vnto externall helpes: if we can espie any offer themselues, we catch them greedily, and doe not suffer our selues to be pluckt away from them easily. Therefore Christe prayeth vnto his father in presence of the disciples: not that he needeth to say any thing, but that he may take from them doubting. *I speake,* sayeth hee, *in the world,* that is, when they heare me, that their heartes may be quiet. For their safetic was already in safegard, seeing that Christ had put it into the hand of God. He calleth that his ioy which the disciples should conceiue from him: or if you will haue it more briefly, whereof he is the authour, cause, and pledge. For there is nothing but feare and ynquietnes in vs: and we haue peace and quietnesse in Christ alone.

14 *I haue giuen them thy worde, and the world hath hated them: because they are not of the world, as I am not of the world.*

15 *I doe not aske that thou shouldest take them out of the worlde, but that thou shouldst keepe them from euill,*

16 *They are not of the world, as I am not of the world.*

17 *Sanctifie them in thy truth, thy word is the truth.*

18 *As thou hast sent mee into the worlde, I haue also sent them into the world.*

19 *And I sanctifie my selfe for them, that they also may bee sanctified in the truth.*

14. *I haue giuen them thy worde.* Hee commendeth the disciples to the father for another cause, because they haue need of his helpe, because the world hateth them. He doth also set downe the cause of the hatred, because they haue embraced the worde of God which the world cannot away with: as if he should say. It is thy parte to defend them who are hated of the world for thy woordes sake. We must now remember that we haue lately, that the end of this prayer is, that Christe his ioy may be fulfilled in vs. Therefore so often as the turie of the worlde is kindled against vs in such sort that wee seeme not to bee safe from destruction, lette vs straightway learne to holde vpp this buckler, that God will neuer forsake those, who labour for the Gospell. Hee saith that the *Disciples are not of the world,* because they are separated from the world, whomsoever hee regenerateth by his spirite. Therefore God will not suffer his sheepe to wander amongst wolues, but hee sheweth himselfe to bee their pasture.

15. *I doe not aske that thou shouldest take them out of the world.* He teacheth when in the safety of the godly consisteth not that being exempted from all trouble they should liue at ease and daintily, but that they may remaine safe in the middelle of daungers through Gods helpe. Neither doth he tell his father what is expedient, but he doth rather prouide for the infirmity of those he be his, that they may temper their petitions (which for the most part passe their boundes) by this way

and meanes which he prescribeth. In summe, he doth not promise the disciples his fathers grace, that it may set them free from all care and labour: but he promifeth the n such grace as may minister vnto them inuincible strength against their ene nies, and may not suffer them to bee ouerwhelmed with the huge heape of combates, which they shall suffer. Therefore if we couet to bee preserved according to the rule which Christe hath deliuered, wee must not wish to be free from euilles neither must we pray God to translate vs by and by into blessed rest: but let vs be content with the certaine and sure hope of victorie, and let vs in the meane season resist all euilles valiantly, from which that wee may escape, Christ hath prayed vnto the father. In summe Christe taketh not his out of the world, because he will not haue them to be soft and slouthfull: yet notwithstanding he deliuereth them from euill, that they may not be ouerwhelmed. For he will haue them to striue, but he will not suffer them to be wounded to death.

16 *They are not of the world, like as.* Hee repeateth againe, that all the whole worlde hateth them, to the ende that his heavenly father may the more benignly helpe them: and hee dooth also declare that this hatred proceedeth not from their offence, or fault but because the world hateth God and Christ.

17 *Sanctifie them in thy truth.* This sanctification comprehendeth the kingdom of God and the righteousnes thereof, to wit, when God doth reue vs by his spirite, and confirmeth and prosecuteth vnto the end the grace of renouation. Therefore he requesteth first that the father woulde sanctifie his disciples, that is, that he woulde addiect them wholly vnto himselfe, and challenge them as an holy flocke. Secondly, he assigneth the meanes and maner of sanctification, and that not without cause. For brainicke men doe babble many things foolishly concerning sanctification, yet they passe ouer Gods truth, whereby he consecrateth vs vnto himselfe.

Again, because other men being ful ouer as foolish, doe trifle concerning the truth, and doe in the meane season neglect the word, Christ saith plainly, that the truth is no where els saue only in the word, by which truth God doth sanctifie his childre. For the word is taken for the gospel, which the Apostles had already heard proceede from the mouth of their master, and which they shoulde shortly preach vnto others. In this sense Paule teacheth, Ephe. 5. 2. 6. that the Church is made cleane in the fountaine of water in the woorde of life. It is God alone that sanctifieth: but because the Gospell is his power vnto saluation to euery one that beleaueth, Rom. 1. 16. whosocuer he be that departeth from the meane, he must needs waxe more and more vile. *Truth* is taken in this place by the excellencie for the light of the heavenly wisdom wherein god reuealed himselfe vnto vs, that he may conforme vs and make vs like to his own image. The externall preaching of the woorde doth not this of it selfe, which the reprobate doe wickedly profane, but let vs remember that Christ speaketh of the elect, whom the spirite doth regenerate effectually by the woorde. And seeing that the Apostles were not altogether voyde of this grace, wee must gather out of CHRIST his wordes that this sanctification is not finished.

nished in vs the first day, but that we goe forward in the same during our whole life, vntill God doe fulfill vs with his righteousnesse, when we haue put off the flesh.

18 *As thou shalt see mee.* He confirmeth his prayer with an other argument, to wit, because he and the Apostles haue both one calling. I, saith he, doe put vpon them the same person which at thy commaundement I haue borne hitherto. Therefore they must needs bee furnished with thy spirit that they may be able to beare so great a burthen.

19 *And for their sakes doe I sanctifie my selfe.* He doth more plainly declare by these wordes, out of what fountaine that sanctification doeth flowe, which is wrought in vs by the doctrine of the Gospel, to wit, because he hath consecrated and dedicated himselfe vnto the father, that his holinesse might come vnto vs. For the blessing is spread abroad from the first fruites vnto all the other fruites, so the spirit of G O D sprinkleth vs with Christe his holinesse, & maketh vs partakers thereof, and that not by imputation only (for by this meanes hee is said to be made vnto vs righteousnesse 1. Cor. 1. 13.) but he is also said to be made vnto vs sanctification, because he hath offered vs vnto his father after a sort in his owne person, that wee may be renewed by his spirit into true holinesse.

Furthermore, although this sanctification doe appertaine vnto the whole life of Christ, yet it is made most apparant in the sacrifice of his death, because he appeared then to be the true Priest which should consecrate the temple, the altar, all the vessels and the people, by the power of his spirit.

20 *And I pray not for them only but for those which shall beleue in mee by their worde.*

21 *That they may be all one: as thou, O father in me, and I in thee, that they may be one also in vs: that the world may beleue that thou hast sent me.*

22 *And I haue giuen them the glory which thou gavest mee; that they may be one as we are one.*

23 *I in them, and thou in mee: that they may be made one, and that the world may knowe, that thou hast sent mee, and hast loued them as thou hast loued mee.*

20 *And I pray not for them only.* Hee extendeth that prayer farther nowe wherein he comprehends the Disciples onely hitherto, to wit vnto all the Disciples of the Gospell, which should be vnto the ende of the worlde. This is certainly notable matter of hope: for if we beleue in Christ through the doctrine of the Gospell, we neede not to doubt, but we are alreadie gathered with the Apostles into the faithfull custodie least any of vs doe perish. This prayer of Christ is a quiet haven, wherein whatsoeuer arriueth, he is free from all danger of shipwracke. For it is as much as if Christ had sworne by solemne wordes that he careth greatly for our safetie. And he becometh with his Apostles that their safetie whereof we are certaine, might make vs also more certain that we ourselues shall be safe.

Therefore so often as Sathan assaulteth vs, let vs learne to holde vp this buckler, that we are not in vaine ioyned vnto the Apostles by the holy

holy mouth of the son of God : that the safety of vs all might be included as it were in the same bundle.

Therefore there is nothing which ought more vehemently to pricke vs forward to embrace the Gospell. For as it is an vncomparable good thing, for vs to be offered to God by the hand of Christe, that we may bee preserued from destruction : so wee ought worthily to preferre the loue and care thereof before all other things. The slouthfullnesse of the worlde in this poynt is wonderfull. All menne are desirous to bee safe. Christe deliuereth the sure and certaine way and meanes to obtaine the same, from whiche if any manne turne aside, there remaineth no good hope for him: yet there is scarce one amongst an hundred which dooth vouchsafe to receiue that which was offered him so gently. Wee must note the manner of speech. Christe prayeth for all those which should beleue in him, in which wordes, he teacheth that which wee haue som-times sayde, that our faith must looke vnto him. The member whiche followeth next, *by their wordes*, doth very well expresse the force and nature of faith, and doth also confirme vs familiarly who knowe that our faith is grounded in the gospell deliuered by the Apostles. Therefore howsoeuer the worlde doe condemne vs a thousand times, let this one thing iustice vs : that Christe acknowledgeth vs to be his owne, and commendeth vs vnto the father. And woe be to the Papistes whose faith wandreth so farre from this rule, that they are not ashamed to spee out execrable blasphemie, that there is nothing contained in the scripture but that which is doubtfull and which may bee wrested hither and thither: therefore the only tradition of the Church teacheth them to beleue. But let vs remember, that the sonne of God who is the only iudge doth allowe that faith alone whiche is conceiued out of the doctrine of the Apostles.

Furthermore, the sure testimonie thereof shall be founde nowhere else saue only in their writings. We must also note the phrase, *which shall beleue by their worde*, which signifieth that faith cometh by hearing: because the instrument wherewith God draweth vs vnto faith, is the externall reaching of men. Wherefore God is properly the authour of faith: and men themselues are the ministers by whom we beleue as Paul also teacheth, 1. Cor. 3. 5.

21. *That they may bee all one, &c.* Hee placeth the end and drifte of our felicitie againe in vnitie, and that for good causes. For this is the destruction of mannekinde that being estranged from God, it is also lame and scattered abroad in it selfe. Therefore the contrary restoring thereof is, if it growe together into one body aight, like as Paule placeth the perfection of the church in that Ephie. 4. 3. if the faithfull agree together amongst themselves by one spirit: and he saith that the Apostles and Prophets, Euangelistes and pastours were giuen for that cause, in the same place, 11. 12. that they might persit in edifying the body of Christe, vntill we be come vnto the vnitie offaith. And therefore hee exhorteth the faithfull to grow vp into Christe, who is the head by whom all the body being coupled and knit together by euery ioynt of subministration, according to the effectually woorking, in the measure of euery member encreaseth it selfe vnto edifying. Therefore so often as Christ speaketh of vnitie, let vs remember, that horrible and filthie scattering abroade

of the world which is without him.

And secondly let vs know that this is the beginning of blessed life, if wee be all governed, and liue by the spirite of Christ alone. And we must vnderstande that so often as Christ saith in this chapter, that hee and the father are one, hee speaketh not simply of his diuine essence, but that he is called one in the person of the Mediatour, & in asmuch as he is our head. Many of the fathers did interpret it thus precisely, that Christ is one with the father, because he is eternal God: but the contention which they had with the Arians enforced them to this, to wrest shorte sentences into a strange sente. But Christ intended a far other thing, then to carry vs vp vnto the bare beholding of his hidden diuinitie: for he reasoneth from the end, that we ought therefore to bee one, because otherwise the vnitic which he hath with the father, should be vaine & vnfruitfull. Therefore to the end you may rightly comprehend what is the intent or effect of that, that Christ and the father are one: take heede, that you strip not Christ out of the person of the Mediatour: but consider him rather as hee is the head of the Church, and ioyne him with his members: so the texte shall stand best, least the vnitic of the sonne with the father be vaine and vnprofitable, his power must be spread abroad throughout the whole body of the godly. Whence wee doe also gather, that we are one with Christ: not because he powreth his substance into vs, but because he maketh vs partakers by the power of his spirite of his life, and of whatsoeuer good things he hath receiued of the father.

*That the world may beleue.* Some doe interpret this word *world* for the elect, who were as then dispersed: but because *world* is taken throughout this whole chapter for the reprobate, I am rather of the contrary opinion. Moreouer, immediately after hee separateth the same word whereof hee maketh mention now, frō all his. The Euangelist did put in the word *beleue* vnproperly, for know or knowledge: to wit, whilst that the vnfaithfull being conuincd by experience it selfe, doe perceiue the heavenly and diuine glory of Christ: whereby it commeth to passe, that in beleuing, they beleue not, because this feelinge pierceth not vnto the inward affection of the minde. And this is the iust iudgement of God, that the brightnes of the glory of God doth blind the eyes of the reprobate, because they are not worthy to see him sincerely and clearly. He vseth the word *know* after ward in the same sense.

22 *And I haue giuen them the glory which thou hast giuen me.* Note that the patterne of perfect blessednes was expressed in Christ in such sorte, that he had nothing of his owne, or for himselfe alone: but he was rather rich, that hee might enrich his faithfull. This is our blessednes, that the image of God may be repayed and formed againe, which was blotted out through sinne. Christ is not onely the image of God, in asmuch as hee is his eternall word: but the image of the fathers glory was also engrauen in his humane nature, whereof hee is made partaker with vs, that he may transfigure his members into the same. Paul also teacheth the selfe same thing. 2. Cor. 3. 18, that wee are transformed into the same image, as it were from glory to glory, by beholding the glory of God as it were with open face. Whereupon it followeth that no man is to be accounted Christs disciple, saue only he in whom the glory of God is seene imprinted by the image of Christ, as by a signet, The wordes which follow shortly after tend to the same end,

23. *In them, and thou in me.* For his meaning is to teach that the fulnes of all good things is in him, and that that appeareth now plainly in him, which was hidde in God, that hee may poure it out into his by making them partakers thereof: as water flowinge from a fountaine hither and thither by conduites, doth water the fieldes euery where.

*And thou hast loued them.* Hee giueth vs to vnderstand that that is the most manie token and pledge of Gods loue toward the godly, which euen the world whether it will or no, is enforced to feele and perceiue, whilest that the spirite which dwelleth in them, sendeth forth the beames of heauenly righteousnes and holinesse. God doth make it knowne vnto vs daily by infinite meanes besides this, how fatherly hee loueth vs but the marke of adoption far exceedeth the rest by good night. He addeth furthermore, *And thou hast loued them, as thou hast loued me,* in which words he meant to note the cause and the beginning of loue. For the aduerbe of likeanes must be resolued into the coniunction causall: as if hee he should haue saide, because thou hast loued me. For Christ alone is he, vnto whome the title of beloued belongeth. And againe, the heauenly father loueth all the members also with the same loue, wherewith he hath loued the head of the Church: so that he loueth none but in Christ. Although here ariseth some shew of contrarietie: for Christ saith; (as we haue scene else where) that the infinite loue of God toward the worlde, was the cause that hee gaue his onely begotten sonne, before 3. 16. If the cause must goe before his effect, wee gather that men were beloued of God the father without Christe: that is, before he was ordayned to be a redeemer. I answered, that the mercy wherewith God was moued toward the vnworthy, yea his very enemies, before he reconciled them vnto himselfe, is called there and in such places Loue. Truly the goodnes of God is wonderfull, and vnable to bee comprehended by mans wit, in that bearing good will, and being fauourable vnto men, whome he could not hate, he tooke away the cause of hatred, least any thing shoulde hinder his loue. Paule teacheth that we were double loued in Christ: first, because the father chote vs in him before the creation of the world, Ephe. 1. 4. & secondly, because he hath reconciled vs vnto himselfe in the same, Rom. 5. 10. and hath had mercy vpon vs. Beholde how wee are both his enemies and his friends: vntill we be returned into fauour with God, our sinnes being purged: therefore, when as we are iustified by faith properly by God, wee begin to be beloued at length as children of their father. And that loue, whereby it came to passe that Christ was ordained, in whome we should be chosen freely, being yet vnborne, and being not withstanding already lost in Adam, being hidden in Gods breast, doth farre exceede the capacite of mans minde.

No manne shall euer finde God fauourable, saue hee which shall lay hold vpon him, being pacified in Christ. But like as when Christ is taken away, all taste of Gods loue doth vanish away: so wee may fully assure our selues, that so soone as wee are engrated into his body, wee neede not feare least wee should fall from Gods loue. For doubtlesse this foundation cannot be ouershrowne, that we are loued, because the father hath loued him.

24 Father, I will that those whom thou hast giuen to me, be with me, that they may see my glory, which thou hast giuen vs before the creation of the world.

25 Iust father, and the world hath not knowne thee: and I haue knowne thee: and these haue knowne that thou hast sent me.

26 And I haue declared thy name vnto them, and I will declare it: that the loue wherewith thou hast loued me, may be in them, and I in them.

24. *I will that those.* Will is put in steade of desire: for this speeche is not the speech of one that commandeth but desireth. Yet it may haue a double meaning, either that he would haue his disciples to enioy his externall presence: or that GOD would bring them at length into the kingdome of heauen whether he goeth before them. So some expound these woordes, *see my glory*, for to enioy and be made partakers of the glory which Christe hath: other some, for to perceiue by the experiment of faith, what Christe is, and how great his maiestie is. For mine owne part hauing well weighed all thinges, I thinke that CHRIST speaketh of the perfect blessednesse of the godly: as if hee shoulde say, that his request should not bee satisfied, before they be receiued into heauen. To the same effecte doe I referre the seing of his glory. They sawe the glory of Christe then, as a small gimmering of light doeth come through the chinkes vnto a manne that is shut vppe in darkenes: nowe, CHRIST desireth that they may goe so farre forward, that they may enioy the perfect brightnes openly in heauen. In summe, he desireth that the father would lead them forth by continuall proceedings, vnto the perfect beholding of his glory.

*Because thou hast loued me.* This doth also farre better agree with the person of the mediator, then with the bare diuinitie of Christ. It is an hard thing, that God loued his wisdom: but the text leadeth vs vnto an other thing, howsoeuer we receiue that. It is not to be doubted, but that when Christ desired before, that his disciples might be ioyned with him, and that they might see the glory of his kingdome, he spake as he was the head of the church. Now he saith that the loue of the father was the cause. Wherefore it followeth that hee was loued, in asmuch as he was ordained to be the redeemer of the world. With this loue did the father loue him before the creation of the world, that hee might haue, wherein he might loue his elect.

25. *Iust father.* He compareth his disciples with the world, that hee may thereby amplifie their commendation and fauour with the father. For they must by good right be excellent, who onely know God, whom the whole world reiecteth. Christ commendeth them by good right with a singular affection whom the vnbeliefe of the world hindered not from knowing God. In calling his father iust, he derideth the world and the wickednes thereof: as if he should say, howsoeuer the world doth proudly contemne God, or refuse him, yet can there nothing be taken from him, or done vnto him, but that the honour of his iustice shall continue whole and sound to himselfe. By which wordes he teacheth vs, that the faith of the godly must be grounded in God, that it doe neuer faint, although the whole world do fall. Like as at this day we must condemne Papistry of in iustice, that we may defend Gods prayse, and preferue it to himselfe.

Christ saith not absolutely that the disciples knew God, but he putteth two degrees: that he himselfe knew the father, and that the disciples knew that he was sent of the father. But because he addeth immediately after that hee hadde declared vnto them his fathers name, he commendeth them (as I haue sayde) for the knowledge of God, which separateth them from the rest of the world. In the meane season we must note the order of faith, which is described in this place. The son which came out of the bosome of the father doth onely knowe him properly. Therefore those, which desire to come vnto God, must needes receiue Christe coming to meete them, and addeth themselues vnto him. Hee shall at length liue vp his disciples vnto God the father after that hee is knowne himselfe.

26. *I haue declared, and will declare.* Christ did indeed execute the office of a teacher: yet he vsed the hidden reuelation of the spirit, and not onely the sound of the voyce to make his father manifest. His meaning is therefore, that hee taught the Apostles effectually: but because their faith was as yet weake, he promisceth vnto them greater proceedings, and that they shuld profit better in time to come: and so he prepareth them to hope for greater grace of the spirit, And although he speaketh of the Apostles, we may gather a common exhortation thence that we study to goe forward daily, and that we do not thinke that we haue run so well, but that we haue yet far to goe, so long as we are compassed about with the flesh.

*That the loue &c.* That is, that thou maist loue them in me: or that the loue wherewith thou hast loued me may spread it selfe abroade euen vnto them. For the loue wherewith God loueth vs, to speake properly is no other loue, saue that wherewith he hath loued his sonne from the beginning, that he might make vs also acceptable and amiable vnto himselfe in him. And certainly (as I haue said a litle before) we are hated of God, as touching our selues, without Christ, & he beginneth to loue vs then, when as we grow into the body of his well beloved sonne.

This is an vnestimable priueledge of faith, in that we know that the father loued Christ for our sakes, that we might be and may be partakers of the same loue continually. But we must note this particule *I in them*, wherby we are taught that we are no otherwise comprehend in that loue whereof he speaketh, vnlesse Christ dwell in vs. For as the father cannot behold the sonne, but that hee hath all his body before him together: so if we will haue him to behold vs, we must be his members indeede.

## Chap. 18.

2. **W**HEN Iesus had spoken these things, he went out with his disciples ouer the brooke Cedron, where was a garden, wherinto he entred & his disciples.

2. And Iudas knew the place also, which betrayed him, because Iesus came thither often with his disciples.

3. Therefore



3 Therefore when Iudas had receiued a band, and ministers of the Priests and Pharisees, he came thither with lanternes, and lightes, and weapons.

4 And seeing that Iesus knew what thinges soeuer should come vpon him, hee went out, and said vnto them, whom seeke yee?

5 They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. And Iudas which betrayed him stode with them.

6 Therefore so soone as he saide vnto them, I am he, they went backward, and fell vpon the ground.

1 When Iesus had spoken these thinges. In this hystorie Iohn omitteth many things which are read in the other three Euangelistes: and this doth he with good aduisement: like as he determined to gather many things worthy to be remembered, which they conceale. Therefore let the readers borrow these thinges of the other Euangelists, which are wanting here.

ouer the brooke Cedron. In the Greeke the article is added, as if the brooke had his name of Cedars: but it is like that it crept in through error. For there is mention made oftentimes of the valley or brooke Kidron in the scripture. The place was so called, by reason of the darkenes, because the valley was hollow, and therefore darke. Although I doe not contend about that matter: I bring that onely, which is more like to be true: we must especially note the Euangelistes purpose in shewing the place: for he ment to shew that Christ went forth willingly vnto death. He commeth into the place, which he knew Iudas knew familiarly. Why so? saue only that he may willingly offer himselfe vnto the traitor and his enemies. Neither did vnaduisednes or rashnes deceiue him, seeing that he knew all things before, which were at hand. Iohn addeth afterward that he went to meete them. Therefore he died not being constrained, but of his owne accord, that he might be a voluntary sacrifice: for without obedience our sinnes had not bene purged. Furthermore he entrencheth into the garden, not that he may hide himselfe there, but that he might haue freer & more space to pray. And in that he desired thrice to be deliuered from death, it is not contrary to that willing obedience whereof we haue spoken. For it is meete that he should wrastle with difficulties & dangers, that he might at length get the victory: now hauing subdued the horror of death, he maketh hast vnto death freely and joyfully.

3 Therefore Iudas. In that Iudas commeth furnished with souldiours and so great a garde, it is a signe of an euill conscience, which feareth alwayes for no cause. It is certaine that he receiued the band of men at the presidents pleasure, who sent also a Tribune, who was a captaine of a thousand footemen. For there was a garrison of souldiours alwayes in the city, for feare of sodaine tumults: and the president himselfe did alwayes cary with him a company of souldiours which waited vpon him whether soeuer he went: the rest were the seruants of the priests. But Iohn nameth the Pharisees a part, whose madnes was most horrible, as if they cared more for religion.

4 And seeing Iesus knewe. The Euangelist setteth downe more plainly howe willingly Christe went vnto death: and yet hee doeth also shew what great power hee breathed out in one voyce and woorde: to the end we may knowe that the wicked coulde doe no more to him, then hee suffered there.

them. He answereth courteously, that he is the same man whom they seeke: and yet he throweth them downe to the ground, as if it had been with a violent whirlewinde, yea with a thunderbolte. Therefore he wanted no power to stay and reſtraine their hands, if he had thought it good: but he would obey his father, by whose decree he knew he was called to die. Hence wee gather how horrible and fearefull Christ his voyce ſhalbe to the wicked, when as hee ſhall ſite vpon his iudgement ſeate to iudge the world. He ſtoode then as a Lambe ready to be offered vp in ſacrifice: he was deprived of his maieſty, then to looke to: he throweth downe his enemies at a ſodaine with owne word, which were armed and free from feare: and with this word he did not accuſe them, but doth onely anſwere *Lambe*. What ſhall befall them then, when he ſhall come not to be iudge of men, but to be iudge of quicke and dead: not in that baſe and ſimple apparrell, but in the heavenly glory with his Angels? But he meant to ſhew ſome token of that force and efficacie which Iſaias, *11. 4.* giueth to his voyce. The Prophet reckoneth this amongſt other powers and vertues of Christ, that he ſhall ſtrike the earth with the rodde of his mouth, & he ſhall ſlay the wicked with the breath of his lips. Paule ſuſpendeth and deſereth the fulfilling of this prophesie vntill the ende, *2. Theſ. 2. 8.* Yet wee ſee the wicked fall daily with their fury and pride, at the voyce of Christ. Seeing that thoſe fell to the ground which came to binde Christ, there was a viſible token and ſigne ſhewed of that feare which all the wicked doe feele inwardly whether they will or no, when Christ ſpeaketh by his miniſters. But ſeeing that this thing was accidentall to the voyce of Christ, whose propertie is to liſt vppe miſerable men which laide in death it ſhall doubtleſſe ſhew foorth that force toward vs that it may liſt vs vp euen vnto heauen.

7 Therefore he asketh them againe, whom ſeeke yee? they ſaide, *Jesus of Nazareth.*

8 *Jesus answered and ſayd: I ſaid vnto you, that I am he. If therefore yee ſeeke mee, let theſe depart.*

9 *That the word might bee fulfilled, which hee had ſpoken: of thoſe, which thou haſt giuen me, haue I not loſt any.*

7 Therefore he asked them againe. Hereby appeareth what force that blindnes hath, wherewith God ſtriketh the mindes of the wicked, and howe horrible their amaſednes is, after that Sathan hath bewitched them by the iuſt iudgement of God. If Oxen and Aſſes doe fall, they are touched with ſome feeling: theſe men hauing tryed the diuine power of Chriſte, manifeſtly doe goe forward no leſſe careleſſly, thē if they had not ſeene ſo much as the ſhadow of a man in him: yea Judas himſelfe is not yet moued. Therefore let vs learne to feare Gods iudgement: wherby the reprobate being deliuered into the hands of Sathan, are made more aſtoniſhed then brut beaſts. And doubtleſſe it was Sathan, which carried them headlong with ſuch furious force vnto ſuch careleſſe boldnes. For there is no phrenſines that can throw downe a man headlong ſo violently, as ſuch blindnes. For the wicked run headlong againſt God, after that they are carried into a reprobate ſenſe, as if they had to deale only with a flye:

*They*

They seele his power indeede, but not that they may be bended: For they will be sooner broken an hundred times then they wil yeelde. Finally, their wickednes is vnto them a vaile, which hindereth them from beholding & looking vnto the light of God: obstinacy doth make them harder then stones, least they should at any time suffer themselues to be tamed.

8 *I tolde you that I am.* Here we see that the sonne of God dooth not onely die willingly, that he may blot out our transgression by his obedience: but also that he fulfilleth the office of a good shepheard toward his flocke in defending the same. Hee seeth the inuasion of the wolues, hee waiteth not ne staicth vntill they come to the sheepe, whose keeper hee was made, but hee setteth himselfe against them in time. Wherefore let vs not doubt but that so often as either wicked men or the deuils do inuade them: wee shal haue the same aide present with vs.

In the meane season Christe prescribed a rule to all Pastours by his owne example which they must followe, if they will fulfill their office aright.

9. *I haue not lost any.* This sentence seemeth to be brought out of season, which appertaineth rather vnto the bodies: for Christ did not preferue & keepe his Apostles safe & sound euen vntill the last end: but this he did, & their eternall saluation might alwayes be in safetic amongst continuall daungers, and in the middest of death. I aunswere, that the Euangeliste speaketh not simply of their corporall death, but that this is rather his meaning, that Christ in sparing them for a time, did prouide for their eternall saluation. Let vs consider how weake they were as yet: what doe wee thinke they would haue doone, if they had bene examined and tried to the quick? Therefore forasmuch as Christe would not haue them tempted and tried about the strength which hee hadde giuen hem, hee deliuered them from eternall destruction. And hence may we gather a generall doctrine although he tried our faith with many temptations, yet shall we neuer come into extreame daunger, but hee will giue vs strength also to ouercome. And truly wee see how he beareth with our infirmities oftentimes when as he beateth backe, and driueth away so many endeouours and practises of the wicked by encountering with them himselfe, because hee seeth that we are feeble and not ripe enough as yet. Finally he neuer bringeth forth his vnto the bartel, vntill they bee well furnished and appoynted, that euen in perishing they may not perish: because there is gaine prepared for them as well in death as life.

10 *Then Simon Peter hauing a sword, drew it, and smote the hie priests seruant, & cut off his right eare. And his name was Malchus.*

11. *Therefore Iesus saith vnto Peter, put vp thy sword into the sheath: wilt thou not that I drinke the cup, which my father hath giuen me?*

12. *Then the band, and the Captaine, and the ministers of the Iewes tooke Iesus, and bound him.*

13. *And led him a way vnto Annas first. for he was father in law to Caiphaz, which was high priest that yeere.*

14. *And it was Caiphaz which had giuen counsell to the Iewes, that it was expedient that one man should die for the people.*

10. *Therefore Simon Peter.* The Euangelist describeth Peter his foolish zeale now, who went about to defend his maister otherwise then it was lawfull for him to doe. Hee taketh vpon him and ventureth into great daunger for Christes sake, couragiously and valiantly: but because hee respecteth not what his calling requireth, and what God suffereth, his fact deserueth so small praise, that Christe reprehendeth him marply. And let vs know that al that is condemned in the peison of Peter, which men dare assay of their owne head. Which doctrine is especially to be noted. For there is nothing more common, then vnder colour of zeale to defend whatsoever we doe. As if it skilled not whether god do allow for or no, which men thinke is right, whose whole wisdom is mere vanitie. If we did see no corruption in Peters zeale, yet we ought to be contented with this one thing onely that Christ pronounceth it doth not please him. But we see that there wanted no good will in him to haue Christ called backe from death and that he should haue suffered eternall shame and reproach. For in that he layeth violent handes vpon the captaine and soldiours, he rageth in that respect like a robber or murderer because hee resisteth the power ordained of God. Seeing that Christ was ouermuch hated of y<sup>e</sup> world this one facte might haue bene a colour for al slanders & false reports, where with y<sup>e</sup> enemies burdened him falsely. Secondly, this is too preposterous, that he will proue and declare his faith by the sword, and cannot do it with his tongue. When as he is called to confesse, he denieth: but now without his maisters commandement, he rageth and maketh much adoe. Wherefore seeing that wee are admonished with so notable an example, let vs learne to moderate our zeale. And because the wantonnes of our flesh itcheth alwayes, and is bold to do more then God commaundeth, let vs knowe that our zeale shall haue but bad successe, so long as wee dare go beyond the woorde of God. It may be sometimes, that we may like the beginnines well: but wee shall be punished at length for our rashnes. Therefore let obedience bee the foundation of all things, which wee take in hand. We are taught furthermore, that those which determine to defende Christes cause do not alwayes walke so vprightly, but that there is in them some vice, wherefore we muste to much the more diligently praye vnto the Lord, that hee will gouerne vs in all our actions with the spirite of wisdom.

11. *Put vpon thy sword.* By this commaundement Christe disalloweth Peter his fact. And wee must note the reason, because it was not lawfull for a priuate man to resist them, who were furnished with publike authoritie. For we may gather that out of the other three, who set down Christes generall sentence. He that shall smite with the sword, shall perish, with the sword. Therefore wee must beware that wee goe not aboute with violence and weapons to resist our enemies, yea those which prouoke vs vniustly, saue only so far forth as the lawes and publike authority doe permit vs. For whosoeuer doth passe the bounds of his calling, although the whole world doe commend him: yet shall his facte neuer be approued of God.

*The cup which hee hath giuen.* This seemeth to bee a speciall reason: because it was meete that Christ should be dumbe, that he might be led like a lambe to be slaine. Yet it is to be taken for an example: because the same patience is required at all our hands.

The

The scripture compareth afflictions vnto Potions: For as the good manne of the house doeth distribute and deuide meate and drinke amongst his children & householde, so God hath his power ouer vs, to handle euery man as seemeth best to him. And whether he make vs mery with prosperity, or humble vs with aduersity, he is sayde to giue vs sweete or bitter drinke to drinke. This Potion was ordained for Christ that he should suffer death vpon v̄ crosse for v̄ reconciliation of the world. Therefore he sayeth that hee must drinke of the cuppe which the father hath measured and reached to him. In like sort must wee be prepared to suffer. And yet these brainesick men are not to be heard who deny that we ought to seeke remedy for diseases and other euils whatsoeuer, least wee refuse that cuppe which God reacheth vnto vs. Because we knowe that we must once die, it is meete that wee be ready to die: and because wee knowe not the time of our death, the Lord suffereth vs to preserue our life with those helpes which he hath ordained. Wee must suffer diseases and sicknesse patiently, how grieuous soeuer they be to our flesh, yet so long as it is not euident that they are deadly, wee may seeke some ease & remedy, only we must beware that we assay nothing, saue that which is lawfull by the woorde of God. Finally so that that doe alwayes remaine surely fixed in our hearts, that the will of the Lord may be done, wee cease not to drinke the cuppe which hee giueth, in seeking to be deliuered from those euilles & miseries wherewith we are pressed downe.

12. *Then the bande and the captaine.* It may seeme to be an absurde thing that Christ, who threwe the soldiours downe to the grounde with his voyce, doeth nowe suffer himselfe to be taken: for if hee meant to submit himselfe vnto his enemies at length, what neede had he to woorke such a myracle? But the shewing of his diuine power had in it a double commodity. For it serueth to remooue a stumbling blocke, least we thinke that Christ did yeelde being overcome through infirmitie: secondly it proueth how willing hee was to suffer death. Therefore he defended his power against his aduersaries, so farre forth as it was profitable: but when he was to obey his father, hee refrained himselfe, that he might be a sacrifice. But let vs remember that the body of the sonne of God was bounde, that our soules might bee looted from the snares of Sathan and sinne.

13. *And they brought him vnto Annas.* The other Euangelists passe over this, because it doth not much belong vnto the summe of the hystorie: for there was nothing woorthy to be remembered done there. Peraduenture the commodiounesse of the place moued them to put Christ in Annas his house, vntil the chiefe Priest could call a councill. *The high priest of that yeare.* He meaneth not that the high priesthoode was a yearely office, (which many haue thought falsly) but that Caiphaz was high priest at that time, which appeareth plainly out of Iosephus. It was a continuall honour according to the prescript of the lawe neither was it ended, saue only by death: but ambition and ciuill discord caused the presidents of Rome, hauing put downe one priest, to chuse another at their pleasure, which did excell in money or fauour. So Vitellius threw downe Caiphaz, whome Ionathas the sonne of Annas succeeded,

14. *Which had giuen counsel.* The Euangelist repeateth Caiphaz his sen-

tence which we had before, 11. 50. that God vsed the vncleane mouthe of the vnfaithfull and wicked high priest, to publish a prophesie, like as hee directed the to igne of Balaam contrary to his desire, so that he was compelled to blesse the people, whome hee desired to curse, for king Balacke his sake, Num. 24. 5.

15. *And Simon Peter, and the other disciples followed Iesus. And the high priest knewe this disciple. Therefore he entred into the high priests hall with Iesus.*

16. *And Peter stood with out at the doore. Therefore the other disciple went forth, whome the high priest knewe, and spake to the portey, and brought in Peter.*

17. *Therefore the damsell that kept the doore, saide: Art not thou one of this mans disciples? Hee said I am not.*

18. *And the ministers and seruants stood there, who had made a fire of coles, because it was colde and they warmed themselues.*

19. *And Simon Peter stood also among them and warmed himselfe.*

15. *The other disciple.* Some were deceiued with a light coniecture, so that they thought that this disciple was Iohn. to witte because hee vseth to conceale his owne name, when he speaketh of himselfe. But how came Iohn, who was a simple fisher manne, to be acquainted familiarly with the proude high priest? And howe could it bee that hee shoulde frequent the house of the high priest seeing that he did alwayes accompanye Christ? It is more likely that this was none of the twelue but that he is called a disciple, because he had embraced the doctrine of the Sonne of God. But Iohn is not curious in disposing the hystorie, because hee thinketh it sufficient for him to gather a briete summe. For after that hee hath shewed that Peter hadde denied Christe once, hee intermingleth certaine other things, and then afterwarde hee returneth vnto the other two denials.

Heereby it commeth to passe that readers which were lesse attentive, did gather that the first deniall was in the house of Annas: but the wordes doe signifie no such thing, but doe rather clearly expresse, that it was the high priestes maide, which enforced Peter to deny Christ. Therefore we must vnderstand & when Christ was brought vnto the high priest all those that came were nor lette in, but the disciple which was knowne did gette Peter lette in for his sake. Now we neede not doubt, but that both of them followed Iesus, beeing mouued with a godly zeale, but seeing that Christe himselfe hadde testified that hee spared Peter and the other, it hadde beene farre better for him to haue mourned & prayed in some bye corner, then to come abroade into the sight of men, seeing that he was so weake. He doeth nowe greedily vsurpe that duety which Iesus hadde remitted vnto him: but hee fainteth in the confession of faith wherein he oughte to haue stood euen vntill the ende. Therefore we must alwayes mark what the Lorde requireth at our hands least those which are weake, take vpon them to doe things that are not necessary.

17. *Therefore the mayde sayde. Peter was brought into the high priestes hall.*

hall: but he payed too deare for his comming in, because he is enforced to deny Christ in the very enterance. Seeing that he stumbleth so filthily at the first, the vanitie of his boasting is discovered. He had made his boast that he would be an inuincible champion, & able to ouercome death; but being now thrown downe with the voyce of one silly maide, and that no threatening voyce, hee throweth away his weapons, and yeeldeth. Beholde a token and picture of mannes strength. What strength soeuer appeareth in menne, it is but a smoake which is driuen away with one blast. Without the battaile wee are more couragious then becommeth vs: but experience sheweth how foolishly we are proude of nothing. Yea, when Sathan vscth no engines, wee our selues saigne to our selues vaine terrours, which trouble vs before the time. Peter was afraid at the voyce of a silly woman: what are wee? Are we not oftentimes terrified with the noyse of a leafe that falleth from a tree? The vaine shew of danger, did strike Peter a farre off: are not we lead away from Christe daily with childish toys?

Finally, such is our strength, that it falleth downe flat with out any enimie: God doth so punish mans arrogancie, whiles that hee bringeth downe the loftie courages of men. Manne being filled, not with power, but with winde only, doth promise vnto himselfe that he shall easily conquer the whole world: And yet, when he seeth but the shadow of a Thistle, hee is afraide: Therefore let vs learne to be strong nowhere else, but in the Lord.

*I am not.* This seemes to be no flat deniall of Christ, yet when Peter is afraid to confesse that he is one of his disciples, it is as much as if hee should deny that he had any thing to doe with him. Which we must note, least any man should thinke that he did slide away by dealing Sophistically, whereas he doth depart onely away from the confession of faith.

18 *Simon Peter standing with them.* In that the Euangelist sayeth, that Peter stood with the ministers and seruants at the fire, that serueth to make the historie hang together, as wee shall see afterwarde. But hereby it appeareth howe great the amazednesse of Peter was, who did carelessly warme himselfe amongst the wicked men, seeing that he had denied his maister. Although it may be, that he was kept backe with feare, least as he went out of the high priests house, he should enurre the like danger againe,

19 *Therefore the high priest asked Iesus of his disciples and his doctrine.*

20 *Iesus answered him, I haue spoken openly in the worlde, I haue alwaies taught in the Synagogue and in the temple, whether all the Iewes come together, and in secret haue I saide nothing:*

21 *Why dost thou aske me? aske those that haue heard what I haue spoken vnto the: behold those men know what things I haue spoken.*

22 *When he had spoken these things, one of the minister which stood by, gaue him a blowe on the cheeke, saying: answerst thou the high priest so?*

23 *Iesus saith vnto him: if I haue euill spoken, beare witnesse of the euill, but if not, why wast thou called?*

24 *And Annas had sent him bound vnto Caiphas the high priest.*

19 *He said to him.* The high Priest asketh Christ as if he had bene some sedition, which with it had deuided the Church by gathering to himselfe disciples. He asketh him as a false Prophet that had gone about to corrupt the puritie of faith with new and peruerse opinions. Christe hauing executed the office of a teacher, which in hand no new defence: yet least he should forsake the defending of the truth, he sheweth that he is ready to defend all things which he had taught. Nevertheless, he reproveth the impudencie of the high Priest, who compareth of a man, that was most manifestly knowne, as if it had been doubtful. It is not enough for them to deny the redeemer that was offered vnto the together with the promised saluation, vnlesse they do also condemne the whole exposition of the law.

20 *Iesus saith openly.* It is a childish error of some men, who thinke that those men are condemned by this answer of Christ, who handle the worde of God partly in their chambers, when they may not doe it openly by reason of the many of the wicked. For Christ dispueth not, what is lawfull or vnlawfull: but his intent & purpose is to refute the impudent wickednes of Caiphas. Notwithstanding, this place seemeth to bee contrary to the other sentence of Christ, where he biddeth the Apostles preach that vpon the houses, which hee had told them in the eare, Mat. 10. 27. And againe, when hee pronounceth that it is not granted to all men to heare the mysteries of the kingdome of god, Mat. 13. 11. and that hee did therefore vouchsafe to make the twelue onely partakers of this grace: I answer, that when he sayeth that he had not spoken any thing in secret, it is referred vnto the very substance, which was alwayes one, although he used diuers forme of teaching. For hee did neither speake otherwise of doctrine, than the disciples, that hee might teach some other thing: neither did hee secretly, as if hee would of set purpose conceale those things from the people, which hee spake publicly to a few. Wherfore he might with a good conscience testifye that he had freely professed, and sincerely published the summe of his doctrine.

21 *Wherfore said he in these things.* This is added for this cause, first that wee may know what was the fury, and how tyrannicall the Empire of Christes enemies were: and secondly, what discipline there was used amongst those priests. They stee like mad dogs, and likelesse, they rage like cruell beastes. There was a counsell gathered together, wherein there ought to haue bene great grauity used: one of certaintie to himselfe so much libertie, that when the matter was handled, in the presence of the iudges, he smiteth the party arraigned, who was brought vnto him no thing. Wherfore it is no maruell, if Christes doctrine bee condemned with such barbarous fusions, out of which not onely all equitie is banished, but also all humanitie and shame.

22 *I haue euill spoken.* That is, if I haue offended, accuse mee, that when I haue answered for my selfe, I may bee punished according to my offence. For this is no lawfull kinde of dealing: but it is meete that there



be a farre other order and other maner of modestie vsed in iudgement. Therefore Christ complaineth that he had great iniurie done him if hee haue not offended: and if so be it that he hath offended, yet was he to deale lawfully, and not violently. But Christ seemeth in this place not to obserue that which hee commaunded him to doe else where, Mathewe 5. 39. For hee turned not the right cheeke vnto him, that had smitten him vpon the left. I answer that it is not alwayes required in Christian patience, that he that is beaten should put vp iniurie without making any more adoe: but first, that he suffer the same with a contented minde: and secondly, that not thinking of any reuenge, hee endeour rather to ouercome euill with good. The spirit of Sathan enforceeth the wicked already to doe more harme then is meete, although no manne prouoke them. Therefore they expound the wordes of Christ absurdly, who wrest them vnto that part, as if he commaunded to pricke forward those men with new prickes, who are too desirous to doe harme. For his onely meaning is this, that euery one of vs ought rather to be ready to suffer the second iniurie, then to recompence and repay the first. Wherefore there is no cause why a Christian man being vniustly hurt may not complaine, yet so, that his mind be free from wrath, and his hands cleane from reuenge.

24. *And Annas had sent.* This sentence is to be eered by a parenthesis. For because he had said that Christ was brought vnto Annas his house, and so had profecuted his narraton, as if the counsell and meeting of the priests had bene holden there: he sayth now that he was caryed vnto the high priests house. And because the tence of the verbe deceiued many, I had rather put it in the preter-perfectence, *had sent.*

25. *And Simon Peter stoode and warmed himselfe, therefore they sayde vnto him: Art not thou also one of his disciples? He denied and said, I am not:*

26. *One of the seruants of the high priest, who was cosen to him, whose eare Peter cut off, saith: Did not I see thee in the garden with him?*

27. *Therefore Peter denied againe, and immediately the cocke crewe.*

25. *He denied.* This is horrible blockishnes of Peter, who is not onely not touched with repentance, when he hath denied his master once, but hee hardneth himselfe with very libertie to sin. If euery man hadde asked him one after another, he would not haue bene afrayde to denie him a thousand times. Behold whether Sathan throweth miserable men headlong, after that hee hath throwen them downe from their constancie of minde. We must also note the circumstance, which the other Euangelistes do expresse, to wit, that vsing cursing, he did testifie that he knew not Christ. So doeth it befall many daily: at the first their fall shall not be great: afterward they shall accustomethemselues to offend, after that the conscience shall be brought on sleepe: at length he that hath accustomed himselfe to contemne God, shall thinke that nothing is vnlawfull for him, but he shall venture euen vpon the very vtmost things. Wherefore, there is nothing better for a man then to take heed to himselfe in time, that hee which is tempted of Sathan doe not beare with himselfe euen in the very least poynt, whilest he is found as yet.

27. Immediately the cocke crewe. The Euangelist maketh mention of the crowing of the cocke, to the end we may know that Peter was admonished by God at the very instant. Therefore the other Euangelistes say that he remembred the Lords wordes. Although Luke doeth declare that he was not moued with the crowing of the cocke onely, vntill Christ beheld him. So whosoeuer is once begun to fall through the motion & perswasion of Sathan, he shalbe reclaimed by no voice, no signe, no admonitiō, vntill § Lord himselfe do behold him.

28 Therefore they bring Iesus from Caiphas into the common hall: and they themselves entred not into the common hall, that they might not be defiled, but that they might eate the Pascheouer.

29 Therefore Pilate went out vnto them, and sayd: What accusation doe yee bringe against this man

30 They answered and saide vnto him. If he were not an euill doer, we woulde not haue deliuered him vnto thee.

31 Therefore Pilate saide vnto them: Take ye him and iudge him according to your owne law. Therefore the Iewes sayde vnto him: It is not lawfull for vs to put any man to death.

32 That the woorde of Iesus might be fulfilled, which he had spoken signifying what death he should die.

28 Therefore they brought Iesus. This examination wherof the Euangeliste speaketh, was had before day. Neuertheless, it is not to be doubted but that they had their finnes euery where in the Citie, wherewith they did set the people on fire. So that the furie of the people was enflamed of such a sodaine, as they did all with one consent desire to haue Christ put to death. The Priestes did examine him, not because they had power to giue iudgement: but that they might deliuer him to the iudge being oppressed with their preiudice, as if they had already knowne enough of him. The Romanes did call as well the Presidents house as the iudgement seate where iudgement was giuen, *Pretorium*, or the common hall. That they might not be defiled. Their religion is to bee approued in this, that they abstaine from all pollution, that being pure according to the precept of the law, they may eate the Lords Pascheouer: but there are two faults, and that both of them too grosse. First in that they doe not thinke that they had more pollution within, then they could catch by going into any place, how profane soeuer it was: and secondly, in that being ouer precise in smal matters, they neglect that which is the chiefest. To those which are polluted and vncleane, layth Paule in the Epistle to Titus, the first chapter and the fiftene verse: nothing is cleane, because their minds are vncleane. But these hypocrites, who being full of malice, ambition, deceit, crueltie, couetousnes, did almost infect both heauen and earth with their stinke, are onely afraid of external pollutions.

Therefore this mockage is vtollerable, in that they goe aboute to please GOD, so they bee not polluted with touching any vncleane thinge, forgetting the true puritie. There is another vice in hypocrisie, that omitteth carelessly the chiefest thinges, whilst that it obserueth the

ceremonies carefully. For GOD did not commaund the Iewes to obserue these rites which are contained in the lawe to any other ende, saue onely that they might accustomethemselues to loue and desire true holinesse.

Moreover, they were neuer forbidden any where in the lawe, to enter into a mannes house that was a Gentile: but it was a Caueat giuen by the Fathers, least any manne should take or drawe any contagion or infection from an vnclene house vnawares. But these good interpreters of the Lawe, which were very circumspecte in straininge out a gnatte, doe stoutly deuoure a Camel. And this is an ordinary thinge amongst Hypocrites, that they thinke it greater wickednesse to kill a flye then a manne. Whereunto that other vice is allyed to perferre mennes traditions before the commaundementes of GOD. Therefore they will keepe themselues cleane, that they may rightly eate the Passeeouer. But they include vnclennesse within the walles of the common hall: neuerthelesse, they are not afraide to desire and craue to haue an innocent putte to death, in the presence of heauen and earth. Furthermore, they keepe the Passeeouer with a fained and false reuerence: but they doe not onely violate the true Passeeouer with sacrilegious handes: but they endeuour also to ouerwhelme and couer it with eternall destruction, so much as in them licth.

26. *Therefore Pilate went out vnto them.* This prophane manne doeth beare willingly with the superstition which hee derideth and contemneth. But hee doeth the duty of a good iudge, euen in the very issue of the matter, when as hee biddeth them vtter it if they haue any accusation. But the preittes as if they hadde hadde authority enoughe to condemne him whome they accuse, make no other answer but that hee must stande to their preiudice. For they complaine of Pilate by the waye, because he trusteth not their honestie. Why (say they) art thou not perswaded of thine owne accorde, that hee is woorthy of death, whome wee persecute?

Beholde howe the wicked, whome GOD hath lifted vppe vnto great honour, beinge as it were blinded with their owne glory and renoume, doe graunt themselues libertie to doe what soeuer they will. Beholde likewise howe drunken and madde pride is. They will haue Christe to be accounted an euill doer, because they doe accuse him. But if they came to the matter, what euill deeds of his shall they finde, saue onely that hee healed sicke folkes of all sortes he draue the Deuilles out of menne, he sette on foote againe those that hadde the Palsie, and were lame, hee restored sight to the blind, hearinge to the deafe, life to the deade? The matter went thus, this was the truth, and they themselues were too evidently conuicted. But as I sayde euen nowe, it is the hardest matter that canne be for menne which are drunken with pride, to be awaked, that they may iudge with a sounde and settled minde.

31. *According to your lawe.* Wee may surelye thinke that Pilate beinge offended with their rudenesse and violence, vpbraided vnto them that that forme of condemning which they vrged, was contrary to the common lawe of all the Gentiles, and to mannes reason.

Neuerthelesse, he toucheth them also, in that they boasted that they had a law giuen them by God. He saith tauntingly, *Take him you:* neither woulde he haue suffered them to haue condemned him to die, but it is as much as if hee should haue sayd: If you had the power and authoritie in your hands, he should quickly be punished and put to death before his cause were known. Is this then the equitie of your law, to condemne a man for no fault or offence? So that whi lest the wicked doe falsely pretend the name of God, they cause his holy doctrine to be flaudred by the enemies, and the world doth greedily catch at an occasion to speake euill.

*It is no lawfull for vs.* They are deceiued who thinke that the Iewes doe refuse Pilate his offer: it rather when they knew that he spake thus vnto them in mockage, *Take him you,* they object, thou wouldest not permit this: therefore sithens that thou art a iudge, doe thy dutie.

32 *That the worde of Iesus &c.* The Euangelist addeth at length, that it was conuenient it should be so, that that might be fullfilled which Christ had foretelde. The sonne of man shall bee deliuered into the hands of the Gentiles, Mathewe the twentieth chapter, and the nineteenth verse. And truely this is the principall poynt, if we couette to read the hystorie of the death of Christe to profite thereby, that wee looke vnto the eternall counsell of GOD. The son of GOD is arraigned and brought before the throne and iudgement seate of a mortail manne. If we thinke that this is done at mannes will and pleasure, and doe not lift vp our eyes vnto God, our faith must needs be made ashamed and confounded: but when we know that our guiltines was abolished before God by that guiltines of Christ, because it pleased our heauenly father thus to reconcile mankinde vnto himself, being lifted vp on high by this cogitation only, we boast and triumph without feare and shame in Christe his ignominie and reproch. Therefore let vs learne in euery part of this hystorie, to turne our eyes toward God the authour of our redemption.

33 *Therefore Pilate entred againe into the iudgement hall, and called Iesus, and sayd vnto him: Art thou the King of the Iewes.*

34 *Iesus answered him. Sayest thou this of thy selfe, or haue others tolde thee it of me.*

35 *Pilate answered him. Am I a Iewe? thine owne nation and the high priestes haue deliuered thee to me: what hast thou done?*

36 *Iesus answered My kingdome is not of this worlde? If my kingdome were of this world, verily my ministers would serue, that I might not be deliuered to the Iewes, but nowe my kingdome is not hence.*

37. *Therefore hee entred in.* It is to be thought that there passed many speeches betweene them, which the Euangelist concealeth: which we may also easily gather out of the rest. But this Euangelist of ours, standeth principally vpon this one poynt, that Pilate enquired diligently whether Christ were brought before the iudgement seate iustly or vniustly. There could nothing be done in presence of the people without great a doe: therefore hee went into the

the iudgement hall: and truly his intent is to acquite Christe: but Christ himselfe offereth himselfe to be condemned, that he may obey his father. And this is the cause that he maketh so litle answer, seeing that he had both a fauourable iudge, and one that would haue giuen care vnto him willingly, it was no harde matter for him to pleade his owne cause: but he remembereth to what ende hee came into the world, and whither he is now called of his father: therefore hee holdeth his peace willingly, that he may not escape death.

*Art thou the king of the Iewes?* Pilate would neuer haue mooued the question concerning the kingdome, vnlesse the Iewes hadde burdened Christe with this crime. And Pilate taketh that which was of all other most odious, to the end that hauing ended that, hee may acquite the partie accused. The answer which Christe maketh, tendeth to this ende, that there is no colour in that accusation. So that it containeth a refutation made by the way: as if he should say, there is a crime laid to my charge ridiculously: whereof there cannot be the very least suspition in me. Pilate seemeth to haue taken it grieuously, that Christ had demaunded why he suspected him. Therefore he vbraydeth vnto him disdainfully, that what euill focuer is, it commeth of his owne nation. (I sayeth he) sit as a iudge, they bee no strangers, but thine owne countrey men, which accuse thee: therefore there is no cause why thou shouldst inwrappe me in your discorde. Ye might liue quietly for me and the Romans: but yee your selues are vnto your selues a cause of trouble, part whereof I am inforced to suffer against my will.

*26 My kingdome.* Hee confesseth in these woordes that he is a king: yet hee putteth away and purgeth the slaunderous reporte, so much as was sufficient to prouehis innocencie. For he denieth that there is any disagreement betweene his kingdome and the politike order: as if hee should say, I am falsely accused, as if I had assayed to trouble or alter somewhat in the publike estate, I haue preached concerning the kingdome of God: but that is spirituall. Therefore there is no cause why ye should suspecte mee for an vsurper, or one that desireth to attaine to a kingdome by ambition or vnlawfull meanes. Christ vsed this defence being arraigned before Pilate: but the same doctrine is profitable for all the godly, vntill the ende of the world. For if Christ his kingdome were earthly, it should be vnstable and subiecte to falling, because the fashion of this world passeth.

Nowe because it is called heavenly, he doeth also defende and anouch the perpetuie and continuance thereof. So that if it so fall out, that the whole compasse of the earth be weakened, and subuerted, our consciences shall continue neuerthelesse stable, if so be it they take heede vnto Christ his kingdome not onely amongst mouings and shakings, but also amidst horrible ruines and destructions. If wee bee tyrannously vexed by the wicked, yet our saluation and safetie persisteth whole and sound vnto vs in the kingdome of Christ, which is not subiect to the will of men. Finally, sithence that the worlde rageth continually with continuall stormes, the kingdome of Christe is separated thence, wherein we must seeke for quietnes and peace.

Furthermore, wee are taught of what sorte the nature of this kingdome is. For if it hadde made vs happy accordinge to the flesh, and did bring

bring vs riches, pleasures, & whatsoeuer is to be wished, for the vses of this present life, it should smel of the earth and the world: but now how miserable soeuer our estate be to looke to, yet perfect felicitie remaineth safe for vs. We doe also learne here, who those be, which appertaine vnto this kingdome: namely, those who being renewed by the spirit of God, do meditate vpon the heauenly life, in holines & righteousnes. Although we must also note that it is not denied, but that the kingdom of Christ is in this world. For we know that it hath a place in our minds, as christ saith also in another place, *the kingdō of god is within you*, Luk. 17. 21. But to speake properly, the kingdom of god, which dwelleth in vs, is as it were a stranger in the world, because *ye estate therof is altogether vnlike.*

*My seruants would surely fight.* Hee proueth that hee hadde not ambitiously aspired vnto a kingdome, because no man stirreth, no man taketh weapon in hand. For if any priuate man doe vsurpe vnto himselfe a kingdō, it must needs be that hee is ayded by seditious persons. There appeareth no such thing in Christ: therefore it followeth that he is no earthly king. But here may a question be moued, whether it be lawfull to defend the kingdom of Christ with weapons or no. For, when as the Princes are commaunded to kisse the soane, Psa. 2. 11: they are not onely cōmanded to submit themselues priuately vnto his gouernement, but also that they imploy all their power, which they haue to defend the Church, and maintaine godlines. First of all I answere, that they deale disorderly and ignorantly, who deduct this consequence, that the pure worship of God, and the doctrine of the Gospel ought not to be defended with weapons, because Christ is not then defended in his owne person. For Christ doth onely reason according to this present fact, how friuolous that is, which the Iewes had slaunderously laid to his charge. And secondly, although godly kinges doe defend Christes kingdome with the sword, yet this is done some other way the earthly kingdomes are wont to be defended. For as the kingdome of Christ is spirituall, so it must be grounded in doctrine and the power of the spirite. In like sort is the edifying thereof finished. For neither the lawes & edicts of men, neither yet their penalties doe come vnto the consciences: yet this letteth not, but that princes may defend the kingdom of Christ accidentally, partly, whilest that they ordaine externall discipline, partly whilest that they ayde the Church against the wicked. But it cometh to passe through the frowardnes of the world, that the kingdom of Christ is rather established by the bloud of Martyres, then by the helpe and ayd of weapons.

37 Therefore Pilate saide vnto him, art thou then a king? Iesus answered him, thou sayest that I am a king. To this end was I borne, & to this end came I into the world, that I may beare witnesse of the truth, who soeuer is of the truth, he heareth my voyce.

38 Pilate saith vnto him, what is truth? And when he had saide thus, hee went out againe vnto the Iewes, and said vnto them, I finde no fault in him.

39 But ye haue a custome, that I should let one loose vnto you at Easter: will yee then that I let loose vnto you the king of the Iewes?

40 Therefore they cryed all againe, saying, not him, but Barrabbas, and Barabas was he murtherer.

37 Thou saiest that I am. Although Pilate vnderstood already by the former answere, that christ did challenge to himselfe some kingdō, yet christ affirmeth this;

this selfe same thing more plainly: and being not content therewith, he addeth an other sentence, which is as it were, a certaine sealing of that saying. Whence we gather that the doctrine of the kingdome of Christ is no common doctrine, seeing that he thought it worthie of so great asseueration or auouching. This is a generall sentence, *I was borne for this cause, that I may beare witnesse of the truth,* yet it is especially to be applyed vnto the circumstance of this place. But the wordes signifie thus much, that this is a naturall thing for Christe to speake the truth, and secondly, that he was sent of the father to this end: and that therefore this is his proper office. Wherefore we need not feare least we bee deceiued in beleeuing him: forasmuch as it is vnpossible for him to teach any thing but that which is true, who hath this office giuen him by God, and this desire naturally bred in him, to defend the truth.

*Who soeuer is of the truth.* Christ addeth this, not so much for this cause that he might exhort Pilate (which he knew should be in vaine) as also that he might set his doctrine free from the vniust reproches whereunto it was subiect, as if he should haue said, this is laid to my charge as a crime, that I haue professed my selfe to be a king: but this is an vndoubted truth, which all those receiue reuerently, and without doubting, who soeuer are endowed with right iudgement and sound vnderstanding. Although he saith not that those are of the truth which see the truth naturally, but only inasmuch as they are gouerned by the spirit of God.

38 *What is truth.* Some doe thinke that Pilate enquireth curiously, as profane men are sometimes wont greedily to desire the knowledge of an vknown thing, not knowing in the meane season why they desire this: for this is their onely intent and purpose to feede their eares. But I doe rather take it that hee vttered in these wordes some loathsomenesse. For Pilate thought that he had no small iniurie done him, in that Christ deprieth him of all knowledge of the truth. Nowe wee see in Pilate the common disease of all menne. Although euery mans conscience dooth beare him witnesse that he is ignoraunt, yet there are but a fewe that canne abide to confesse it: heereby it commeth to passe that most menne doe refuse true doctrine. Afterwarde the Lorde, who is a teacher of the humble, doth punish the proude, as they haue deserued by striking them with blindnes. From the same pride springeth the loathsomenesse, that they doe not vouchsafe to submit themselues to learne, because all men doe challenge to themselues readinesse and quickenes of wit. The truth is thought to be a common thing, but on the other side God doth testifie that it far exceedeth the capacitie of mans minde. The same thing falleth out in other things likewise. The principall poynts of diuinitie are concerning the curse of mankinde, corrupt nature, mortification of the flesh, newnes of life, free reconciliation by that onely sacrifice, imputation of righteousnes, whereby a sinner is accepted before God, the illumination of the spirit. Because these things are Paradoxes, the common sense of men, doth contemptible refuse them. Therefore there are but a few which profit rightly in Gods schoole, because there is scarce one amongst ten, that taketh any heed to the first rudiments and principles. And why so, saue onely because they measure the hidden wisdomme of God according to their owne sense.

It appeareth hereby that Pilate spake scornfully, in that he goeth out by & by. In summe, he is angrie with Christ, because hee boasteth that hee bringeth the truth to light which lay hid before. Yet this his indignation declareth that the wicked doe neuer so churlishly reiect the doctrine of the Gospel, but that they are touched with some efficacie thereof. For although Pilate went not so far that he yeeldeth and submitteth himselfe to be taught, yet is hee enforced to feele some pricking inwardly.

39 *But yee haue a custome.* Pilate did alwayes tolle this in his mind how he might deliuer Christ from death: and seeing that the furie of the people was so great, he kept a meane way, whereby he might pacifie their minds which were angrie. For he thought that this would be sufficient if Christ being loose as an euill doer, should suffer reproch alwayes afterward. And therefore he choseth Barabbas, that by comparing him with Christe hee may mitigate the hatred which they hadde conceiued against Christe. For this Barabbas was hated of all men for the crueltie of his offence. For what is more detestable then a murderer? And Luke saith, that he was also guiltie of other crimes. In that the Iewes preferre him before Christ, it cometh to passe through the singuler prouidence of God. For it was not meeete that the sonne of God should be deliuered from death with so shamefull a price. Neuerthelesse he was cast downe into extreame ignominie in his death, in that he was crucified betweene two theeues when Barabbas was let loose: because he had taken the sins and offences of all men vpon him, which could not otherwise bee purged, And the glory of his resurrection which followeth immediately, caused the death of it selfe to bee a most valiant triumph.

Furthermore, there was a filthie and grosse vice in that custome, that the president of Rome did deliuer some one wicked person at Easter. This was done to celebrate the holinesse of the day, but in very deed it was nothing else but a filthy profaning of the same. For the scripture doth testifie that hee is an abomination before God which acquitteth the guiltie and wicked person. Therefore it is farre off that such preposterous pardon should please him. There fore let vs learne by this example, that there is nothing more preposterous then to bee desirous to worship God with our owne inuentions. For so soone as men shall begin to follow their owne imaginations, they neuer make an end, vntill being fallen into the most extreame dotings, they doe manifestly mocke God. Therefore the law and rule of Gods worship must bee fet from his prescript alone.

## Chap. 19:

1. **T**hen Pilate tooke Iesus and scourged him.  
 2. And the souldiers platted a crowne of shorne, and put it vpon his head: and they put vpon him a purple garment.



- 3 And said, haile king of the Iewes: and they smote him with their fists.
- 4 Therefore Pilate went out againe, and said vnto them, behold I bring him forth vnto you, that ye may know that I finde no fault in him.
- 5 Therfore Iesus went forth, bearing a crowne of thornes, & a purple garment. Then said he vnto them, behold the man.
- 6 Therefore when the chiefe Priests and officers saw him: they cryed, saying, crucifie him, crucifie him.
- 7 Pilate saith vnto them, Take yee him, and crucifie him: for I finde no fault in him.

*Pilate tooke Iesus.* Pilate persisteth in his purpose, yet he addeth another reproach to the former: because hee hopeth that the Iewes will bee content with this meane chastisement, when Christ shal be scourged with whips. And in that he laboureth so earnestly, and profiteth nothing, we must consider therein the heavenly decree, whereby Christ was appointed vnto death. Neuerthelesse his innocencie is oftentimes defended & auouched by the testimony of the Iudge, to the end we may know that he which was free from all fault himselfe, is made guilty in our steede, and that he suffereth the punishment, which is due to other mens finnes.

In Pilate we haue a notable example of a fearefull conscience, hee acquiteth Christ by his owne mouth, and hee confelleth that there is no fault in him: yet he punisheth him as if he were guiltie: So those menne must needs be carryed hither and thither, & drawne into contrary and diuers opinions, who haue not so much courage as to defend that with inflexible constancie, which is true and right. All of vs condemne pilate: neuerthelesse, it is a shame to say how many the world hath, who are like to Pilate, who doe not onely whip Christe in his members, but also in his doctrine. Many, to the ende they may deliuer those from death, which labour for the gospel, do cause them wickedly to deny christ: what other thing is this, then to set Christ to be mocked that hee may leade an infamous life: Othersome, whiles they gather a few things out of the Gospell, which they can like of, do pull in peeces all the whole gospel. They thinke there is some great acte done: if a few grosse abuses bee amended: but it were better that doctrine should be buried for a season, then that it should be thus scourged. For it shall spring againe in despite of the deuill and all tyrants: but it is of all other the hardest matter to haue it restored to the purtie thereof, when it hath bene once corrupted.

2 *The soldieur plating.* Questionlesse this was done at the commaundenent of Pilate, to the end he might put the sonne of God to rebuke and shame: because he had made himselfe a king: and that to fulfill the madnes of the Iewes: as if he had bene perswaded, that they did lawfully accuse Christ. Yet the wickednes and wantonnes of the soldiours doth goe beyond the commandment of the iudge: like as the wicked so soone as they haue any opportunitie offered them to doe euill, doe catch the same greedily.

The crueltie of this nation was wonderfull, whose mindes so dolefull spectacle did not moue with pittie: but God is the gouernour of all this, that he may reconcile the world vnto himselfe by the death of his sonne.

6 *Take yeeshim.* Hee would not deliuer Christ into their handes, neyther yet suffered them to doe vnto him what they thought best. He doth only deny that he was their hangman: which appeareth by the reason that is added immediately: where he saith, that he findeth no fault in him: as if he should say, that hee will neuer be perswaded to shed innocent bloud for their sakes.

Whereas the priests & officers alone desire to haue him crucified, it appeareth thereby that there was not such fury in the people, saue only inasmuch as it was afterward enflamed with these fannes.

7 *The Iewes answered him, we haue a law, and accordinge to our law hee ought to die: because he hath made himselfe the sonne of God.*

8 *Therefore when Pilate heard this word, he was the more afraide.*

9 *And he entred againe into the common hall, and said vnto Iesus, whence arte thou? but Iesus gaue him no answeere.*

10 *Then Pilate saide, speakest thou not tome? knowest thou not that I haue power to crucifie thee, and power to loose thee?*

11 *Iesus answered, Thou shouldest haue no power against mee, vnlesse it were giuen thee from above. Therefore hee that hath deliuered mee vnto thee, hath the more sinne.*

7 *We haue a law* Their meaning is, that they persecute Christ by law, and not of their pleasure or hatred. For they perceiued that Pilate hadde touched them outwardly. They spake as vnto a man that was ignorant of the law: as if he should say, wee are permitted to liue after our owne maner and custome: but our religion doth not suffer any man to vaunt and bragge, that hee is the son of God. Furthermore, this accusation was not altogether without some cloake and colour: yet they erred greatly in the supposition: The generall doctrine was true, that it is not lawfull for menne to take to themselves any parte of that honour, which is due to God, and that they are worthy of death, who for her should take that to themselves, which is proper to God alone: but the cause of the errour was in the person of Christe, because they did not in deede consider, what titles the scripture gueth the Messias because they might easily thereby gather, that he was the sonne of God: neither did they also vouchsafe to enquire whether Iesus were that Messias, which was promised of God in times past or no. Therefore we see how they fet a false consequence from a true principle, because they mistake it. By which example wee are taught diligently to distinguish betweene generall doctrines and suppositions. For many vnskillfull & light men, if they haue beene once deceiued with the colour of the truth, they doe also reiect the very principles of the scripture, which liberty raigneth too much at this day in the world.

Therefore let vs remember that we must so beware of deceites and fallacies, that the principles which are true, may remaine perfecte, and that the credit of the scripture may not be impayred. Again, we may easily refute the wicked by this meanes, which cloake euill causes with the testimony of the scripture, and with the principles, which they take thence.

Like

Like as when the Papistes doe at this day highly extoll the authoritie of the Church they bring nothing whercin all the children of God doe no agree together: Thy affirmeth that the Church is the mother of the faithfull, that shee is the pillar of truth, that shee is to bee heard, that shee is gouerned by the spirite of God. Wee must denie none of all these things: but when as they will pull to themselues what authority soeuer is due to the Church they doe wickedly and with sacrilegious boldnes to snatch that which is not their owne For wee must consider vpon the question, whether they deserue the title of the Church or no. And heere they vterly sayle. In like sort when they rage furiously against all the godly they excuse themselues with this cloake and colour, that they are ordained to defende the faith and peace of the Church, but when as wee looke throughly into the matter, we see plainly that they meane nothing lesse then to defend true doctrine that they are touched with no care lesse then with the care of peace and concord, but that they fight only to defend their owne tyranny. Those men which are content with generall principles and marke not the circumstances, doe thinke that the Papistes haue good cause to withstand vs: but the knowledge of the cause doth easily driue away those smoakes wherewith they deceiue men.

8 *Hee was the more afraid.* There may be a double meaning gathered out of this place, the first is that Pilate was afraid least hee should beare blame if any tumult should haue risen, because he had not condemned Christe: the other that his minde was touched with some religion so soone as he had heard of the sonne of God named. That which followeth in the text confirmeth this second sense, to wit, that he goeth againe into the common hall, and asketh Christ, whence hee is. For it appeareth thereby that hee stood in doubt & was afraide: because hee feared the punishment of sacrilege if he should lay hand on the sonne of God.

Wee must note, that when hee asketh whence Christ is, hee requireth noe of his countrie: but that this is as much as if he should haue saide: Art thou a man borne in the earth, or some God? Therefore I expounde this place thus that Pilate being smitten with the feare of the power and maiestie of GOD, is brought into a quandarie. for hee saw on the one side the tumult waxe whote, on the other side he was fast bound with religion, least he should displease God whilst that he endeouored to escape daunger. This example is chiefly to be noted. Although Christ was so disfigured and ill fauoured to beholde: yet so soone as Pilate doeth once heere the name of God, he is afraide, least hee violate the diuine power in a man which was molt base and contemptible. If the reuerence of God had such force in a profane man, mult not those bee thrice reprobates who iudge at this day merily, iestingly, and carelesly without any feare, of diuine matters? For certainly wee are taught by Pilate that there is a feeling of religion naturally bredde in men, which doeth not suffer them to runne headlong boldly whyther soeuer they will, when they haue diuine matters in hand.

Therefore haue I saide that they are cast into a reprobate sense,  
who.

who are no more moued with the maiestie of God when they handle the doctrine of the scripture: then if they did dispute about the shadow of an Affect: that they at length perceiue to their destruction, howe reuerent the name of God is, which they mock at this day so contemptuously, yea so reprochfully. It is a horrible thing to viter how proudly & cruelly the Papistes doe condemne the plaine and euident truth of God, & how they shed innocent blood. Whence I pray you commeth such drunken dulnesse, saue only because they doe not remember that they haue any nothing to doe with God.

9 *Est Iesus garahim no asivere.* In that Christ answereth not, it ought not to seeme to be any absurd thing, if so be it wee remember that which I said before, that he stood not before Pilate to pleade his cause (as persons arraigned are wont to doe who are defours to be acquitted) but rather to suffer iudgement. For it was meete that he should be condemned seeing that hee had taken our person vpon him. This is the reason why he abstained from defending himselfe. And yet Christes silence disagreeeth not with the saying of Paule. 1. Tim. 6. 13. Where he saith, remember that Christ vnder Pontius Pilate witnessed a good confession. For hee had defended the credite of the Gospell so much as was sufficient, neither was his death any thing els but a sealing of the doctrine which he had taught. Therefore Christ did not faile to make a lawefull confession, but he held his peace when he was to craue that he might be acquitted. Moreover, it was to bee feared least Pilate should acquit Iesus as one of the feigned Gods: like as Tiberius would haue reckoned him amongst the Roman Gods. Therefore Christ doth for good causes refuse this foolish superstition by holding his peace.

10 *Knowest thou not that I haue power?* Heereby it appeareth that that feare wherewith Pilate was moued of a sodaine did soone vanish away and that had no holly rootes. For hauing now forgotten his feare he breaketh out into proud and fierce contempt of God. For he threatneth Christ as if there were no iudge in heauen. But this must needs befall profane men alwayes, by shaking off all feare of God they doe by and by returne vnto their olde nature againe. Whence we gather that the heart of man is not without cause called deceitfull Iere 17. 9. For Although there be some feare of God resident there, yet there breaketh out also more vngodlynesse: Therefore whosoever is not regenerate with the fruit of God, although hee make some shewe that hee reuerenceth and craueth his power & maiestie for the season, he shall shortly declare by his contrarie deedes that this was but feigned feare.

Nowe wee see in Pilate an image of a proude manne, whome his owne ambition maketh mad. For whilest that hee will extoll his power, hee depriveth himselfe of the prayle and fame of iustice. Hee confesseth that Christ is innocent: therefore he maketh himselfe like to a murderer whilest that hee braggeth if he hath power to put him to death. Wicked consciences must needs rage after this sort, where faith and the true knowledg of God do not raigne, & diuers affections of the flesh must needs itruue amongst themselues there, God doeth notably auenge himselfe by this meanes of mans pride when they passe their boundes, that they may vsurpe to themselues infinite power: condemning

ing themselves of their owne accorde of vnrightheousnes, they slander and put themselves to great rebuke. Wherefore no blindness is comparable to the blindness of pride, and it is no maruaile, seeing that it scaleth the reuenging hand of God, against which it runneth headlong. Wherefore let vs remember that wee must not rashly triumph in vaine boastings, least wee bee ridiculous: especially let those who are placed in high degree moderate themselves: neither let them bee ashamed to submit themselves vnto God, and to be subiect to his lawes.

11. *Thou shouldest haue no power.* Some doe expound it generally that there is nothing done in the world without Gods permission: as if Christe should say that Pilate, who thinketh that he canne doe all thinges, shall notwithstanding doe no more, then God will permit. This is a true opinion, that this world is governed by the will of God: & that howsoeuer the wicked goe about all thinges yet canne they not moue one finger without the moderation of the secreete power of God: but these menne thinke better (in my iudgement) who restrain this place vnto the office of the magistrate. For Christ correcteth in these words the foolish arrogancie of Pilate, because he extolleth himselfe, as if his power werent of God: as if he should haue saide: Thou takest all thinges to thy selfe as if thou shouldest not once giue an account to GOD, but thou art not made a iudge without his providence: thinke therefore that his heauenly seate and throne is higher then thine. There canne no fitter admonition be inuented to beate downe their outrage, who gouerne other men, least they abuse their authoritie. The father thinketh that he may doe to his children whatsoeuer he will, the husbände to the wife, the maister to the seruantes, the prince to the people: vntill they haue respecte vnto God who would haue them governed with a certaine law.

*Therefore he that hath deliuered.* They thinke that the Iewes are made guiltie of a greater fault then Pilate: because they rage against a iuste man with wicked hatred and vnfaithfull wickednes, and that they being but priuate men, & those which haue no lawfull government. But I thinke otherwise, that their crime is made more grieuous, & lesse excusable by this circumstance: because they enforce  $\S$  government ordained by God to serue for their pleasure. For it is great sacriledge to abuse the holy ordinance of god vnto all manner of wickednes. That murderer is iustly to be detested, who sleaeth  $\S$  miserable traueler with his owne hand: but he that putteth  $\S$  innocent to death vnder colour of iudgement, he is more wicked. But he doth not amplifie the ir fault, that hee may mitigate Pilates: neither doeth he compare him with the, but he doth rather make them all guiltie of one crime, because they doe all pollute the holy power. There is this difference only that he hitteth the Iewes directly: but he toucheth Pilate by the way, because he is obedient vnto their will and pleasure.

12. *After that Pilate sought to loose him. But the Iewes cried, saying if thou let this man loose, thou art not Casars frind who soeuer maketh himselfe a king, he speaketh against Casar.*

13. *Therefore, when Pilate heard this word, he brought Iesus forth, & sate downe in the iudgement seate, in a place which was called she pauement, and in Hebrewē Gabbatha.*

14. And it was the preparation of the Passouer about the sixth houre, and he said vnto the Iewes, behold your king.

15. But they cryed, away with him, away with him, crucifie him, Pilate saiesh vnto them, shall I crucifie your kinge? The Priestes answered, wee haue no king but Cæsar.

16. Then deliuered he him vnto them, that he might bee crucified. And they tooke Iesus, and led him away.

12. *Pilate demoued of him.* Although Pilate doth not behaue himselfe courageously, and is ruled rather with ambition, then with desire of iustice, and therefore waiereth honorably, his modestie is to be commended, in that beinge sharply reprehended by Christe, hee is not angry: yea hee is more enclined to deliuer him. He is a iudge, & yethe suffereth the partie assigned to be his iudge. There shall scarce one be found amongst an hundred, that can so patiently suffer himselfe to be ruled and chidden by his equall.

*The art of Cæsar's friend.* They wrest out of Pilate by threatninges to haue him to condemne Christe, for they could obiecte vnto him no more odious thing, neither could they make him more afraide by any meanes, then when they cause him to bee suspected of vnthankfull dealing with Cæsar. Thou (say they) declarest that thou carest not for Cæsars Empire and gouernment, if thou doste him who hath endeouored to trouble all things. This wickednesse did at length discourage Pilate, who was onely shaken before with violent cryinges. And it is not without good cause that the Euangelist procedeth so diligently in these circumstances: because it is very conuenient for vs to know that Christ was condemned by Pilate before he was thrise or foure times acquitted by his mouth: that we may thereby gather that hee was not condemned for his owne cause, but for our finnes. We may also gather thence howe willing hee was to suffer death, who did not passe for vsinge that prone affection of the iudge towards him. And truely this obedience caused his death to be a sacrifice of a sweete sauour to purge all finnes.

13. *Hee saie downe in the iudgement seate.* Heere wee see howe diuersly Pilate was drawne, as if one stage player should play two partes. Hee ascendeth into the iudgement seate, that he may adiudge Christe to be punished after a solemne manner. Neuertheless, hee sheweth manifestly that he doeth this against his will and conscience. Hee called Christe a king tauntingly, signifying that that was but a friuolous slander wherewith the Iewes burdened him, or to the ende he may stay their surie, hee telleth them that this would tourne to the reproach of all the whole nation, if this rumour shall be spread abroad, that they had condemned any man for desiring the kingdome ambitiously. When as the Euangelist saiesh, that the place was called in Hebrew Gabbatha, hee meaneth the Chaldean or the Assyrian tongue, which wasthen commonly vsed. Therefore it was meete that Christ should haue beene condemned out of a high place, that he himselfe being the highest iudge, maye acquite vs when he commeth from heauen at the last day.

14. *About the sixth houre.* The Euangelistes seeme to be diuerse, and noe way agree in noting the time. The other three say, that it was darke from the sixth houre, when as Christ did hang vpon the Crosse. Marke dooth

also plainly expressed that it was the third houre, when Iudgement was giuen vpon him. Yet we may easily answer. It appeareth sufficiently by other places, that the day was then deuided into foure partes: as the night hadde also foure watches. Hereby it came to passe that the Euangelistes doe sonetimes assigne vnto euery day onely foure heures, and doe extend euery houre vnto three: in the meane season they adioyne the space of one houre, which draweth toward the ende, vnto the next. According to this account Iohn saith that Christ was condemned about the sixt houre: because the time of the day drew toward the sixt houre or the second part of the day. Hence doe wee gather, that Christ was crucified at the sixt houre, or there about: for the place was nigh to the Citie, as he will declare shortly after. Betweene the sixt houre and the ninth began the darkenes, which continued vntill the ninth, when Christ died.

**15** *Wee haue no king.* In this place horrible fury sheweth it selfe, in that the Priests, who ought to haue bene exercised in the lawe, doe reiect the Messias, in whom the whole saluation of the people was included, vpon whom all the promises did depend, in whom all religion was grounded. Certainly, they dispoile themselues of the grace of God, and of all good things, by the reiecting of Christ. Therefore we see with what great madnes they were taken. Let vs feigne that Christ was not Christe: yet haue they no excuse, because they acknowledge no king saue Caesar. For first of all, they fall away from the spirituall kingdome of God. Secondly, they prefer the tyranny of the Romaine Empire, which they did most of all detest, before a iust government, which God hadde promised. So the wicked to the ende they may flye from Christ, doe not onely depriue themselues of eternall life, but doe bring vpon themselues all manner of miseries: and on the contrary, it is the onely felicitie of the godly to bee vnder Christ his kingdome, whether they be subject to a iust and lawfull government, according to the flesh, or they be oppressed of tyrants.

**16** *He deliuered him vnto them.* Their importunitie enforced Pilate to deliuer Christ: and this was not done as in a tumult, but he was solemnly condemned: because there were two the eues condemned to be crucified with him, when their cause was knowne. But Iohn vsed this word to the end hee may the better proue that Christ was giuen vnto the crueltie of the people, which could not be pacified, who was conuicted and found guilty of no offence.

**17** *And bearing his Crosse he went out into the place which is called of a Scull, and in Hebrew Golgotha.*

**18** *Where they crucified him, and two other with him, the one on the one side, and the other on the other, and Iesus in the middle.*

**19** *And Pilate wrote also a Title, and put it vpon the Crosse, and the writing was, IESVS OF NAZARETH KING OF THE IEWES.*

**20** *Therefore many of the Iewes read this Title: because the place was nigh to the citie, where Iesus was crucified. And it was written in Hebrew, Greeke and Latin.*

**21** *Therefore the Priestes of the Iewes saide vnto Pilate, write not 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.*

17. *He went out into a place.* The circumstances which are noted in this place are of great force, not onely for the certaintie of the hystorie, but also to edifie our faith. Wee must seeke righteousness in the satisfaction made by Christe. Therefore, to the end he might prouue that he was a satisfaction and sacrifice for our sinnes, he would both be carried out of the city, and also hanged vpon the tree. For the sacrifices whose blood was shed for sinnes, were wont to be carried without the tentes, according to the commaundement of the lawe, Exodus 29. 14. Leviticus 4. 11. and the same lawe pronounceth him accursed, whoſoever hangeth vpon the tree, Deuteronomie 21. 23. Both things were fulfilled in Christ, so that we may be fully assured, that our sinnes are purged by the sacrifice of his death: that hee was subiect to the curse, that hee might redeeme vs from the curſe of the lawe, Galathians 3. 13. that he was made sinne, that wee may be in him the righteousness of God, 2. Corinthians 5. 21. that hee was brought without the citie, that he might take away our filthines which was laid vpon him, Hebrewes 13. 12. To the same ende tendeth that which followeth concerning the theeues. For as if the crueltie of the punishment were not sufficient to a life, he is hanged betweene two theeues, as if he were not some one of the number of other menne, but of all other the most wicked and detestable. For we must alwayes remember that the wicked hangmenne which crucified Christe, did nothing but that which was decreed by the hande and counsell of God. For God did not lay open his sonne to their will and pleasure: but he would haue him offered vppe like a sacrifice to himselfe, according to his owne will and minde. And it so be it the counsell of God wanted not good reason in all those things, which he would haue his sonne suffer, we must well ponder both the greatnes and grieuousnes of his wrath conceiued against sinne, and also the infinite greatnes of his goodnes toward vs. The guiltinesse of vs all could by no other meanes be purged, vnlesse the sonne of God should be made a sacrifice for vs.

We see how he was driuen into an execrable place, being polluted as it were with an huge heape of sinnes, that hee may appeare. cursed there before God and men. We are too dull certainly, vnlesse we see clearly in this glasse, how greatly God abhorreth sinnes: & we are more then stonie, vnlesse we tremble and quake at such a judgement of his. And whilst that on the other side God doeth testify that our saluation was so deare vnto himselfe, that hee spared not his onely begotten sonne, what abundant greatnes of his goodnes and grace doe wee see there? Therefore whosoever shall well weigh the cause of Christes death, together with the hurt which haue wee reape thereby, the doctrine of the crosse shall not be vnto them either foolishnes, as to the Grecians, or a stone of stumbling, as to the Iewes, 1. Cor. 1. 23. but rather an vnestimable token and pledge both of Gods power and wisdom, and righteousness and goodnesse. When Iohn saith that the place was called *Galgotha*, hee taketh it either from Chaldean or els from the Assyrian tongue. The name is deriued from Galgal, that is, of rowling: because the scull is round like a ball or bowle.

19. *And hee wrote a title.* The Euangelist maketh mention of a facte of Pilate, worthy to be spoken of, after that hee hadde giuen sentence.



It was parauenture an vsuall thing to set vpp titles when euill doers were punished, that the cause of their punishment might bee knowne, for an example vnto all men : but this is an extraordinarie thing in Christ, that the title is set ouer his head without reproch: For it was Pilates intent, to the end he might be auenged of the Iewes by the way, who with their frowardnesse had caused him vnjustly to punish an innocent man, to condemne the whole nation in the person of Christe. He is so farre from defaming Christe for any fault of his owne. But the prouidence of God hadde respect vnto a farre higher thing, which directed Pilate his stile. It came not into Pilates minde to prayse Christe, as the authour of our saluation, and a Nazarite of God, and the king of the elect people : yet God did indite this prayse of the Gospel vnto him, not knowing what he should write. By the same secrete motion of the spirit came it to passe, that he should publish the title in three languages. For it is not to be thought that this was a common vse : but the Lord declared by this preparatiue that the time was now at hande, when his Sonnes name should bee knowne euery where.

21. *Therefore the priests sayde vnto Pilate.* They perceiue that they were spitefully touched : and therefore they desired to haue the title changed, that it might onely burden Christe, without defaming the nation. But in the meane season they doe not dissemble, with how great hatred of the truth they were infected, seeing they cannot abide the least title thereof. Satan doeth alwayes so pricke forward his ministers, that they may endeouour either to extinguishe, or at least with their darknesse to choake the light of God, so soone as it appeareth but a little. The constancie of Pilate is to be attributed to Gods prouidence. For it is to be doubted, but that they assayed and tempted his minde diuerse wayes. Therefore we may know that it was holden by God, that it might remaine constant. Pilate yeilded not vnto the prayers of the priettes, neither did he suffer himselfe to be corrupted by them: but God did testifie by his mouth how stable his sons kingdome is. But and if there was greater strength & firmnes of the kingdome of Christ shewed in Pilates writing, then that it could be shaken with the endeouours of the enemies, what must we thinke of the testimonies of the Prophets, whose hands and mouthes God hath sanctified to himselfe. And also Pilate his example putteth vs in minde of our dutie, that wee bee constant in defending the truth. The prophane man doth not call backe that which he wrote truly concerning Christ, though vnaduisedly: therefore what a shame is it, if wee being terrified either with threatnings or dangers, we depart from the profession of that doctrine, which God hath sealed in our heartes by his spirit?

Furthermore, we must note how detestable the papisticall tyranny is, which driueth away the common people from reading the gospel and all the whole scriptures. Pilate being a reprobate, and otherwise an instrument of Satan, was yet by secret inspiration appoynted to be a preacher of the gospel, that he might publish a brieve summe thereof in three languages. Therefore what account ought we to make of those menne, who study so much as in them lyeth to suppress the knowledge thereof, when they prouoe themselues to be worse then Pilate.

23. Therefore when the souldiours had crucified Christ, they tooke his garmments, & made foure partes, (to every soldour a part) and his coate. The coate was without seame woven from the toppé throughout.

24. Therefore they said amongst themselves, let vs not cut it, but let vs cast lots for it, who shall haue it: that the scripture might be fulfilled, saying they parted my garmments to themselves, and on my coate did they cast lottes. And these thinges didde the souldiours.

23: Therefore the souldiours. There is mention made likewise in the other Euangelistes of the deuiding of Christes garmments amongst the souldiours. There were foure souldiours, which parted the residue of his rayment amongst them. The coate which was without seame remained, which sithence it could not be deuided, they did cast lots vpon the same. To the end the Euangelistes may retaine our mindes in considering the intent and purpose of God, they teach that the scripture was also fulfilled euen in this point. Notwithstanding it seemeth that the place which they bring out of the Psa. 22. 19. is applyed vnto this present matter out of seas. For seeing that Dauid complaineth in that place that he was a pray vnto his enemies, he comprehendeth metaphorically vnder the worde Garmments, all that he had: as if he shoulde briefly say that hee was spoiled & robbed by the wicked, which figure whilest the Euangelists do neglect, they depart from the naturall sense. But we must first of all vnderstand, that the Psalmes must not be restrained vnto Dauid, as it appeareth by many sentences, and especially by that clause, where it is said. I will prayse thy name amongst the Gentiles: which must needs be expounded of Christe. And now it is no maruaile, if that were more darkly shadowed in Dauid, which appeareth more plainly in Christ. to wit, how much more excellent the truth ought to be then the figure thereof. Furthermore, let vs know that Christe was stript out of his clothes, that he might cloath vs with his righteousnes: that his naked body was laid open to the reproches of all men, that he may appeare with glory before Gods iudgement seate. Whereas some doe wrest this place allegorically vnto the scripture, which the heretiks pull in peeces, it is too much racked, I doe not milke the comparison that like as the prophane souldiours didde once deuide Christ his garmments, so at this day peruerse men doe pull in peeces with strange inuentions the scripture, wherewith Christ is cloathed, that we may see him. But we must in no case suffer the wickednes of the Papistes, which is ioyned with the horrible blasphemye of God. They say that the heretikes doe pull the scripture in peeces: but the coate, that is, the Church remaineth whole and sound: to the end they may procure (reiecting the authoritie of the scripture) that the vnitie of the faith consisteth in the only title of the Church. As if the vnitie of the Church were grounded any where els, saue only in the faith of the scripture. Therefore whereas they pull faith from the scripture, that it may be subiect to the church alone, they do not now dispoile christ by such a diuorcement, but they pull in peeces his body by cruel sacriledge. Although we graunt vnto them, that the coate which was without seame was a signe & figure of the church, yet shall they not obtine that, which they hunt after: because it shall remaine that they procure that that Church is with them, wherof they shew no token at all.

25. And there stood beside the crosse of Iesus, his mother, and his mothers sister, *Mary* the daughter of Cleopas, and *Mary Magdalen*.
26. Therefore when Iesus had seene his mother, and the disciple standing by whom he loued, he saide vnto his mother, woman, behold thy sonne.
27. Then saide he to the disciple, behold thy mother. And from that houre, the disciple tooke her home vnto him.

25. And there stood. The Euangelist telleth heere by the way that Christe did so obey God the father & he did not neglect the duetic of humane godlyneſſe toward his mother. Hee forgate himſelfe and all things, ſo farre forth as it was neceſſary for him to obey his father: but when he had done thus, he would not omit the dutie which he did owe vnto his mother: And hereby we learne how we muſt obey God and men. It falleth out oftentimes that when God calleth vs any whither, our parents, wife, or children, doe call vs vnto the contrary: ſo that we cannot ſatiſſie them altogether. If wee make men equall with God, wee deale wickedlye. Therefore wee muſt preferre Gods commaundement, we muſt preferre his honour and worſhip: afterward we muſt giue men their right ſo far forth as it ſhalbe lawfull for vs. Neither doe the commaundements of the firſte and ſeconde Table of the lawe euer diſagree, as it appeare that the firſte ſighte: but we muſte beginne with Gods woorthippe, afterwarde we muſte giue menne the lower place. To which ende theſe ſentences tende: he that ſhall not hate father and mother for me, he is not woorthy of me, *Matth. 10. 37. Luke 14. 26.* Therefore we muſt ſo obey men, that they doe not hinder vs and keepe vs backe from woorthipping and obeying God. When we haue obeyed God, then ſhall we thinke rightly and orderly vpon our parentes, wife, and children: As Christe taketh care for his mother, but being vpon the crosse, whereunto he was called by the decree of his father. But if wee weighe the circumſtance of the place & time, the godlineſſe which Christ ſhewed towardes his mother was wonderfull. I omit the extreme torments of his body, I omitte his rebukes but although horrible blaſphemies againſt God did make him woonderfull ſorrowfull, and he did ſuffer an horrible conſtite with eternall death and the deuill, yet none of all theſe things hoeth hinder him from being carefull of his mother. Wee may likewise gather out of this place what honour that is which God commaundeth vs to giue to our parentes in the lawe. When as Christe committeth the charge of his mother to the diſciple, hee deliuereth her vnto him to be nourished and cared for. Therefore it followeth that honour due to parentes, conſiſteth not in the ceremonie, but in all neceſſary ducties. Now we muſt on the other ſide conſider the faith of the woman. This was no ſinall affection of loue, that they followed Christ euen vnto the crosse: but unleſſe they had bene furniſhed with faith, they could neuer haue bene preſent at ſuch a ſpectacle. As touching Iohn himſelfe, wee gather that his faith was ſo choled for a ſhorte time, that yet not withſtanding it was not altogether choled. Now lette vs be aſhamed if the horrour of the crosse doe keepe vs backe from following Christe, ſeeing that the glory of the reſurreccion is before our eyes where as the woman ſaw nothing but ignomeny and a curſe.

Hee calleth her Mary, either the wife or daughter of Cleophas. I like this latter better. He sayeth that she was sister to the mother of Iesus, according to the Hebrew phrase, which containeth all kinsfolkes vnder the woorde Brethren. We see that Mary Magdalen was not in vaine deliuered from the seuen deuels, which shewed her selfe such a faithfull disciple of Christe euen vntill the end.

26. *Woman, behold thy sonne.* As if he should say, I cannot hereafter be conuentant vpon earth, that I may doe to thee the duetic of a son. Therefore I putte this man in my place, that he may take vpon him mine office. He meaneth the selfe same thing, when he saith vnto him, *Behold thy mother.* For he commandeth him to take her for his mother, and that he should be as carefull for her, as for his owne mother. In that he saith, woman, and not mother, some thinke that he did it for this cause, least he should wound her mind more deeply with sorrow, which I do not reiect.

But an other coniecture is no lesse probable, that Christe meant to shewe that so soone as he had finished the course of his humane life, he put off that condition, vnder which he had liued, and that he entred into the heavenly kingdom, where he may command men and Angels. For we know that Christ was alwayes wont to call backe the faithfull from beholding the flesh: and he ought especially to haue done this in his death.

27. *The Disciple toke her.* It is a signe of the obedience of the disciple toward his master, in that Iohn obeyeth Christes commaundement. It dooth also appeare hereby that the Apostles had their families: because Iohn coulde not lodge Christes mother, neither haue her in house with him, vnlesse he had had an house and some trade and maner of liuing. Wherefore they dote, whiche thinke that the Apostles came naked and emptie vnto Christe, hauing left their substance. And they dote too too foolishly, who thinke that perfection consisteth in begging.

28. *After this, when Iesus knew that all things were fulfilled, that the scripture might be fulfilled, he saith, I am athirst.*

29. *Furthermore, there stode there a vessel full of vineger. And they compassed a sponge, being full of vineger with Iosep, and they put it to his mouth.*

30. *Therefore when Iesus had taken the vineger, he said, it is finished. And bowing his head, he gaue up the Ghost.*

28. *When Iesus knewe.* Iohn onitteth many things purposely, which the other three set downe. he describeth now the last acte, wherein there was a great weight. When as he saith, that there stode a vessel there, he speaketh as of an vsual thing: and I thinke that it was a kinde of potion made to hasten death, when as miserable men had bene tormented long enough. Christ dooth not call for drinke, vntill all things were fulfilled, whereby he declared his infinite loue toward vs, and his vnestimable desire of our saluation. It cannot bee sufficiently in words expressed, what bitter paine he suffered: yet did hee not desire to deliuer himselfe vntill Gods iudgement was satisfied and the purging of our finnes was perfect.

But howe saith hee, that all thinges were fulfilled, seeinge that the principall poynt was as yet wantinge, to witte, death it selfe? And againe doeth not his resurrection make to the fulfilling of our saluation? I answer that Iohn doeth comprehend those thinges which should follow immediately. Christ was not as yet dead, he was not yet risen againe: but he saw nothing which could hinder him from dying and rising againe. And so he instructeth vs by his example vnto perfect obedience: that it may not be grieuous or troublesome to vs to liue at his pleasure, although we must languish in the midst of great sorrowes and paines.

*That the scripture might bee fulfilled.* Wee may easily gather out of the other Euangelistes, that the place is cited out of Psal. 69. 22. They gaue mee gall to eate, and in my thirst they gaue me vineger to drinke. This speeche is metaphoricall wherby Dauid signifieth that they did not onely deny to helpe him at his neede, but also that his miseries were cruelly doubled. But there is no absurditie in this, if that were more plainely reuealed in Christe, which was slightly shadowed in Dauid. For we doe hereby plainely see what difference there is betweene the truth & the figures, when as those things appeare plainly, and as it were perfectly in Christe, which Dauid suffered onely figuratiuely. Therefore to the ende Christe might declare that it was he whose person Dauid did represent, hee would drinke vineger, and that for the confirmation of our faith. They which forge an allegoricall sense in this worde *thirst*, desire rather to shew some subtiltie then truly to edifie. And the Euangelist doeth plainely refute those, who saith that Christe called for vineger, seeing that hee made hast to die, When as hee sayeth that the sponge was compalled about with Isop, vnderstand that it was fastened vpon a bat that it might be put to Christes mouth.

30 *It is finished.* Hee repeateth the same worde which he vsed of late. But this saying of Christ is especially to be remembred: because hee teacheth that the whole accomplishing of our saluation and all the parts thereof are contained in his death. Wee haue already saide that the resurrection is not seperated from his death: it is onely Christ his intent to retaine our faith in himselfe alone, least it wander and turne hither and thither. Therefore this is the sense, that whatsoeuer maketh vnto the saluation of menne, it consisteth in Christ, and is no where els to be sought: or that (which is all one) that the perfection of saluation is included in him. And there is comprehended vnder this *secrete* opposition: because Christ setteth his death against all the olde sacrifices and figures, as if he should say, whatsoeuer was vsed vnder the law, it was nothing worth of it selfe, to pacifie Gods wrath, to purchase righteousness to purge sinnes.

Now at length there is true saluation giuen to the world: vnto this doctrine is annexed the abrogation of all the rites of the law. For it were an vnnecessarie thing to follow the shadowes sithence we haue the body of christ. And if so be it we stay our selues vpon this voyce of Christ, we must be contented with his death alone vnto saluation, neither is it lawfull for vs to set any helpes from any other. But the whole religion of papisterie tendeth to this end that men may inuent to their selues innumerable meanes to purchase saluation. Whence wee gather that the

ouerfloweth with abhominable sacrileges. The abomination of the Masse is principally condemned by this voyce of Christ. It was meeete that the sacrifices of the law should cease, when as the saluation of men was finished by the onely sacrifice of the death of Christe: therefore what authoritie will the Papistes say they had to erecte a newe sacrifice, which might reconcile God vnto men? They object that it is no new sacrifice, but that selfe same which Christ offered. But we may easily refute them, that they haue no commaundement to offer: and secondly, that when Christ had ended one oblation, he pronounceth from of the crosse, that the whole is finished. Therefore they are more then forgers and falsifiers, which corrupt and violate traiterously the Testamēt sealed with the holy blood of the sonne of God.

*He gaue vp the Ghost.* All the Euangelistes doe diligently expresse the death of Christ: and that not without cause. For wee haue hope of life hence: hence haue we also safe boasting against death, in that the sonne of God suffered the same in our steed, and by struiuing with the same did get the victory. And wee must note the phraze which Iohn vseth: wherby we are taught, that all the godly which die with Christ doe commit their soules to god to keepe, who is faithfull and will not suffer that to perish which hee hath takē to keepe. There is this difference betweene the death of the children of God and the reprobate, that the wicked do rashly breath out their soules: but the children of God do commit them to Gods tuition as some precious thing, which he will keepe faithfully vntill the day of the resurrection. This woorde *Ghost* is taken in this place for the immortall ioule as it appeareth sufficiently.

31 The Iewes then (because it was the preparation, that the bodies should not remaine vpon the Crosse on the Sabbath day, and it was a great day of that Sabbath) besought Pilate that their legges might bee broken, and that they might be taken downe.

32 Therefore the souldiers came and they brake the legges of the first and of the other which was crucified with him.

33 And when they came vnto Iesu, after they saw that hee was already dead, they brake not his legges.

34 But one of the souldiers opened his side with a speare, and straight way there came out blood and water.

35 And hee that saw it bare witness, and his witness is true, and hee knoweth that he speaketh the truth that ye may beleaue.

36 And these things were done, that the scripture might bee fulfilled, ye shall not breake a bone of him.

37 And againe another scripture sayeth, they shall see him whome they haue thrust through.

31 Because it was the preparation. This narration is also of force to edifie faith. First, because it sheweth that that was fulfilled in christes person which was foretolde in the scriptures: & secondly, because it containeth a mystery of great importance. The Euangelist saith, & the Iewes requested to haue the bodies taken downe from the crosse. That was commanded in the law of god: but the Iewes (as hypocrites are wont to doe) taking heede onely to small thinges, passe ouer  
most

most great and horrible finnes without any stop or stay . For to the end they may keepe their Sabbath religiously, they are careful for the externall pollution onely : in the meane while they doe not consider what an haynous offence it was to put an innocent to death So we saw a little before that they entred not into the common hall, least they should pollure themselves, whereas their vngodlines did pollute the whole countrie. Neuertheless the Lord bringeth that to passe by them, which was very profitable for our saluation, that the body of Christ remaineth marueilously vntouched, and that blood and water do spring out of his side.

*It was a great day of that Sabbath.* The more common reading is. That day was a great day : yet this which I haue put in, is vsed in many olde and allowed copies : Let the Readers choose which they will. If you reade it *ekrimon* in the Genetiue case, you must take the Sabbath for the weeke it selfe, as if the Euangelist had said, that the holy day of that weeke was most famous in respecte of the Passeouer. And the Euangelist speaketh of the next day, which began at the Sunne setting: wherefore it was a greater matter of conscience to let the bodies hang. But if we had rather reade it in the nominatiue case, that was a great day the sense shall come all to one end, as touching the summe of the matter : the variety shall be only in the words, to wit, that the Easter made that Sabbath more holy.

33. *And when they were come vnto Iesus.* In that hauing broken the legges of the two theeues they finde Iesus dead, and therefore they touched not his body, there appeareth an extraordinarie worke of Gods providence therein . Some profane men will say that it cometh to passe naturally that one man dieth sooner then another man: but he that shall weigh the whole course of the historie, he shall be enforced to ascribe it vnto the hidden counsell of God, that death which came sooner then all men would haue thought, did exempt Christ from hauing his legs broken.

34. *But one of the soldiers with a speare.* In that his side was thrust through with a speare, it was done to proue his death : but God respected a farre higher thing, as we shall see by and by. That is but a childish surmise and inuention of the Papistes, who make this souldier that had the speare *Longes*, feigning that it was the proper name of a man : and to the end they might make vpp the lye they say that the souldier was blinde before, and that so soone as he had receiued his sight he beleened: therefore they did canonize him amongst the saints. Seeing that their prayers doe lease vnto such patrones, so often as they call vpon God, I pray you what can they euer obtaine ? But howsoeuer they bee which despise Christe and seeke succour at the handes of Sainctes, they are worthie to bee carryed away by the Diuell vnto night spirits and hobgoblins.

*There came out bloud and water.* Some men were deceiued in feigning a myracle here. For it is a naturall thing: for when bloud is congealed it is made like vnto water hauing lost his readnes. It is also a thing well known that there is water within a thinne skin which is nigh to y<sup>e</sup> midriffe. And they were deceiued because the Euangelist vrgeth this so diligētly y<sup>e</sup> there came out water & bloud, as if hee did thew sōe strang thing & somthing which is contrary to the order of nature

But

But he intended another thing, to wit, that he might apply his narration to the testimonies of scripture, which hee addeth by and by : and chiefly that the faithfull might thence gather that which he teacheth else where, to wit, that Christ came with water and blood : by which woordes he signifieth, that he brought him the true purgation of sinnes, and the true washing. For the forgiveness of sinnes, and righteousnesse and purity of the soule were figured in the lawe by these two signes, sacrifices and washings. In sacrifices blood did purge sinnes, and was the price to pacifie Gods wrath withall : washings were testimonies of true puritie, and remedies to purge vncleannesse and to wash away the filthiennesse of the flesh. Least faith should abide any longer in these elements, Iohn testifieth in the sixth chapter of his Epistle, that the fulfilling of both these graces is in Christ: and heere he bringeth forth a visible signe of that thing. To the same end serue the sacramentes which Christ hath left vnto his Church. For the purging and puritie of the soule which consisteth in newnes of life, is shewed vnto vs in baptisme : and the supper is as a pledge of the purging which is finished. But they differ much from the figures of the olde lawe : because they offer Christe as being present, whome the figures of the lawe didde shew to be farre off as yet. Wherefore I doe not mislike that which Augustine writeth, that our sacraments flowed out of Christes side: for we are then washed from our filthines indeed, and we are renewed into an holy life, then doe wee lue before God being redeemed from death, and deliuered from guiltines, when as Baptisme and the holy Supper do bring vs vnto christes side, that we may draw thence by faith as out of a fountaine, that which they re present.

36. *Ye shall not breake a bone.* This testimony is fet out of the twelfth of Exodus. 46: and Num. 9. 12. where Moses intreateth of the paschall lambe. And Iohn taketh that for a thing which all men doe graunt, that that lambe is a signe of that true and onely sacrifice, whereby the Church was to be redeemed. Neither doth that any whit hinder that it was offered in the remembrance of the redemption which was already past. For God would haue that bene fit so remembered. that it might promise the spirituall deliuerance of the church in time to come. Wherefore 1. Cor. 5. 7. Paule dooth also applye vnto Christe without doubting that forme of eating the lambe whiche Moses prescribed. And by this proportion and similitude doth our faith gather no small fruite: because it beholdeth in the ceremonies of the law, the saluation exhibited in Christe. And to this end tendeth Iohn his drift, that Christe was not onely the true pledge, but also the price of our redemption, because we see that fulfilled in him which was shewed in times past to the olde people vnder the figure of the Pascoer. Whereby the Iewes are also taught that they must seeke the substance of all things in Christ, which the law prefigured but performed not in deed.

37. *They shall see him whom they haue thrust through.* They wrest this place too violently, w<sup>ch</sup> to goe about to expound it of Christ according to the letter. Neither doth the euangelist cite it to this end, but rather that he may shew y<sup>e</sup> christe that God who complaineth in times past by Zacharie. 12. 10. that the Iewes shall thrust through his breast.

And



And God speaketh in that place after the manner of men, signifying that hee is wounded with the wickednes of the people, and especially with the obstinate contempt of his worde, as it is a deadly wounde in manne whose heart is thrust through. As he saith in another place, that his spirit is heavy, Mat 26 28. Now because Christ is God, revealed in the flesh, Iohn saith that that was fulfilled of only in his visible flesh, which his diuine maiesty suffered of the Iewes, in such sort as it could suffer. Not that God is subiect to the iniuries of men, or that the externall blasphemies and reproches vttered against him, doe come vnto him. but because hee meant to expresse of how great sacriledge the vngodlines of me is guiltie, whilest that it listeth vp it selfe vnto heauen stubbornly. And Iohn doth for good causes ascribe that vnto the Iewes, which was done by the hand of a souldiour of Rome: like as they are saide in another place to haue crucified the sonne of God, although they touched not his body with one finger. Now the question is, whether God promiseth repentance vnto the Iewes vnto saluation, or he threatneth that he will come as a reuenger? Whilest that I weigh the place diligently, I thinke that it comprehendeth both: to wit, that god shall at length gather vnto saluation the reliques of the lost & desperate nation, and he shall shew vnto the contemners by his horrible vengeance, with whom they had to deale. For wee know that they were woont no lesse boldly to mocke the Prophets, then if they had babled without any commandement of God. God saith that they shall not escape vnpunished for this: because hee will at length defend his owne cause.

38 *And after these things Ioseph of Aramathea (who was Iesus his disciple, but secretly for feare of the Iewes) besought Pilate that he might take downe the body of Iesus, and Pilate suffered him. Therefore he came and tooke downe the body of Iesus.*

39 *And Nicodemus came also (who came vnto Iesus first by night) bringing a mixture of Myrhe and Aloes, about an hundred pound weight.*

40 *Therefore they wrooke the body of Iesus, and they wound it in linnen clothes with the odours, as the manner of the Iewes is to bury.*

41 *And there was in the place where he was crucified, a garden: and in the garden a new tombe, wherein was neuer man laid.*

42 *There then layed they Iesus, because of the preparation of the Iewes, for the sepulchre was nigh at hand.*

38 *Ioseph besought Pilate.* Iohn setteth downe now by whome, in what place, howe honourably Christe was buryed. Iohn nameth two, which buryed Christ, Ioseph and Nicodemus. the former whereof desired Pilate to giue him the body of the dead, which should otherwise haue bene left to the pleasure of the souldiours. Matthew affirmeth that hee was rich, and Luke sayeth that hee was a counsellour, that is of the order of the Senarours. And wee saw that Nicodemus was had in great reputation amongst his: and wee may also easily gather that he was riche, by the great cost which hee bestowed in bringing the mixture. Therefore their richesse hindered them hitherto from giuing their name to Christ, & they might no lesse haue hindered them hereafter from taking vpon them so odious and infamous a profession. The Euangelist saith expressly, that Ioseph was kept backe by feare, from professing that  
he

he was a disciple of Christ. But he repeated that concerning Nicodemus, which he had before, that he came vnto Iesus secretly and by night. Therefore whence had they such Heroicall fortitude of a sodaine, that they come abroade in extreme dispaire? I omit the manifest danger which they must of necessitie haue incurred. But this is a great matter, that they were not afraid to take vpon them continuall warre with their nation.

Therefore it is certaine that it came to passe through the heauenly motion, that they who gaue not due honour vnto Christe so long as he liued, doe runne vnto his carcase being dead. They bring their odours to embalme Christes body: but they would neuer haue done this, vnlesse they had fealt the fauour of his death. Whereby it appeareth how truly Christe saide: That vnlesse a wheate corne die, it remaineth alone, but after that it is dead it bringeth forth fruite abundantly, before 12. 24. for we haue a most manifest testimony in this place, that his death was more liuely then this life. And the sweetnesse of the smell which the death of Christe breathed out into the mindes of these two men, was of so great force, that it did easily extinguish all the affections of the fleshe. So long as the loue of riches & ambition raigned in them, the grace of Christe was vnto them vsuatory: but now all the whole worlde beginneth to be vnto them vntuatory. But let vs know that there is prescribed vnto vs in the example of them, what wee owe vnto Christe. These two, to the end they might shew some token of their faith, carried the body of Christe constantly, though not without great daunger, vnto the grane. Therefore it is shamefull and filthy sluggishnes, if we defraude him of the confession of faith when as he raigneth in the heauenly glory. Wherefore their vngodlines is so much the more vncexcusable, who seeing they doe at this day deny Christe with faithlesse dissimulation, doe yet notwithstanding pretend the example of Nicodemus. And I confesse they are like him in one poynt, they endeour by all meanes possible to haue Christe buried: but now it was no time to bury him, since he is ascended vnto the right hand of the father, that he may be aboue men and Angels, and that every tongue may confesse his high government, Philippians 2. 9. 11.

*Secret of feare of the Iewes.* Because feare in this place is set against the holy constancie which the spirit of the Lorde wrought in the heart of Ioseph, it is likely that he was not voyde of all vice: Not that all feare whereby the faithfull take heede to themselves, and avoyde countes and the enemies of the Gospell, is countervicious: but because the weakenes of faith bewrayeth it selfe so often by the omission of faiths suppressed by feare. Wee must therefore marke what the Lorde commaundeth vs to doe, and how farre he bid-  
deth vs goe.

He that stayeth in the midst of the course, sheweth that hee beleueth in GOD, and he hath no excuse, who feareth more by his owne life, then by the commaundement of God. In that the Euangelist vouchsafeth to call vs vpon Ioseph, the title and name of a Disciple, at such time as hee was too fearefull, and durst not professe his faith before the worlde: we knowe by this howe gently the Lorde dealeth with those that bee his, and  
how

how fatherly he pardoneth their faultes. Neither is there any cause why the false Nicodemites should flatter themselves who doe not only hide faith within, but whilest that they feigne a consent with the wicked superstitions, so much as in them lyeth they deny that they were Christes disciples.

40. *As the Iewes are wont.* After that Christ had suffered extreame ignominie vpon the crosse, God would haue his buriall to be honourable that it might bee an entrance into the glory of the resurrection. Ioseph and Nicodemus bestow no small cost, so that it might seeme to bee superfluous: but wee must looke vnto the purpose of God, who did also enforce them by his spirite to doe his sonne this honour, that he might take from vs the horror of the crosse with the smell of the sepulchre. But those things which are extraordinarie ought not to be taken for an example.

And againe, the Euangelist saith plainly that hee was buried after the manner of the Iewes by which woordes he signifieth that this was one of the ceremonies of the lawe. For it was requisite that the olde people, vnto whom the resurrection was not so well made knowne and which hadde no token and pledge thereof in Christ, should be vnderpropt with such helpes, that they might looke for the coming of the mediatour with a constant faith. Wherefore we must note the difference that is betweene vs vnto whome the brightnesse of the Gospell hath shined, and the fathers vnto whome figures did supplie Christ his absence. This is the reason why greater pompe of rites was tollerable then, which should not be without fault at this day. For those which bury the dead so sumptuously at this day, doe not onely bury dead men, but also Christ himselfe (so much as in them lyeth) who is the king of life, hauing pulled him out of heauen: because his resurrection hath abrogated these old ceremonies. There was also great care and religion amongst the Gentiles in burying, which tooke his beginning of the fathers, as sacrifices. But seeing they had no hope of the resurrection, they were not followers of the fathers but their Apes. For the promise and the word of God, is as it were the soule which quickeneth the ceremonies: so soone as the woorde is taken away, what rites soeuer men doe vse, although they agree in exterrall shewe with the obseruing of holy thinges: yet they are nothing els but rotten and foolish superstition. But wee must (as I haue saide before) at this day vse sobrietie and sparing in this point: because immoderate cost doth take away the smell of Christe his resurrection.

41. *And there was in the place,* This is the thirde point which I saide was to be noted in the hystorie of the buriall. The Euangelist expresseth the place for many causes: first of all, it came to passe not rashly, or without the certaine prouidence of God that the body of Christ was laide in a newe sepulchre. For although he died the death which all other men die, yet because hee should bee the first begotten of the dead, and the first fruites of those which ryse againe from the dead, hee had a new sepulchre giuen him. Ioseph and Nicodemus had another thing in their heads.

For because it was but a shorte time to the setting of the Sonne, (which

which was the beginning of the Sabbath) they sought the commodiousnes of the place. In the meane while God did choose contrary to their mind, a sepulchre wherein neuer manne had laid, for his sonne. Therefore the holy men doe like the nighnesse of the place onely for this cause, that the Sabbath might not be broken. But God offereth vnto them that thing which they sought not that he might discerne & distinguish the buriall of his sonne from the common order by some token. The circumstance of the place did also serue to this ende, that the resurrection might be more famous: & that it might giue no small light to the hystorie which followeth in the next Chapter.

## Chap. 20.

- 1 **A**ND the first day of the Sabbathes, came Mary Magdalene early in the morning, when as it was yet darke, vnto the sepulchre, and saw the stone taken away from the sepulchre.
- 2 Then shee returned and commeth to Simon Peter, and vnto the other disciples, whom Iesus loved, and saith vnto them, They haue taken the Lord out of the sepulchre, and wee know not where they haue laide him.
- 3 Therefore Peter and the Disciples wente soorth, and came to the sepulchre.
- 4 And they two ranne together, but the other disciples out ran Peter, and came first to the sepulchre.
- 5 And when he stouped downe, he saw the linnen cloathes lying, yet he entred not in.
- 6 Then Simon Peter came following him, & entred in into the sepulchre, and saw the linnen cloathes lying.
- 7 And the kerchiffe that was vpon his head nos lying with the linnen cloathes, but wrapped together by it selfe in a place.
- 8 Then entred in the other disciples also, which came first vnto the sepulchre and saw and beleeued.
- 9 For they knew not the Scripture as yet, that hee must ryse againe from the dead,

1. *And the first day of the Saboth.* Because Christ his resurrection is the principall point of our faith & without which there is no hope of eternall life Therefore the Euangelists doe stand the longer about the prouing of the same like as this Euangelist of ours gathereth many testimonies, wherby we may be fully certified that Christ is risen from the dead. Yet it may seeme an absurde thing that he bringeth toorth no more substantiall witnesses. For he beginneth with a woman: but by this meanes was that fulfilled. 1. Cor, 1. 27. That God chooseth that which is weake in the worlde, that he may confound the widdome, and power and glorie of the flesh. There was no more earthly dignite in the disciples, then in the woman which followed Christe: but because it pleased Christ to haue them to be the first witnesses of his resurrection, they are authentically and of sufficient authoritie, and without all exception. There was nothing els that lette the Priestes and Scribes and all the people and Pilate, to know certainly that Christe was risen againe. but

but grosse and voluntarie blindenesse. Therefore they were all woorthy in seeinge not to see Neuerthelesse; Christe reuealed himselfe to a small company But before wee goe any farther, it is good to shewe how the Euangelists agree together, in whose woordes there appeareth some disagreement at the first sight.

Iohn nameth Magdalene alone, Mathewe two, Marke three, Luke setteth downe no certaine number: but sayeth onely that the women which followed Christe from Galilee came. But wee may easily loose this knotte thus that like as Mathew putteth the names of two women, which where better knowne and more famous amongst the disciples, so Iohn is contented with the name of Magdalene alone: Neuerthelesse hee excludeth not the other: yea, we may easily gather out of his woordes, that shee was not alone. For Mary sayeth shortly after in the plurall number, we knowe not where they haue layed him Therefore, although Iohn maketh no mention of her fellowes, yet hee telleth nothing that is contrary to the other, who say that there were more. Wee may easily answere concerning this varietie of the time

When Iohn sayeth that shee came before it was day, vnderstande that they tooke their iourney when it was yet darke, and before they came to the the Sepulchre, it was light day. And at night after the Sunne was sette, when as the Sabbath was ended, they hadde bought the odours. And hither ought the narration, to be referred. Otherwise there seemeth to be some shewe of contrariety, in that Iohn sayeth Mary spake vnto him and Peter only: but Luke sayeth that shee came vnto the eleuen Apostles, and that her speech seemeth vnto them a fained thing. But we may easily aunswere, because Iohn did omitte his other companions of sette purpose: for hee and Peter came vnto the Sepulchre onely. In that Luke maketh mention of Peter alone, it is like to that which we speake of late, concerning Marye Magdalene and the other woman. Furthermore, it is to be thought that the other nine disciples were kepte backe with feare least if they had come abroade in companies they had bene seene to openly. Neither doeth that any whitte hinder which Luke seemeth to graunte, that the other did despise the woordes of Mary, because hee addeth immediately after, that Peter ranne. Wherefore he meareth simplic, that they were as it were astonied at the first hearing: but at the length when they were come to the selues againe, Peter followed her, that he might see.

And whereas Luke sayeth that Christe appeared vnto Mary before shee hadde tolde the Disciples that the sepulchre was emptye, the course of the narration is turned backe ward, which cle appeareth plainly by the text. For hee addeth that, which Iohn testifieth came to passe before shee sawe Iesus. Neither is there any absurditie in this, seeing that it is a common thing amongst the Hebritions to sette downe that first, which is later, in order of time.

*The first day of the Sabbath.* The Euangelistes doe not shewe when and after what sort Christ did rise againe, because it was sufficient for them to expound, when and to whom his resurrection was made knowne. Therefore he sayeth that *Mary came the first day of the Sabbath.* It is woorde for woorde (wee) but it is a common thing amongst the Hebritions, to put one in steade of *the first*: because numbers begin with one.

And for as much as euery seventh day was ordained to rest in: they called all the whole weeke the Sabaoth: giuing this honour to the holinesse of the daye, that they called the rest of the time by that name. Therefore the women came vnto the sepulchre on the morrowe after the Sabaoth, for as much as they had bought odours the same day, (yet after the Sun was sette): and seasonably, being & they were gone out of <sup>the</sup> Citie, when as it was yet darke (as it falleth out in fearfull matters.) It was the first day of the Sabaoths in respecte of the next Sabaoth: becau' it was the beginning of the weeke, the end where of the Sabaoth was.

*Therefore Simon Peter went fourth.* It is a marueile, that seeinge there was such a weeke, and almost no faith, as well in the disciples as in the woman, ther was so great zeale in the m. And surely it cannot be, but that godlines enforced them, to seeke Christ. Therefore there remayned so ne seed of faith in their hearts, but as it was choked for a time, so that they knewe not that they had that which they hadde. So the spirite of God doth oftentimes worke in the elect a ter in hidden manner. In summe, we must holde that there was some charitable roote from which we see fruit procede. And although this feeling of godlines which they had was confused and intangled in muche superstition, yet doe I giue it the name of faith vnproperly, because it was conceiued onely of the doctrine of the Gospel and tended to no other ende, saue only vnto Christ. Out of this seede came at length true & sincere faith, which hauing leste the sepulchre, did ascend vnto the heavenly glory of Christ. When as the Scripture speaketh of the rudiments, and first of faith: it sayeth that Christ is engendered in vs and we againe in him. But the disciples are to bee accounted more then infants almost, whilest that they are ignorant of Christ his resurrection. Yet the Lord nourisheth them as vnborne children in the wombe. They were before like children, and they were gone a little forward: but the death of Christ brought vpon the such weakeneise, that they were to be begottē & fashioned againe, as Paule speaketh of <sup>the</sup> Galathians, fourth chapter & ninth verse. In that Peter who made lesse haste, goeth first into the sepulchre, lette vs learne that there is more giuen vnto many in the hinder ende, then appeareth in the forefront or beginning. And vndoubtedly we see many, who were very feruent and hotte in the beginning, faint and faile when they are come to the conflict: and others which were thought to be sluggish, to take to themselves fresh courages.

5. *Hee sawe the linnen cloathes lying.* The linnen cloathes, were as it were things putte off, to make the resurrection of Christ more credible. For it was not to be thought that his body was stripped, that it might be caried vnto some other place. Ne ther friend nor foe would haue donethis. Whereas he saith that his head was wrapped in a *kerchiefe*, thereby is refuted the vanitie of the Papists, who saie that the whole body was sewed vp in one sheete, which they enuie the miserable common people to worshippinge. I omatte their ignorance in the Latine tongue whereby it came to passe, that they called the cloath which couered the whole body, a *nap*, in wherewith menne wipe sweat from their faces. I omitte their impudencie, that they boast that they haue the same kind of kerchiefe in five or sixe diuers places.

But this so grosse a lie is vntollerable, which is quite contrary to the historie of the Gospel. Hereunto is added that fained myracle, which they fained of the image and picture of Christes body painted vpon the linnen cloath. I pray you if there hadde beene any such myracle wrought would the Euanglist haue passed over the same without making any mention thereof, who reckoneth vp things which were of lesse importance so diligently? Therefore let that simplicitie bee sufficient for vs, that Christe hauing cast away the tokens of death, meant to testify that he put vpon him the blessed and immortall life.

3 *Hee saw and beleued.* This is a colde exposition, which sonemen bring, that Iohn beleued that which he had heard of Mary, to witte, that the body of Christ was taken away. For you shall neuer finde the word *beleue* in this sense, especially whereas it is put simply & without any thing added vnto it. Neither is that any let that Peter and Iohn returne home againe doubting for Iohn vsed this speech in some places before when hee woulde note the going forward of faith.

And now Luke saith, 24. 12. that Peter marueiled when he saw the sepulchre lie in such sort. Whereby he signifieth that there came some great and higher matter into his mind, then that which Mary had told him. They had oftentimes heard that of Christes mouth, which they saw then with their eyes: but they had forgotten this: but being now admonished with the beholding of some new thing, they begin to thinke diuinely of christ: although they be yet far from the pure and euident knowledge of faith. Therefore Iohn accuseth himselfe whilest that hee confelleth that this was vnto him the beginning of beleuing, when as he saw the signes of the resurrection of Christ.

Moreover, hee amplifieth his owne and his brethrens fault: in that they had not onely forgotten Christ his wordes, but they knew not the scriptures. For he ascribeth the want of faith vnto this ignorance, whence we may also gather a profitable admonition, that it is to bee imputed vnto our owne sluggishnesse when wee know not those things, which we should haue knowne concerning Christe: because wee haue not profited so much in the Scriptures as became vs, which reueale the power of Christe to the full. That we may not see an example any farther, the resurrection of Christe is shewed there obscurely, and darkely: but there are manyfest testimonies extant to attentive Readers.

Paule prooueth, Actes 13. 34. that Christe ought to haue risen againe, because God saith by Isaias 55. 3. that the mercy promised to Dauid shall bee stable vnder his kingdome. Some vnskillfull menne woulde thinke, that that is nothing appertinent vnto the matter, which Paul bringeth: but whosoever doe holde the principles of faith, and are rightly exercised in the Scripture, doe easily know how fitly he reasoneth. For to the end Christ may continually establish vnto vs the grace of God, he must needes liue continually. There be many such like places which I neede not to gather: ow. Therefore let vs be content with three, Psal. 16. 10. we reade, thou shalt not suffer thine holy one to see corruption.

Peter and Paule expounde this prophesie of Christe: and that for

good causes, thence there is no one of the childre of Adam which is not subiect to corruption of himselfe. Therefore Christ his immortalitie is auouched there. And it is not to be doubted but that that sentence doth belong vnto Christe: The Lord said vnto my Lord, sitte at my right hand vntill I make thy foes thy foote stoules. Psal. 110. 1. And death shall not be destroyed vntill the last day. Therefore the kingdome is giuen vnto Christ vntill the end of the world, which cannot stand without this life. And Iesaias speaketh the plainest of all other 53. 8. Whaeter that I chaine pretolde the death of Christ, addeth immediately after, that this age shall be vndeclarable. In summe, we must holde that the doctrine of the scripture is so full & perfect in all pointes, that whatsoever is wanting in our faith ought iustly to be accounted the ignorance thereof.

10 Therefore the disciples went againe vnto their owne home.

11 But Mary stood without weeping at the sepulchre, furthermore, when she wept she bowed her selfe downe into the sepulchre.

12 And she saw two Angels sitting in white garments, one at the head, and another at the feet, where the body of Iesus was laide.

13 And they say vnto her, woman, why weepest thou? Shee saith vnto them, because they haue taken away my Lord, and I know not where they haue laide him.

14 When she had said thus, shee turned backe and saw Iesus standing, and shee knew not that it was Iesus.

15 Iesus saith vnto her, woman, why weepest thou? whom seekest thou? shee thinking that it was the gardiner, saith vnto him, Sir, if thou hast taken him away, tell me where thou hast laide him, and I will take him away.

10 Therefore they went. We may think that they went home as yet with doubting mindes. For although Iohn saith that he beleued yet that was no firme faith, but a confused feeling and perceiuing of the miracle, like to a dume or traunce, vntill they were better confirmed. And truly sound faith could not be conceived by beholding only. Moreouer, Christ did not reueale himselfe vnto them, vntill they were better awaked out of their carnall delues. They shewed a laudable token of their zeale in making hast vnto the sepulchre: yet christ was hidden from them, because they sought him too superstitiously.

11 And Mary stood. The Euangelist becometh now to shew how Christ appeared both to the women and also to the disciples, to make knowne his resurrection. And although there bee but one Mary mentioned in this place, yet it seemeth to mee a thing like to bee true that the other women were with her also. For whereas some thinke that they were fled away for feare, it standeth not without reason. They will be and chewe contrarie, which is none, as I said before. Now whereas the women stay still at the sepulchre after that the disciples were returned into the city, they are not greatly to be prayesed more than the other. For the disciples carry with themselves consolation and ioy, but the women occupie themselves in superfluous and vaine weeping. Finally, only superstition together with carnall affection maketh them stay at the sepulchre.

12 Shee saw two angelles. This is wonderfull mercy of the Lorde, who forgiveth



giueth Mary and her fellowes so many assaults: for hee dooth vouchsafe them no small honour, in sending his Angels, and in manifesting himselfe at length, which the disciples had not. And although the Apostles and women were sicke both of one disease, yet their dullneise was lesse excusable who hauing bene so well and throughly taught, had profited so little. Certainly Christe did choose the women vnto whom he would reueale himselfe first, not without the Apostles shame. Furthermore, it is vncertaine whether Mary knew the Angels, or she thought that they were men. We know that white garments were a signe of the heauenly glory: So Christe had on white cloathing, when his maellie did appeare vnto the three Disciples in the mountaine. Math. 17. 7. Luke sheweth the same thing of the Angell that appeared to Cornelius. Act. 10. 30. Neyther doe I denie but that the men of the East countrie did vse linnen garments. But God shewed some singular and vnwonted thing in the apparrell of the Angels, and gaue them markes whereby they might bee discerned from men. Moreouer, Matthew 28. 3. compareth the countenance of the Angell vn to lightning, which spake vnto the women. Yet it may bee that hee made them afraide onely by reason of the admiration: for it appeareth that they stood still beeing astonyed. But so often as we reade that Angels haue appeared in the visibill shape of men, and hauing on cloathes, this was graunted vnto the rudenes of men. Yea, I doe not doubt but that they had very bodies indeed somtimes. But because it were superfluous to enquire whether these two angels had onely shapess of bodies or no, I will leaue it indifferent. It is sufficient for mee that they had mans shape giuen them of the Lorde, that the women might see and heare them: and that they had on glorious and straunge apparrell, which distinguishing them from the order of menne, did shewe some diuine and heauenly thing.

*One at the head and another at the fete.* Whereas Mathew maketh mention but of one angell, it differeth not from Iohn his narration, For they spake not both together to Mary, but the one of them vnto whom the embassage was committed. Augustine his allegorie is not firme enough, that that placing of the angels did shew that the gospel should be preached from the rising of the Sunne vnto the going downe thereof. This is therefore to be noted that Christ began the glory of his kingdome with such maiestie. For in that the angels doe honour his sepulchre, the ignominie of the Crosse is not only thereby abolished, but the heauenly maiestie of Christ did shine and appeare.

13. *Woman why weepest thou?* Wee may easily gather out of the other Euangelistes, that the angell spake more then thus: but Iohn gathereth the summe briefly, because this was sufficient to testify and declare that Christ was risen. This sentence is mixed with a chiding and a comfort. The angell chideth Mary for her vnfortunate weeping, yet he dooth therewithall nuxerious, whilest that hee sayeth that shee hadde no cause to weepe, because Christ is risen.

14. *Shee sawe Iesus standing.* A question may be moued heere, how this thing came to passe that MARY knoweth not Iesus, whom she ought to haue knowne most familiarly. Some doe thinke that hee appeared in a straunge forme. But I doe thinke that the faulte was rather

in the womans eyes: as it is in Luke concerning the two Disciples. 24. 16. Therefore we will not say that CHRIST did change himselfe into diuerse shapes like Proteus. But that it is in the will of GOD, who gaue eyes vnto manne, to blinde and dull the sight thereof, (so often as he will) that in seeing they may not see: yea, we haue in Maie a common patterne of the errors of mans minde. For although Christe came into our sight, yet we feigne that he hath diuerse shapes, so that our sense and vnderstanding conceiueth euery thing (soone) then true Christ. For seeing that the sight of our minde is of it selfe deceitfull, it is also bewitched by Satan and the whole world, least it discern a ny true thing.

15. *Syr if thou hast taken him away.* Shee calleth him Syr, according to the common custome of her nation. For the Hebrewes salute husbandmen and other of base estate by this name Syr. And we see that Mary smelleth as yet of no thing but of that which is earthly. She desireth only to haue Christ his body that she may keepe it buried: but she omitteth the chiefest thing, to aspire vnto the diuine power of his resurrection: wherefore it is no maruell if such a grosse affection doe bring a vaile ouer her eyes.

16. *Jesus saith vnto her, Mary: Shee turned back and saith vnto him, Rabboni, which is to say, Master.*

17. *Jesus saith vnto her, touch me not: for I am not yet ascended vnto my father: but goe vnto my brethren and tell them, I ascend vnto my father, and your father, & my God and your God.*

18. *Mary Magdalene came and tolde his disciples, that shee had seene the Lord, and that she had spooken these thinges vnto her.*

16. *Mary.* In that Christ suffered Mary to erre for a short time, it was profitable for vs vnto the certinitie of faith: and now he reclaimeth her from her error with one worde. He had spoken vnto her before: but that was as it were the speech of an unknowen man. hauing now taken to himselfe the person of a man, he calleth his disciples by name: as we had before, in the tenth Chapter and ninth verse, that a good sheepeheard calleth vnto himselfe all the sheepe of his flocke by name. Therefore this voice of the Pastour entreceth into the minde of Mary, it openeth her eyes, it stirreth vp all her senses, and so moueth them that she submitteth herselfe by and by vnto Christ, so that wee haue an image of our calling depraied in Mary. For this is the true entrance into the knowledge of Christ, if he know vs first: and secondly, if he inuite vs vnto himselfe familiarly, notwithstanding that common voyce which foundeth confusedly in all mens eares, but by that voice where with he calleth the sheepe peculiarly which are giuen him of his father. Therefore Paul saith, Galathians. 4. 9. After that ye knew Gods ye were knowne of him.

Furthermore, the efficacie of this worde appeareth thereby, in that Mary giueth due honour vnto CHRIST without delay. For the worde *Rabboni*, is not onely honourable, but it containeth also a profession of obedience. Therefore Mary telleth that shee is Christes Disciple, and shee submitte

reth and addicte her selfe vnto him as vnto a master. This is a maruelous and a secrete conuersion of mans minde, when as God maketh the same quicke of sight sodainely, which was before dull and altogether blinde. Furthermore the example of Mary ought to serue for an exhortation that how many so euer Christ doth inuite vnto him selfe, they may answere him by and by. This word *Rabboni* is a Chaldean word although they pronounce it *Rabbi*; but it is a common thing for wordes to be changed, when as they are turned into another & a straunge tongue. And it is asmuch as, my Lorde, or Master. But their manner of speaking was such in Christes time, that they tooke *Rabbi* and *Rabboni* for maister.

17 *Touch me not.* This seemeth to disagree with Mathew his narration. For he writeth plainly that the woman embraced Christs feet. Now seeing that he would haue the Disciples to grope and feele him, what was the cause that he forbad Mary to touch him? We may easily answer, if sobeit we know and holde that the woman were not driuen back from touching Christ before they were to busie in touching him. For in asmuch as it was necessary to take away all doubting, he did forbid them to touch him; but when he sawe them embrace his feete too busily, he did moderate and correct that rash zeale. For they did sticke in his corporall presence, neither did they knowe any other way and meanes to enioy him, then if he should liue together with them vpon earth. Therefore we must perswade our selues that they were not forbidden to touch him vntill such time as Christ had seene that he was retained and kept in the world with their foolish and vnseasonable desire. We must also note the reason which he addeth, *because I am not yet ascended vnto the father.* For he commaundeth the women in the se woordes to suspend their desire vntill such time as he was receiued into heauenly glory.

Finally, he sheweth the end of his resurrection, not such an ende as they feigned and imagined with themselves, that being restored to life againe, hee might triumph in the world; but rather that he might take possession of the kingdome promised him by ascending into heauen, and that he might gouerne the Church out of the fathers hande by the power of his spirite. Therefore this is the meaning of the wordes, that the estate of his resurrection should not be full and in all pointes perfect, vntill he should sit in heauen at his fathers right hand. and that therefore the women did not wel, in that being content with the one halfe of the resurrection, they desired to haue him to be present in the world. The profite of this doctrine is double: the first, that those must liue vnto their mindes who will not erre in seeking Christ: the second, that they must shake off the earthly desires of the flesh, who focus will goe toward him as Paul reacheth, Col. 3. 1. 2.

*Goe vnto my brethren.* Some doe restraine this woorde *brethren* vnto the kinsfolks of Christ, but not well in my iudgement. For why should he rather haue sent them vnto them then vnto the Disciples? They answere I because Iohn testifieth in another place that they beleued not. But I doe not thinke that Christ vouchsafed to bestow so great honour vpon those of whom mention is made there.

And now they muste needes graunt that Mary did not that obediently which

which hee was commaunded to doe by Christ. But it followeth immediately that she came to the disciples: which they we gather that Christe spake of them. Moreover, Christ knew that the disciples were gathered together in one place w<sup>th</sup> the women doe separate in their opinion. And it were an absurde thing that the disciples should be neglected, whilest that certaine odde fellowes were regarded, who being gathered in one place, did stand betweene hope and feare.

Furthermore, Christ seemeth to haue borrowed this speech out of the two and twentieth of Ioh<sup>n</sup> 23, where it is written, I will declare thy name vnto my brethren. For it is questioned whether the fulfilling of that Prophetic is rehearsed in this place. Therefore I thinke that Marie was sent vnto all the disciples: and I thinke that that was done to vbraide them, because they had beene so slowe to beleeue. And truly they were not only worthe to haue women to be their teachers, but such Oxen and Asses, who hadde profited so little and almost nothing vnder the son of god, who vsed such diligence in teaching and instructing them continually. Yet this is a milde and gentle chastisement, whilest that Christ tenderth his disciples thus vnto the womens schoole, that he may reclaime them vnto himselfe by them.

His inestimable goodnesse appeareth also in this that hee appoynteth the women to be witnesses vnto the Apostles, of his resurrection. For the embassage which is giuen them in charge, is the onely groundworke of our saluation, and it containeth the principall point of heavenly wisdom. Although we must also note that this was an extraordinary and as it were an accidentall thing. They are commaunded to tell the Apostles that which they preached vnto all the whole worlde afterwarde, according to the function which was enioyned them, but the women doe not this as Apostles. Therefore they doe falsely gather a liwout of this place who permit women to baptize. Let this be sufficient for vs that Christ did shewe and vnfolde in them the infinite treasures of his grace, whilest that he did once make them teach the Apostles: yet so that hee woulde not haue that taken for an example, which was done by a singular priuiledge, we may see that chiefly in Mary Magdalen, which was captiue to seuen Diuels before: for this was as much as if Christ should lift her vp about the heauens being brought out of hell.

Many manne obiekt that there was no cause why Christ should preferre the womenne before his Apostles which were no lesse carnall and dull: I answere that the difference betwene the Apostles and the womenne, is put and placed not in our will, but in the will of the Iudge. Againe, I say that they were more thapely to be chidden, who were not onely more taught then any other, but who being also appoynted to be teachers of all the whole worlde, and being called the light of men, and the salt of the earth, Mattheue the 5. chapter. 13. and 14. verses, had so filthily fallen. In the meane season it pleased the Lorde to shewe some token of his power in these weake and contemptible instruments.

*Ascende vnto my father.* By this woord *ascende* he affirmeth that doctrine which I expounded of late: to wit, that he rose againe for this cause not that  
his

he might linger and stay vpon earth, but that hauing entred into the heauenly life, hee might draw the faithfull with him thither. In summe, hee forbid-  
deth the Apostles by this woorde, to stay in the bare resurrection onely, and  
he willeth them to goe forward, vntill they come vnto the spirituall kingdome,  
the heauenly glory, vnto God himselfe. Therefore there is great force in this  
woorde, *I ascende*, because Christ reacheth forth his hand vnto the se that bee  
his, that they may not seeke felicitie any where else, saue onely in heauen. For  
where our treasure is, there must be our heart also, Math. 6. 21. Christe saith  
that he ascendeth vwarde, therefore we must ascende, vntill we will be sepa-  
rated from him. And when hee addeth that he ascendeth vnto God, hee doth  
easily driue away what soeuer sorrow & care the Apostles might conceiue, be-  
cause of his departure: for he signifieth that he wil alwayes be present with his,  
by his diuine power. By ascending, is noted the distance of place: but although  
Christ be absent in body, yet because he is with God, his power which is spread  
abroad euery where, doth manifestly declare and shew his spirituall presence.  
For to what end did hee ascende vnto God, saue onely, that sitting at his right  
hande, he might raigine in heauen and earth.

Finally, he meant by this speech to commend the diuine power of his king-  
dome, least the disciples shoulde take the absence of his fleshe heauily. And  
now the fruite and effeete of that brotherly coniunction mentioned of late, is  
expressed, whilest that Christ maketh God and the father common as well to  
vs as to himselfe. I (saith hee) doe ascend vnto the father, who is also your  
father. We heare in another place, that we are made partakers of all the good  
thinges of Christe: but this is the foundation, that hee imparteth and maketh  
common vnto vs the fountaine it selfe of good thinges. This is questionlesse  
an vnestimable good thing, that the faithfull may safely and surely perswade  
themselues, that hee is their God, who is Christes God, that hee is their fa-  
ther who is Christes father. And they neede not to feare, least this hope  
and confidence be reprocued for rashnes, when as it is grounded in Christe:  
or least it be a proud bragge, which Christe himselfe hath indited vnto vs with  
his owne mouth.

Furthermore, Christe calleth him his God, in as much as hauing taken vpon  
him the shape of a seruant, he abaseth himselfe. Therefore this is proper to his  
humane nature: yet it is applyed to the whole person, in respecte of the vniue:  
because the same Christ is God and man. As touching the second member,  
we doe also differ from him: for he is the sonne of God by nature, and wee by  
adoption onely: but such is the stability of the grace which wee haue by him,  
that it cannot be shaken with any engins of Sathan, but that wee may alwayes  
call him our father, who hath adopted vs in his sonne.

19 *The same day at night, which was the first of the Sabbath, and the doores were  
shut where the disciples were gathered together for feare of the Iewes, came Iesus & stood  
in the midst, and saide vnto them, Peace be vnto you.*

20 *And when he had said thus, he showed them his handes and his side. Therefore  
the disciples reioyced when they had seene the Lord.*

21 Therefore Iesus saith vnto them againe, Peace bee vnto you: as the father hath sent me, I doe also send you.

22 For he had said that, he breathed vpon them, and saith vnto them, Receiue the holy Ghost.

23 Whose sinnes ye shall remitt, they shall be remitted vnto them, and whose sinnes ye shall retaine, they shall be retained.

19 The same day at night. The Euangelist declareth now that Christes resurrection was proued vnto the disciples by the beholding and seeing of him. It happened so, without the prouidence of God, that they were all gathered together in one place, that the matter might be the more surely and certainly beleued. We must note how courteously and gently Christ dealt with them, who did onely suffer them to doubt vntill night.

Moreover, hee gaue them light, bringing vnto them a pledge of a new life, when as the world was darke. In that they were come together, it was a signe of faith, or of a godly affection: in that they kept themselues close, the doores being shutte, in this we acknowledge some infirmitie. For although the most strong, valiant, and constant minne are sometimes afraide, yet we may easily gather that the Apostles were so afraide then, that they bewrayed their want of faith. An example worth the marking. For although they doe not behaue themselues valiantly, as they ought, yet they doe not flatter themselues in their infirmitie.

They seeke a secret place, that they may escape danger: yet they encourage themselues so, that they continue together: otherwise they shoulde haue bene scattered abroad, and one shoulde not haue bene so bolde, as to looke vpon another. Thus must we strue with the infirmitie of our fleshe, neither must we geue place vnto feare, which prouoketh vs to faint and fall. Christ blesseth their zeale, when as he appeareth vnto them, being thus gathered together, & Thomas is iustly deprived of the common grace of his brethren, because he was departed from the banner of vnitie, like a wandring soldour. Therefore let them who are too fearefull, learne to sharpen and exhort themselues to correcte the feare of their flesh. And wee must especially beware, that feare doe not scatter vs al road.

And the doores were shut. This circumstance was added, because it containeth a token of Christes diuine power. For, whereas some thinke that some man had unlocked the doores for him, and that hee entred in after the maner of men, it is altogether contrary to the Euangelists intente. Therefore we must thus thinke, that Christ entred in miraculously, that he might shew some token of his diuinitie, that he might make his disciples more creature. Neuerthelesse, I doe in no wise doubt, that that is true, which the Papistes affirme, that the body of Christ came through the doores, when they were shutte. They holde this for this cause, that they may not onely make his glorious body like to a spirite, but that they may prouue that it is vincible, and contained in no place.

But the woordes importe no such thinge: because the Euangelist sayeth not that hee entred in by the doores when they were shutte, but that he stood

floode in the midst of his disciples, when as notwithstanding, the doores were shutte, and he had no entrance and way made him by the hand of manne. We know that Peter came out of the prison when it was fast lockt: shal we therefore say that he came through the midst of the yron and planks? Therefore away with these childish subtleties, who haue in them no soundnes, and bring with them many toyes and dotings. Let this be sufficient for vs, that Christe meant to establish the credit of his resurrection, amongst his disciples by an excellent myracle.

*Peace be vnto you.* This is a common forme of salutation vsed amongst the Hebrewes, who vnder this worde *Peace*, doe comprehend all prosperitie and good things which are wont to be desired vnto blessed life. Therefore this saying importeth as much as if you should say: Bee it well and happily vnto you. Which I speake for this cause, because som men dispute Philosophically concerning peace and concord in this place: seeing that the only intent and purpose of Christ is, to wish well to his disciples.

20. *He shewed them his handes.* It was meete that this confirmation should be added, that it might be made knowne vnto them by all meanes, that Christ was risen againe. If any man thinke that it is vnmeet and contrary to Christes glory, that he beareth his woundes as yet after his resurrection: Let him first of all consider that he rose againe not for his owne, but for our sake: and secondly, that what soeuer maketh for our saluation, it is vnto him glorious. For in that he humbled himselfe for a season, his maiestie was no whit abated by that: Now seeing that these woundes, which are spoken of here, doe serue to set forth the credite of the resurrection, they doe diminish no whit of his glory. And if any man shall gather hereby, that Christ hath as yet his side thrust through, and his handes pearced, he shal be ridiculous: for asmuch as it is certaine that the vse of his woundes was but temporall, vntill the Apostles were fully perswaded that he was risen from death. When Iohn saith, that the Apostles reioyced, when they saw the Lord, he giueth vs to vnderstand, that all that sorrow, which the death of Christ had brought to the Apostles, was driuen away by his newe life. *He saith againe, peace be vnto you.* This second salutation seemeth to tend to none other end, saue only that the Lord may be so heard, as the greatnes and weightines of the things, whereof he was about to intreate, did deserue.

21. *As my father hath sent me.* By these wordes Christ doth as it were consecrate his Apostles into the office, wherunto he had ordained and appointed them before. They were sent before through out Iudea, but only like criers which commanded the people to heare the chiefe teacher, and not as Apostles which did take vpon them the continuall office of teaching. But now the Lorde maketh them his embassadors, that they may erect his kingdome in the world. Therefore let this continue sure and certaine, that the Apostles are now first of all appointed to be ordinary ministers of the gospel. His words import asmuch as if he should say, that he hath executed the office of a teacher hitherto: & that therefore sithence that he hath fulfilled his course, he doth now comit his same charge vnto the. For he meaneth by his father had made him a teacher of the church on this condition, that he might go before first for a time, and that he might then chuse into this place those, which might supply his place when he was absent.

In which respecte, Paule, Ephe, 4. 11. saith, that hee made some Apostles, some Euangelistes, some Pastors, to gouerne the Church vntill the ende of the world.

Therefore Christ doth testifie of all, that although his office of teaching was but temporall, yet the preaching of the Gospell lasteth no small time, but shall be eternall. And secondly, to the end the doctrine, which proceedeth from the mouth of the Apostles may haue neuer a whit the lesse authoritie, he commaundeth them to enter into the same function, which he had of his father: hee giueth them the same person, and assigneth vnto them the same authoritie. It was meet that their ministerie should be established thus. for they were obscure men, and of the common sort. Againe, admitte they were of great renoume and dignitie, yet we knowe that whatsoeuer men haue, it is farre inferiour to faith.

Wherefore it is not without cause that Christ imparteth vnto his Apostles the authority, which he hath receiued of the father, that he may by this meanes declare, that the preaching of the Gospell is enioyned them, not by man, but by the commaundement of God. But he did not so put other in his place, that he doth leaue the principall mastership, because the father would haue that to remaine in his power alone. Therefore he continueth and will continue for euer the only teacher of the Church: but there is this onely difference, that he spake with his own mouth so long as he was conuersant vpon earth, he speaketh now by his Apostles. Therefore this succession is such, that Christ looseth nothing thereby, but his right remaineth vntouched, and his honour perfect. For that decree cannot be broken, whereby we are commaunded to heare him, and no other.

In summe, Christ ment not in this place to adorne men, but the doctrine of the Gospel. Furthermore, we must note that he intreateth of the preaching of the Gospel onely. For Christ sendeth not his Apostles to make satisfaction for the sins of the worlde, to purchase righteousness, as hee himselfe was sent of the father. Therefore he toucheth not in this place any peculiar thing that he had, but he doth onely appoint ministers and pastours to gouerne the Church, and that vpon this condition, that he may retain the principal power: and that these men may challenge to themselues nothing els but the seruice.

22. *He breathed vpon them.* Because no mortall manne is fitte for so harde and weightie a function, therefore Christe furnishe to his Apostles with the grace of his spirit. And truely it is a thing which passeth mans habilitie far to gouerne Gods Church, to bring the message of eternall saluation, to create the kingdome of God vpon earth, and to lifte vpp menne vnto the heauens. Wherefore it is no maruile that there is no meete man found, vntill hee bee inspired with the holy Ghost. For no manne can speake any word concerning Christe, vntill the spirit direct his tongue: so farre off is it, that any manne is sufficient to fulfill faithfully and humbly all the partes of such an excellent office. And this glory belongeth to Christe alone. to fashion and forme those, whom hee appoynteth to be teachers of his Church. For the fulnesse of the spirit is poured out vpon him for this cause, that hee may giue it to euery one

by



by measure. Againe, seeing that he remaineth the only pastour of the Church, hee must needs shew fourth the power of his spirite in his Ministers, whose diligence he vseth. Which thing hee did also testify by the externall signe, when he breathed vpon his Apostles. For this shoulde not agree, vnlesse the spirite did proceede from him. Wherefore the sacrifice of the Papistes is so much the more detestable, who take to themselues the honour, which is proper to the sonne of God. For their horned Bishoppes do boast that they breath out the spirite by belching, when they make their Masse priestes. But the thing it selfe sheweth plainly enough, how much their stinking breath doeth differ from the breathing of Christe: because they make nothing else but Asles of horses.

Moreouer, Christ doth not onely impart vnto his disciples the spirite which he received, but hee giueth it as it is his owne, seeing that it is common to the father and him. Therefore they vsurpe to themselues the glory of the diuinitie, who soeuer doe professe that they giue the spirite by breathing.

And nowe wee must note that CHRISTE furnisheth those with necessary giftes, whome hee calleth vnto the pastorall office, that they may be able to discharge their dutie and function, or at least that they may not come empty and naked. Which thing, if it bee true, the foolish bragging of the Papistes is easily refuted, who whilst they doe highly extoll their hierarchie or holy gouernance, cannot shew euen the very least sparke of the holy Ghost in their Bishopes. They will haue vs beleue that those are lawfull Pastours of the Church, and so consequently Apostles and Christes vicars, who are as it appeareth, emptie of all the graces of the holy Ghost. But there is a certaine rule prescribed vnto vs in this place to esteeme their calling by, and to iudge chere of, who gouerne the Church of God, if we see them endued with the holy Ghost.

Notwithstanding, Christe meant chiefly to auouch and defend the dignitie of the Apostolicall order. For it was meete that their authoritie should be singular, who were chosen to be the first and chiefe to preach the Gospel. But and if Christ gaue them his spirite then by breathing vpon them, the sending of the holy Ghost which followed afterwarde, seemeth to be superfluous. I answer that the spirite was giuen the Apostles in this place in such sorte, that they were onely sprinkled with this grace, & were not endowed with the perfect power thereof. For when the holy Ghost appeared in fiery tongues vpon them, they werethroughly renewed. And truly he doth not so appoint them now to preach his Gospel, that hee sendeth them straightway vnto the worke: but rather (as it is else where, Actes, 1. 4.) he commaunded them to rest. And if we weigh all things well, he doth not so much furnish the with necessary giftes at this present time, as appoynt and make them instrumentes of his spirite against the time to come. Wherefore this breathing ought to be referred and extended for the most part vnto that great and honourable sending of the spirite, which hee hadde promised so often. Furthermore, Christ could haue giuen his grace vnto his Apostles by secreete inspiration, yet would hee adde  
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the visible breathing to confirme them the better. Christ tooke this signe from the common custome of the scripture, which doth commonly compare the Spirit vnto winde. The reason of which similitude is briefly expounded before in the third chapter. But let the readers marke that the word is also ioyned with the externall and visible signe. For euen hence doe the Sacramentes borrow their force. Not because the force of the spirit is included in the voyce which soundeth in the eares; but because the effect of all those things, which the faithfull haue, and gather, by, and of the sacraments, dependeth vpon the testimony of the word. Christ breatheth vpon the Apostles, they doe not only receiue the blast, but the spirit also. And why? saue onely because Christ promisseth them the holy Ghost.

In like sort we put on Christ in Baptisme, we are washed with his blood, our olde man is crucified, that the righteousness of God may raigne in vs. Wee are fed spiritually in the holy supper with the flesh and blood of Christe. Whence cometh such force, saue onely from the promise of Christe, who bringeth to passe and performeth that by his spirit, which he promisseth in word? Therefore let vs know that what soeuer sacraments men haue inuented, they are nothing else but meere toys or friuolous pastimes: because the signes can haue no truth, saue onely when the word of God is present. And because they doe neuer mocke thus in holy things, without wicked blaspheming of God, and the destruction of their soules, they must take good heed of such iuglings of Satan. If any man objecte that that is not to bee founde fault with, which the Popish bishops doe, when they consecrate their Masse priests with breathing, because the word of Christ is there annexed to the signe: we may readily answer, that Christ spake not to his Apostles, that he might institute a continuall sacrament in the Church: but that he would once declare and testifie that which we saide of late, that the spirit cometh fro him alone: & againe, that he neuer enioyneth any office, but that he doth also minister power vnto his ministers, and furnisheth them with hability. I omit that the Masse priestes are made in popery to a farre other, or rather a contrary end: to wit, to leaue Christ daily where the Apostles were created to offer vp men in sacrifice with the sword of the gospel. Neuerthelesse we must also hold that, that christ alone doth giue all those good things, which he figureth and promisseth. For he doth not bid the Apostles receiue the Spirit from the externall breathing, but from him selfe.

23 *Whose finnes ye shall remit.* It is not to be doubted but that Christ doth briefly comprehend in this place the summe of the Gospel. For we must not separate this power, to wit, our finnes, from the office of teaching, whereunto it is annexed in one text. Christe had said a litle before, as the living father hath sent me, so doe I send you also: now doeth he declare to what end that power he sendeth, and what it meaneth. He doth onely put in that which was needfull, that he giueth them the holy ghost, least they should do any thing of themselves. For this is the principall end of the preaching of the gospel, & men may be reconciled vnto God, which cometh to passe by the free forgiveness of finnes. Paul also teacheth, 2. Cor. 5. 18. Where he calleth the Gospel in this respect the word of reconciliation. The gospel containeth many other things, but god doth this principally there, that he vnto receiue us into fauour, by not

imputing vnto them their finnes. Wherefore if wee will shew our selues faithfull ministers of the Gospell, wee must endeouour this with all diligence. For the Gospell differeth from prophane philosophy moſte of all in this poynt because it placeth mans saluation in the free forgiuenesse of finnes. For the other benefites of God doe flowe hence, that God doth illuminate vs, and regenerate vs by his spūite, that he reformeth and fashio[n]eth vs after his owne image, that he armeth vs with inuincible strength against the world and Satan. Therefore all the whole doctrine of godlines, and the spirituall building of the church stayeth vpon this foundation, that God doth adopt vs vnto himselfe freely, being purged from all our finnes.

And Christ dooth so enioyne vnto his Apostles the commaundement to forgiue finnes, that hee doth not translate and giue vnto them that which is his owne. It is proper to him to forgiue finnes. Hee doeth not resigne vp this honour vnto the Apostles, inasmuch as it belongeth to him: But hee biddeth them testifie the forgiuenesse of finnes in his name, that he may reconcile men vnto God by them.

Finally, hee alone (to speake properly) doeth forgiue finnes by his Apostles. Yet the question may be, seeing that he doth only make them witnesses or preachers of this benefite, and not authours, why he doeth so highly extoll their power? I answer that this was graunted for the establishing of our faith. There is nothing more for our profite, then that we may safely perswade our selues, that our finnes are not remembered before god. Zacharias calleth this the knowledge of saluation, in his songe, Luke 1 77. Seeing that God doth vse the testimonie of men to proue the same, our consciences shall neuer be quiet, vntlesse they acknowledge that God himselfe doeth speake in their person. Therefore Paule sayeth. 2. Corint. 5. 20. we exhort you that ye be reconciled vnto God, as if Christ did beseech you by vs. Nowe do wee see why Christe doeth set forth and adorne the ministerie which he enioyneth his Apostles with such an excellent title. to witte that the faithfull may be fully perswaded that that is sure and certaine, which they heare concerning the remission of finnes: and that they may make no lesse account of that reconciliation which is offered by the voice of men, then if God himselfe should reach forth his hand out of heauen. The church reapeth moſte plentifull fruite of this doctrine daily whilest that it vnderstandeth that her pastours are made the promisers of eternal saluation: and that shee needeth not to seeke for the remission of sins which is committed vnto them. Neither ought wee therefore to make small accounte of this incomparable treasure, because it is put in earthen vessels. But we are to thanke God, who hath vouchsafed to bestowe so great honour vpon men, that they represent his person and the person of his sonne, in testifying the forgiveness of sins. And let vs know, & whilest braine sick men do despise this benefite they tread vnder foote the blood of Christ. Againe the Papills are more then dolrish, who wrest this place vnto their magicall al solutions. Vntlesse a manne confesse his sins in the Priests care, we mult hope for no remission, as they say. For Christ would haue the Apostles to forgiue finnes, but they cannot absolve, vntlesse they know the matter: Therefore men must needs confesse their finnes. But their error is ridiculous, whilest that they passe ouer the principall issue of the matter, to witte, that this authoritie is graunted the Apostles.

to auouch and defend the authoritie of the Gospell, the preaching wherof was committed vnto them, For Christe dooth not appoynte in this place confessionaries, that they may sife and knowe euery sinne by secret whisperinges: but he ad preachers of the Gospell, that they may seale the grace of the purging gotten by Christe, in the heartes of the faithfull. Wherefore wee must note the manner of forgiuing sinnes, that wee may know what power this is, which is giuen the Apostles.

*Whose finnes yet shall remaine.* Christ addeth this second member, to terrifie the contemners of his Gospell that they may know that they shall not escape scotte free for this their pryde. Therefore, as the ambassage of eternall saluation and of life was enioyned the Apostles, so were they armed with vengeance against all þe wicked, who refuse the saluation which is offered the, as Paull teacheth, 2 Cor. 10. 6. But it is the latter in order becauie the true and natural end of preaching the Gospell ought to haue beene theyved first. In that we are reconciled vnto God, this is proper to the Gospell, and it is an accidentall thing, that the vnbelleuers are ad iudged vnto eternal death. Inlike so to the Paule, after that he deno meeth that vengeance vnto the vnbelleuers, wherof I haue spoken of late, he addeth immediately, after that your obedience shall be fulfilled. For he giueth vs to vnderstand that it is proper to the Gospel, to inuite all men vnto saluation, and it is an accidentall thing, that it bryngeth destruction vnto some. Notwithstanding we must note, that whioeuer heareth the voice of the Gospel, vnbelle he embrace remission of finnes promised vnto him therein, he is wrapt in guiltines, and tied with eternall damnation. For as it is a liuely fauor vnto the children of God so it is the fauor of death, vnto death, vnto those that perish. Not that the preaching of the Gospell is necessary to condemne the reprobate, seeing that we are all lost by nature, & euery man bringeth and getteth to himselfe new causes of death besides the horrible curse: but because their stubbornes deserueth a far greater punishment, who despise the son of God willingly and wantonly.

24. *And Thomas, one of the twelue, which was called Dydimus, was not with them when Iesus came.*

25. *Then were the other disciples said vnto him, we haue seene the Lord. But he sayd vnto them, vnlesse I shall see the print of the nails in his hands, & shall thruste my finger into the pryue of the nail, & shall thrust my hande into his side, I will not beleue.*

26. *And eight dayes after his disciples were within againe, & Thomas was with them. Therefore Iesus came, when the doores were shut, and stood in the midst, and saide vnto them, Peace be vnto you.*

27. *Then saith hee to Thomas, bringe thy finger hyther, and see my handes and be not vnfaithfull, but faithfull.*

28. *Thomas answered and said vnto him, My Lord and my God.*

29. *Iesus saith vnto him, Thomas, because thou hast seene me, thou hast beleued. Blessed are they, which haue not seene, and yet haue beleued.*

24. *And Thomas.* The vnbelleife of Thomas is rehearsed in this place, that the faith of the godly may be the better confirmed thereby. Hee was not onely

only slow and hard to beleue, but also stubborn. His hardnesse caused Christ to offer himselfe to be seene, and also felt in the same shape againe. By this meanes not only he but we, had a new help to testify Christ his resurrection. But the stubbornnes of Thomas is vnto vs an example, that this frowardnesse is ingenerated almost in all men, that they doe hinder themselues of their owne accord, when as the entrance vnto faith is set open. 25. *Vnlesse I shall see.* The fountaine of the vice is noted in this place, because euery man will be wise according to his sense, and dooth beare too much with himselfe. These words doe nothing agree with faith: but it is a sensuall iudgement (that I may so call it) Therefore this befallerh all men, who are addicted to themselues, that they leaue no place for the word of God. It skilleth not whether you read it: the place, or figure, or print of the nailes. For it may be that the scriueners haue turned *tupeus*, into *topon*, or on the contrary, yet the sense is not altered. Therefore let the readers chuse whether they had licuer. 26. *Bring in thy finger.* We haue already spoken once of Christ his entrance, and his forme of salutation which he vsed. Furthermore, in that Christ doth so readily graunt Tho. that which he asked so wickedly and so consequently doeth bid him feele his hands & handle the wound of his side, we gather hereby how diligently he prouided both for his and our faith. For he had not respect vnto Tho. onely, but vnto vs also: least any thing should be wanting to the establiishing of our faith, The dulnes of Tho. is wonderfull & mostrous: being not content when he saw christ, he would also haue his hands to be witneses of his resurrection: so that he was not only stubborn, but also proud & reprochful against Christ. He ought at least to haue been confounded with shame, & to haue ben afraid, so soone as he saw Christ. But he thrusteth in his hand boldly & without feare as if he were not guilty of any fault. For we may easily gather out of the words of the Euangeliste, that he came not to himselfe againe before such time, as he was conuicted by the touching it selfe. So whilest that we giue little honour to the word of the Lord then is meete, there cometh vpon vs by little & litle vnawares a worke stubbornnes, which bringeth with it, contempr of it: yea it taketh from vs al reuerence of him. Wherefore we must take so much the more paines to bridle *fi* wantonnes of our wits, and nature, least whilest that euery man doth giue himselfe greater liberty to resist, then is lawful, he shut the gate of faith against himself after *h*al feeling of godlines is as it were, extinguished. 28. *My Lord and my God.* Thomas is awaked at length out of his dreame & he crieth out through admiration, as men are wont to do who returne vnto then selues, after that they haue bene beside themselues, My Lord and my God. For the abrupt sentence hath, greater force: and it is not to be doubted but that he brake out into these words being enforced with shame, that hee might thereby condemn his sluggithnes Furthermore, this so sodaine an outcry doth shew that faith was not quite extinguished in him, although it was choked. For he handleth not Christ his diuinity in his side or hands: but he gathereth much more by, and out of these signs then they shewe. whence commeth this, saue only because he returneth to himselfe sodainly out of forgetfullnes and drouines? Therefore it appeareth that that is true which I said euen now, that the faith which seemed to be abolished, did he hid in his hart, as if it had been couered. The same thing doth also befall many sometimes: for they are wanton for a time, as if they had cast away the

fear of God, so that there appeareth in them no faith: but so soone as they are chastened with some light chastisement of God, they come to themselves againe when the fiercenesse of the flesh is brought vnder. Certainly a disease should not be sufficient of it selfe to teach godlinesse, whence we gather, that so soone as the impediments are purged, the good seede which lay hid, beginneth to appeare. Whereof there was an excellent example in Dauid: for we see howe carelesly he triumpheth after that he hath obtained hys luste. all menne would haue thought that faith had bene quite abolished out of his minde at that time. But he is so sodainly called into the way by such a short admonition of the Prophet, that we may readily gather some small fire, although it were covered, yet was in his mind, which did without delay breake forth into a flame. As touching men they are guilty euen as if they had dispoiled themselves of faith & of all the graces of the holy Ghost. But it cometh to passe through the vnmeasurable goodnes of god, that the elect doe not so run headlōg into alienatiō. Wherefore we must take good heede that we fall not away frō the faith. Yet we must perswade our selues that god doth kepe back his elect wyth an hidden bridle, that they fal not deadly, & that he doth myraculously nourish alwaies in their hart, some sparckes of faith, which he setteth on fire afterward with a new blast of his spūre in due time. But this cōfession hath 2. members. Tho. confesseth that christ is his lord: then he climeth higher, & calleth him his god also. Wee knowe in that sense y<sup>e</sup> scripture calleth christ *Lord*: to wit, because he is made by his father the chief moderator and gouernor, who hath all things vnder his gouernment, be ore who euery knee must bow. And finally, because he is his fathers vicegerent in gouerning y<sup>e</sup> world. So that this name lord, belōgeth properly vnto him in as much as he is the mediator reuealed in y<sup>e</sup> flesh and y<sup>e</sup> head of the church. But so soone as Tho. knew y<sup>e</sup> lord, he is by & by caried vp vnto his eternal diuinity, & y<sup>e</sup> for good causes: for Christ came downe wnto vs for this cause, & was first of all abased, then afterward he was placed at the right hād of the father he obtained the gouernment & lordship of heauen and earth, that he might lift vs vp vnto his diuine glory & y<sup>e</sup> glory of his father. Wherefore to the end our faith may come vnto y<sup>e</sup> eternal diuinity of Christ, it must begin at y<sup>e</sup> knowledg, which is higher & more easie. So y<sup>e</sup> it was truly said of some mā, y<sup>e</sup> we are brought & led frō christ, as he is mā, vnto christ, as he is god: because our faith goeth forward in such sort y<sup>e</sup> degrees, y<sup>e</sup> laying hold vpō christ in earth, as he was born in the stable, hāged vpō y<sup>e</sup> croile it may passe vnto y<sup>e</sup> glory of his resurrection: and from thence at length vnto his eternal life & power, wherein his diuine maiesty shineth. Neuertheles we must know this y<sup>e</sup> we cānot rightly know that christ is the lord. But with the knowledg of his diuinity succeedeth immediately. Neither is it to be doubted but that this ought to be the common cōfession of all the godly, which we see christ alloweth. Doubtes, he would not haue suffered y<sup>e</sup> honor to be giuē rashly & falsely vnto himself, being taken frō his father. yet he doth flatly allow y<sup>e</sup> which Tho. said. wherefore this one place is sufficiēt to refer y<sup>e</sup> madnes of Arrius fully. For it is altogether vnlawfull so imagine two Gods. Morcouer y<sup>e</sup> vniue of person in Christ, is expressed in this place, whē as y<sup>e</sup> same Christ is called god and Lord. He calleth him his twife with great force, that he may declare that he speaketh according to a hūely & earnest feeling of faith. 29 *Thomas be-  
hauise*, Christ reprehēdeth nothing in Tho. saue only that he was so slovy to be-  
leue

leeue, so that he had need to be drawne vnto the faith violently by the experiences of his senses, which is quite contrary to the nature of faith: If any man obiekt, that there is nothing more vnconuenient, then that faith should be called a perswasion conceiued by touching and seeing: we may easily answer out of that which I haue already said. For Tho. was not simply brought by touching or seeing to beleue that Christ was his God: but being awaked, hee remembered the doctrine which he had almost forgotten before. For doubtles faith can not flow from the bare experiments of things, but she must haue her beginning from the word of god. Therefore christ chideth Tho. for this cause, because he did not giue such honour vnto his word as he ought, & that he tied faith which cometh by hearing, & ought earnestly to be set vpon the word, vnto other senses

*Blessed are those that haue not seene, and haue beleued.* Christ commendeth faith in this place for this cause, because resting vpon the word alone, it doth not depend vpon the sense and reason of the flesh. Therefore he doth briefly define the force and nature of faith: to witte, that it stayeth not in the present sight, but pierceth vnto the heauens, that it may beleue those things which are hidden from the sense & perceiuing of man. And truly, we must giue god this honour, that his truth be vnto vs of sufficient credit of it selfe. Faith hath in deede her sight, yet such as doth not abide below in this world & in earthly objects, in which respect it is called the euidence of inuisible things, or of things which appeare not, Heb. 11. 1. And Paul, 2. Cor. 13. 7. setting it against sight, doth signifie that it sticketh not in considering the estate of things present, neither doth it looke hither and thither vnto those things which appeare in the world, but it dependeth vpon the mouth of God, and that trusting to the word of god, it ouercometh the whole world, that she may fasten her anker in heauen.

The summe is, that there is no true faith but that which being grounded in the woorde of God, doeth rise vnto the inuisible kingdome of God, that it may surpass all humane apprehension. If any man obiekt that this saying of Christ disagreeeth with that other, Math. 23. 16. where hee pronounceth that the eyes are blessed, which see him present: I answer, that Christe doth not speake in that place of the corporall beholding and sight onely, as in this place: but of the reuelation which is common to all the godly, sithens that he appeared vnto the world to be the redemer thereof. He compareth the apostles with the holy kings & prophets, who were holden vnder the dark shadowes of the law of Moses. But now he saith that the condition of the faithfull is better, because there shineth vnto them a more perfect light, because the substance & truth of the figures is giuen them. Many wicked men saw christ then with the eyes of the flesh who were neuer a whit the happier therefore: but we who neuer saw christ with our eyes do enioy that blessednes which christ commendeth. Whereupon it followeth that the eyes are called blessed, who consider spirituallly that heavenly & diuine thing, which is in him. For we do at this day behold Christ in the gospell, as if he were present before vs. In which sense Paul saith vnto the Galatians 3. 1. that he is crucified before our eyes. Wherefore, if we couet to see that in christ, which may make vs happy & blessed, let vs learne to beleue when we see not. That which is written, 1. Pet. 1. 8 agreeeth with these words of christ, where the faithfull are commended, which loue christ whom they haue not seene, & reioyce

with an vnspokeable toy, although they behold him not. And whereas the papistes do writt these words to approve their transubstantiation, it is more than frivulous. They bid vs beleue that Christ is in the shape and likenes of bread, that we may be bleis'd. but we know that Christ did intend nothing lesse, then to make faith subiect to the inuentions of men: which if it goe but a little beyond the boundes of the word, it is no more faith. If we must beleue all things which we see not, then shall all our faith bee tied to all monsters which it pleaseth men to inuent, to all fables which they lust to blunder out. Therefore, to the end this saying of Christ may take place, y<sup>e</sup> must first be prou'd out of the word of god, which is call'd in questiō. They alleadge y<sup>e</sup> word in deed for their trāssubstantiō, yet if it be wel expōid, it maketh nothing for their doting & folly.

30. *Many other myracles wrought Iesus before his disciples, which are not written in this booke.*

31. *But these things are written, that yee may beleue, that Iesus is Christe the Sonne of God: and that beleueing, yee may haue life in his name.*

30. *Many other.* Vnlesse this preuention had bin added, the readers might haue thought that Iohn had omitted none of the myracles which Iesus did, & that he hath the perfect & full hystory of all things here. Therefore Iohn doth testifie first, that he did only wryte certamethings of many: not because the other were unworthy to be recited, but because these were sufficient to edifie faith. And yet it doth not follow therevpō, that they were wrought in vaine, because they were profitable for that age. Secōdly, although we do not know at this day what they were, yet we must not set light by them, because we vnderstand that the Gospel was sealed with great aboundance of myracles. 31. *And these things.* By these words he signifieth vnto vs, that he wrote so much, as ought to satisfie vs: because it is abundantly sufficient to confirme our faith. For he meant to preuent the vaine curiositie of men, which cannot be satisfied, and beareth too much with it selfe. Furthermore, Iohn knew well what the other Euangelists had written. And seeing that he intended nothing lesse then to abolish their writings, without doubt he doth not separate their narration from his. Yet it seemeth to be an absurd thing, that faith is founded & grounded in myracles, which ought wholly to leane vnto the promises of God and his word. I answer that myracles haue none other vse giuen them in this place, saue onely that they may bee helps and shoares vnto faith. For they serue to prepare the minds of men, that they may the more reuerently heare & receiue the word of god. For we know how cold & slow our attentiuens is, vnlesse it bee pricked forward by some other thing. And againe, there is no small authoritie added vnto the doctrine receiued, the when the Lorde reacheth out his mighty hand out of heauen to vnderprop the same, as Marke saith, 16. 20. that the Apostles taught the Lorde working together, & confirming the word with signes following. Therefore although faith doth leane properly vnto the word of God, & doth looke vnto the word, as vnto the only mark; yet myracles are not in vaine, so that they be referred vnto the word also, & direct our faith thither. We haue said else where, why myracles are called signes: to wit, because the Loid stirreth vs vpp by them to consider his power, whilest that he sheweth some new and strange thing.

*That Iesus is Christe.* Hee vnderstandeth Christe, as hee was promised in the lawe and the Prophetes: to witte, the mediator betweene GOD and men,



men, the chiefe Embassadour of the father, the onely restorer of the world, and the authour of perfect felicity For Iohn did not take the bare title, that he might therewithall adorne the sonne of God: but he comprehended vnder the name of Christ all those offices which the Prophets doe assigne vnto him. Therefore we must consider him as hee is described vnto vs in that place. Whereby that doeth more plainly appeare which we said of late, that faith dooth not sticke in myracles, but is brought straightway vnto the word. For it is all one as if Iohn should haue said that that was proued by myracles, which the Prophets taught sometimes by word of mouth. And we see that the Euangelists themselues doe not stand simply in reckoning vp myracles, but are rather occupied in doctrine, because myracles should of them selues procure nothing but a confused wondering. Wherefore this is the meaning of the words, that these things are written that we may beleue, in asmuch as faith may be holpen by myracles. He addeth *the sonne of God*, because no fitte manne could haue bene found amongst the common sort of men, to do so great things, to wit, to reconcile the father vnto vs, to purge the sins of the world, to abolish death, to pull downe the kingdome of Sathan, to bring vnto vs true righteousnes, and saluation. But seeing that this worde (*Sonne*) belongeth vnto Christ only, it followeth that he is not the sonne of God by adoption, but by nature: wherefore the eternall diuinitie of Christe is contained in this word. And certainly, he that knoweth not Christ to be god by such manifest testimonies which are extant in the gospel, because he is blind in perfect light, he is not worthy to see the sunne and the earth.

*That beleeuing, yee may haue eternall life.* This effect of faith is added also to bridle mennes lust, and desire, that they may not couette to know more things then are sufficient to obtaine life. For what wickednesse were this, not to be content with eternall saluation, and to desire to passe the boundes of the kingdom of heauen. And in this place Iohn repeateth the principal point of his doctrine that we obtaine eternall life by faith: because being dead without Christ, we are restored to life by his grace alone. Concerning which thing we haue spoken enough before in the third and fift chapters. In that he said rather *the name of Christ*, then *Christ*. we haue shewed the reason of this speech before in the first chapter 12. Let the reader repaire thither, if he thinke good, least I become tedious by repeating the same things oftentimes.

## Chap. 21.

1. **A**fterwarde Iesus shewed himselfe againe to his disciples at the sea of Tiberias, and he shewed himselfe thus.
2. Simon Peter, and Thomas which is called Dydimus, were gathered together, and Nathaniel which was of Cana of Galilee, and the sonnes of Zebedeus, and two other of his disciples.
3. Simon Peter sayth vnto them, I goe to fish, they say vnto him, and wee come also with thee: They went out and entred straightway into a ship, and that night they caught nothing.
4. But when the morning was now come, Iesus stood vpon the shoare: neuerthelesse,

the disciples knew not that it was Iesus.

5. Iesus saith vnto them: Children haue ye any meate? They answered him no.
6. But hee sayde vnto them: Cast out the nette on the right side of the shippe, and yee shall finde. So they cast it out, and now they were not able to draw it for the multitude of fishes.
7. Therefore that disciple whome Iesus loued, sayde vnto Peter: It is the Lorde. When Simon Peter hearde that it was the Lorde, he girded his coate to him, (for he was naked) and did cast himselfe into the sea.
8. But the other disciples came by shippe (for they were not far from lande, but aboute two hundred cubites,) they drew the net of fishes.
9. Therefore so soone as they came on lande, they sawe coales layed there, and fishe layed vpon them, and breade.
10. Iesus saith vnto them: Bring of the fishes which ye caught now.
11. Simon Peter went vpp, and drew the nette vnto the lande, full of great fishes, an hundred and three and fiftie, and although they were so many, the net was not broken.
12. Iesus saith vnto them, come, dine. And none of the disciples durst aske him, who art thou? Seeing they knew that it was the Lorde.
13. Therefore Iesus came, and tooke bread, and giueh them, and fishe likewise.
14. This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen from the dead.

1. Afterward he shewed himselfe. The Euangelist standeth yet vpon the prouing of the resurrection of Christ, & he telleth that he appeared vnto seuen disciples amongst whom he reckoneth Thomas, not so much for honors sake, as th it his testimony is so much the sooner to be beleued, the more obstinate his vnbeliefe was. The Euangelist is long enough, because he gathereth all the circumstances which maketh the certainty of the hystorie. Wee haue sayde els where that the lake of Tyberias is called the sea after the maner of the Hebrewes.

3. *I goe to fishe.* Whereas Peter giueh himselfe to fishing, it ought not to be thought to be contrary to his office. He was ordained an Apostle by breathing, as we said of late: but he stayed vntill such time as hee was indued with newe power. For he was not yet commaunded to exercise the office of teaching, but he was onely admonished of the calling to come, that he and the rest might vnderstand that they were not chosen in vaine from the beginning. In the meane while they doe as they were wont, and as became priuate men. Paule did get his living with his hands, in the middlest of the course of his preaching but that was in another maner of respect. For the time was so decided, that his manuall labour could not draw him away from teaching: but Peter and his companions, doe giue themselves wholly to fishing, because they were free from all manner of publike function.

*They tooke nothing that night.* Christ suffered them to take paines in vaine all night, to make knowne and to set forth the credite of the miracle. For if they had caught any thing, Christs power should not haue been so manifestly known in the continuall successie, but whilst that labouring in vaine all night, they doe finally enicy a great draught, they haue iust occasiō giueh the to acknowledge the grace of the Lord, god doth also oftentimes exercise the faithfull in like sorte  
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that he may commend vnto them his blessing. If we shoulde alwayes haue good successe, so often as wee set our hand to worke, no man almost would thanke the blessing of God for this, that hee hath some rewarde & recompence of his worke: all menne would make boast of their owne industrie, and kisse their owne handes: but whereas they wearye themselues sometime in vaine, when they reape better fruite afterwarde, they are enforced to acknowledge some extraordinarie thing. So it commeth to passe that they begin to giue the praise of the prosperous successe vnto the grace of God.

6. *Cast out the net on the right side.* Christ doth not commaund them according to the right and authority of a Lord and maister: but he counselleth them as some one of this common people. And the disciples hauing neede of counsell do readily obey him, though they know him not. If they had heard any such thing before the first casting, they woulde not haue obeyed so readily: whiche I speake for this cause least any man shoulde maruell that they were so ductifull, seeing they were already tamed with long and vaine wearisomnesse. Although this was no small testimony of patience, that they labour after the day was light though they had had bad successe althe night. And surely, we must constantly waite for the blessing of God, that we may giue place to the same. For nothing is more preposterous, then to plucke backe the hand from the worke straight way, vnlesse it appeare to be fruitfull. Peter his nakednesse doth testify that they laboured seriously. But they refuse not to make triall of a new castinge, least they neglecte any opportunitie. And in that they obey Christ his commaundement, it cannot be ascribed vnto faith, for they heare him as a manne whome they knowe not. Nowe, if our calling be vnto vs troublesome, because our labour which we take, seemeth to vs to be barren: yet when the Lorde exhorteth vs to goe forwarde constantly, we must be of good courage, we shall haue at length happy successe, yet in due time.

7. *Therefore that disciple.* The Euangelist teacheth by his owne example, that so often as things fall out better then we looked for, we must lift vp our mindes vnto God, because we must straightway remember that this benefite came from his grace, who is the authour of all goodnesse. This godly acknowledging of Gods grace which was engrated in the minde of Iohn, brought him vnto the knowledge of Christ also. For he knoweth not Christ by sight: but because he is perswaded that the abundance of fish was offered the by God, he gathereth that it is Christ by whome their hands were directed. But like as faith is first in Iohn, so by and by Peter passeth him in zeale, when as he throweth himselfe in the lake, setting a part all respecte of danger, the rest doe followe him by slippe. They come all vnto Christe at length: but Peter is caryed with singular zeale, aboue al the rest. But it is to be doubted whether hee came to the banke walking or swimming. Lett it be sufficient for vs to knowe this, that in that he tooke his journey: hauing left the shippe, it was no headlong force of rashnesse: but hee went before the rest according to the measure of his zeale. *They were not able to drawe it.* Fulle of all, Christe shewed one token of his power in such a plentiful draught of fish: and hee shewed another, in that he kept the net whole by his

hidden power, which must needes haue burst otherwise. Now hereunto are added other circumstances, that the disciples find hot coales vpon the banke, that there are fishes, that there is also bread layed ready there. As touching the number of the fishes, we must not seeke any high mysterie, in that *Augustine* doth subtilly make and forge the law and the gospel of the number recited: but if a man do well & thoroughly examine it, he shall find that it is but a childish toy

10. *Bring of the fishes.* Although the net was filled in a moment without any great labour of theirs, yet Christ assigneth the draught vnto them. So wee call bread ours, yet whilest we craue to haue it giuen vs, we confesse that it proceedeth from Gods blessing.

12. *None of the disciples durst.* The question may be, what letted them, whether shame proceeding from reuerence, or some other thing. But and if Christ saw them doubt, he ought to haue preuented their doubting, as he doth oftentimes els where. I answer that there was none other cause of shame, saue only because it was euident enough that it was Christ. For we are wont to aske concerning doubtful and darke matters. Therefore the Euangelist giueth vs to vnderstand, that they aske not Christ, because they were afraide to doe him iniury he had so manifestly reuealed himselfe.

14. *This is now the third time.* The number of three is referred vnto the distance of time. Christ had already appeared more then seuen times: but whatsoeuer was done in one day, it is comprehended vnder one manifestation. Therefore he signifyeth that Christ appeared vnto the disciples at diuers times, that he might make his resurrection to be beleued.

15. *Therefore when dinner was done, Iesus saith vnto Simon Peter: Simon the sonne of Iohn, louest thou me more then these? He saith vnto him: yea Lord, thou knowest that I loue thee. He saith vnto him: Feede my lambes.*

16. *He saith vnto him againe the seconde time: Simon the sonne of Iohn louest thou mee? He sayeth vnto him yea Lord: Thou knowest that I loue thee. He sayeth vnto him: I feede my sheepe.*

17. *He sayeth vnto him the thirde time: Simon the sonne of Iohn, louest thou mee? Peter was sorry because hee sayd to him the thirde time, louest thou mee? and he sayd vnto him. Lorde thou knowest al things: Thou knowest that I loue thee. Iesus sayeth vnto him: Feede my sheepe.*

18. *For I, verily, I say vnto thee: When thou wast younger, thou girdedst thy self, and wouldest whether thou wouldest: but when thou shalt waxe olde, thou shalt stretch out thine hands, and another shall girde thee, and shall leade thee whither thou wilt not.*

19. *And this said he, signifying with what death he should glorifie God. And when he had thus spoken, he saith vnto him: Follow me.*

15. *Therefore when they had dined.* The Euangelist declareth now how Peter was restored vnto that degree of honour from which hee fell. That vnfaithfull deniall whercof we haue heard, had made him vnworthy of the Apostleship. For how could he be a fit teacher of faith, who had fallen away from the same filthily. He was made an apostle, to wit, with Iudas.

But so soone as hee forooke his place, hee was also deprived of the honour

of the Apostleship. Therefore the libertie of teaching, and his authoritie also are restored vnto him now, both which he had lost through his own fault. And least the infamy of his fall should any whit hinder him, Christ wipeth away & bloteth out the remembrance thereof. Such a kinde of restoring againe was necessary both for Peter, and also for his hearers: for him, to the end he might the more stoutly do his dutie, being certaine of the calling, which was enioyned him againe: for them, least the blot sticking in his name, might be an occasion of despising the Gospell. It is also very profitable for vs at this day, that Peter should come forth vnto vs, as a new man, whose shame was abolished, which might hinder his dignitie.

*Simon, the sonne of Iohn, lovest thou me?* Christ signifieth by these words, that no man can serue the Church faithfully, and take paines in feeding the flocke, vnlesse he looke higher then vnto men. For first the office of feeding is of it selfe painefull & troublesome, seeing that there is nothing more hard, then to keepe men vnder Gods yoake, whereof many are weake, many light and frowarde, some slow and sluggish, some hard, churlish & vnapt to be taught. Now Satan layeth in their way all the stumbling blockes he can, that hee may thereby discourage a good pastor. Hereunto is added the vnthankfulnes of many: & other causes of wearisomnes. Therefore no man shall cuer goe forward constantly in this office, saue hee, in whose heart the loue of Christ shall so raigne, that forgetting himselfe, & addicting himselfe wholly vnto him, hee may ouercome all impediments. Paul declareth that he was so affected, 2. Cor. 5. 14. whē he saith the loue of christ bindeth vs, considering this, that if one died for all, then were all dead. And although he meaneth that loue, wherewith christ loued vs, & where of he shewed a token in his death: yet he adioyneth the mutuall affectiō, which ariseth by the feeling of so great a benefit. And againe, he marketh the wicked & false teachers, which trouble the church with this marke, that they loue not the Lord Iesus, 1. Cor. 16. 22. Therefore let those which are called to gouerne the church remember, that if they couet to execute their office well & rightly, they must begin at the loue of christ. In the meane season Christ doth testifie plentifully what account he maketh of our saluation, whilest that he commendeth the same vnto the pastors so singularly: & he affirmeth that this is vnto him a token and testimony, how dearely they loue him, as if they care for the same carefully. There could no more effectually thing be spoken, to encourage the ministers of the gospel, then when they heare that no office is more acceptable to Christe, then that which is employed in feeding his flocke. All the godly may draw no small comfort thence, when they heare that they are so deare and precious to the sonne of God, that he putteth them as it were in his roome. And the same doctrine ought to make the false teachers not a little afraid, who ouerturne the gouernement of the Church: because they shall suffer no small punishment at Christes handes, who pronounceth that he is violated by them.

*Feed my Lambes.* The scripture applyeth this woorde *feede* vnto all manner of gouernement, metaphorically: but because the spirituall gouernement of the Church is handeled in this place, it is profitable to note, vpon what partes the office of a Pastour consisteth. For doubtlesse there is not any idle dignitie depaynted out vnto vs in this place: neither dooth Christe

giue vnto mortall men any government, which he may exercise at his pleasure confusedly. We haue seene before chap. 10. that Christ is properly, the onely pastour of the Church. Wee haue also seene, why hee taketh this name to himselfe: to witte, because he gouerneth his sheepe with the doctrine of saluation, and so consequently doth feede them, because that it is the true foode of the soule. And now, because he vseth the helpe of men to preach his doctrine, he doth also giue them his name, or at least make them partakers of the same. Therefore those are accounted lawfull pastours before God, who gouerne the Church vnder Christ their head, by the ministerie of the worde: whence wee may easily gather, what burden Christ layeth vpon Peters shouldrs, and vpon what condition he setteth him ouer his flocke. Whereby the wickednes of the Romanistes is sufficiently & plainly refuted, who wrest this place to establish the tyranny of their popedom. It was saide (say they) vnto Peter before all other, feede my sheepe. We haue already declared, why it was rather spoken to him, then to the rest: that being free from all sinister note & marke, he might be free to preach the gospel and therefore Christ maketh him a pastour thrise: that the three denials, whereby Peter had purchased to himselfe eternall infamie being abolished, they may no whit hinder his Apostleship: as Augustine Christo Cuius, & many other doe prudently note. But there is nothing giuen Peter in these wordes, which is not in like sort common to all the ministers of the Gospel. Therefore the Papistes doe in vaine hold that hee is the chiefe for this cause, because he alone is called especially. But admit we grant that he had some honour giuen him priuately, I pray you how will they proue that he was placed in the primacy? Admit hee were the chiefe amongst the Apostles, shall it therefore follow straightway thereupon, that he was the vniuersall bihoppe of all the whole world? Moreover, whatsoeuer Peter receiued, it doth no more appertaine vnto the Pope, then vnto *Mithomet*. For by what right doth hee boast and bragge that he is Peters heire? Againe, what manie of sound iudgement will graunt vnto him, that there is any heritable right giuen or set downe by Christ in this place? Yet will he be accounted his successour, would to God he were. None of vs is contrary to him, but that he may both loue Christe, and haue a great care to feede his flocke: but when the loue of Christe is neglected, and the office of feeding is reiected, it is too vnmeet and too foolish a thing to boast of succession. And like as when Christ commaunded Peter to feede, he meant not to erect a throne for an idol or for an haugman of soules, out of which hee might imperiously torment the Church: so he did briefly teach what maner government of his Church he allowed. So that the visor is plucked from the faces of all the honied Bishops, who being only content with flagely poms, and the vaine title, doe challenge to themselves by thoplike right and authoritie.

16 *Feede my sheepe*. Christe doeth not commit all generally aswell to Peter as to others to bee fed: but onely his Lambs or sheepe. And hee defineth in another place, who these bee, which hee accounteth to bee of his flocke. My sheepe, saith hee, heare my voyce, and follow me, the voyce of a straunger do they not heare. Good teachers must do their diligence to gather all vnto Christ and because they cannot discern betweene the sheepe and wild beasts

beasts, we must all of vs trie, whether they canne bee tamed who are more like wolues then sheepe, or no. Yet when they haue done all they can, their labour shal profit none but the elect sheepe. For eatines to be taught, and faith, proceed thence, because the heavenly father deliuereth those to his sonne to obey him, whom he hath chosen before the creation of the world. But this place teacheth that none can be fed to saluation with the doctrine of the gospel, saue those which are meeke and apt to be taught, for Christ doth not in vaine compare his disciples vnto lambs and sheepe. But we must also note that they are tamed by the spirit of God, who were Beares and Lions by nature.

17. *Peter was sorry.* Without doubt Peter did not perceiue Christes drifte in asking him so often. Therefore he thinketh that he is accused by the waye, as if he answered not from his heart. But we haue already shewed that it was no superfluous repetition. Againe Peter had not yet tryed sufficiently, how deeply the loue of Christ must be rooted in their mindes, who must ouercome innumerable straites: he learned afterward by long vse that it was not in vaine that he was so thoroughly examined. Furthermore, those are taught in his personne who are about to take vpon them the charge and gouerning of the church, not to sift themselues lightly, but that they must examine then selues througly with what zeale they are endowed, least they recoyle or faint in the midst of the course. We are all likewise taught that we must take it patiently, if at any time the Lord doe examine vs more roughly: because hee hath iust cause to doe the same which we know not.

18. *Verily, verily, I say vnto thee.* After that Christe hath exhorted Peter to feede his sheepe, hee dooth also arme him, to enter that warfare which was at hand. So that he doth not onely require faith and diligence at his hands, but an inuincible minde and courage in dangers, and constancie in bearing the crosses: finally, he commaundeth him to bee ready to suffer death when neede shall require. And although the condition of all passours be not alike, yet this admonition agreeth and belongeth vnto them all in some respect. The Lord spareth many, and abstaineth from their blood, being content with this one thing, that whilst they liue they consecrate themselues faithfully & wholly to him. But because Sathan doth euer now and then stir vp new and manifold combates, they must needs be prepared to die, whosoever doe take vpon them the office of feeding: for as much as they haue to deale not only with sheep but also with wolues. As concerning Peter, Christ would haue him foretold of his end, that he might alwayes thinke vpon this, that he should establish that doctrine with his blood, whereof he was made a minister. Although christ seemeth in this place not onely to haue respected him, but also that he adorned him with the title of a Martyr in presence of the other disciples, as if he should haue said, that he should be another manner of champion, then he had shewed himselfe.

*When thou wast younger.* Age seemeth to bee appoynted to rest and be idle: wherefore olde menne are sette free from publike burdens, and they are made discharged souldiours. There Peter might haue promised himselfe a quiet estate of life in that age: but on the contrary Christe saith, that the order of nature shall bee changed, so that hee who liued after his owne will when hee was young, shal be gouerned by another mans will when hee is old.

and that he shall suffer violent gouernment. But we haue in Peter an excellens glasse of our common estate. Many men liue pleasantly and commodiously before they be called by Christ: so soone as they haue giuen him their name and are receiued to be his disciples, or at least shortly after are drawen vnto great and greuous combats, vnto a troublesome life, vnto great perils, & sometimes vnto death it selfe. Although this be an hard estate, yet must we painefully suffer the same. Neuertheless the Lord doth so temper the crosse wherewith he will haue his seruants tryed, that he beareth with them so long vntill their power waxe ripe, for he doth well knowe their infirmitie, beyond the meane and measure whereof he vrgeth them not. So did hee pardon Peter, so long as he saw that hee was tender and weake. Therefore lette vs learne to offer our selues vnto him euen vntill the last breath, so that he giue vs strength: wherein the filthie vnthankfulnes of many appeareth. For the more meekely the Lorde dealeth with vs, so much the more doe we accustome our selues to liue delicately. So that there is scarce one found amongst an hundred, which doth not murmur and repine, if he be handled more roughly after that he hath bin long borne with. But wee ought rather to haue considered the gentleness of God in that hee spareth vs for a time. So Christe saith that so long as he was conuersant vpon earth, his Disciples liued merily, as if they had bene present at a mariage, for whom fastings and teares were afterwarde prepared. Matthew.

9. 15.

*Another shall girde thee.* Many doe thinke that the manner of his death is signified heereby, because he was hanged with his armes spread abroad but I doe thinke that vnder this woorde *girde* all externall actions are simply comprehended, wherewith a manne ordereth himselfe and his life. *Thou girdedst thy selfe*, that is, thou clothedst thy selfe as it pleased thee, but this liberty of fashioning and framing thy apparell shall be taken from thee. Furthermore, it is better not to know what maner of death Peter suffered, then to beleue doubtfull fables.

*Shall lead thee whither thou wilt not.* The sense is, that Peter should not dye in his bed, but by violence and the sword. But this seemeth to bee an absurde thing that Christ saith, that his death shall not be voluntary. For as there is no constancie in that Martyr, which is carryed to death against his will, so is he worthe of no prayse. But this ought to be referred vnto the disagreement that is betweene the flesh and the spirit. For we doe neuer obey God with so free an affection, but that the worlde and flesh do drawe vs as it were with cordes vnto the contrary: wherefore Paule complaineth thus. Rom. 7. 19. That good which I woulde, I doe not. Againe, we must note that the feare of death is naturally engrafted in all men: because it is contrary to nature to be willing to be dissolued. And therefore although Christ himselfe was framed wholly to obey God with his whole heart, yet he craueth to be pardoned that he might not die. Furthermore, Peter feared the torments which should proceede from the crueltie of men: therefore it is no maruell if he were somewhat afraid of death. But he did more plainly declare thereby, the obedience which hee had performed to God, in that hee suffered death willingly, which he would gladly haue escaped of himselfe: because he knew that hee pleased God by this meanes. Neither should there haue

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beene any patience without the suffering of the mind. And this doctrine is very profitable to be knowne: for it stirreth vs vp to pray, because we could neuer ouercome the feare of death without the singular ayde of God. And therefore there remaineth nothing, but that we humbly offer our selues to bee gouerned by him. Againe, it serueth to stay vp our minds, least they fall and fainte quite, if at any time it so fall out, that wee quake and tremble in persecutions. Those which faigne that the Martyres were touched with no feare, they take to themselues matter of dispaire by their owne feare. But there is no cause why our infirmitie should terrifie vs from following their example, the like whereof they haue tryed, so that they could not triumph ouer the enemies of the truth, without fighting with themselues.

19 *Signifying with what death.* This Periphrasis is of great weight. For although all the godly ought to ayme at this marke, that they may glorifie God aswell in their life, as in their death, yet Iohn meant to adorne their death with a peculiar title, who seale the Gospel of Christ with their blood, & glorifie his name: as Paul teacheth, Philip. 1. 20 Now it is our dutie to gather what fruite the death of Peter brought forth. For it is to be imputed to our sluggishnes, if our faith be not confirmed thereby, and vnlesse, we go toward the same marke, that God may be glorified by vs. If the Papistes had considered this end in the death of the Martyres, that sacrilegious and detestable inuention shoulde neuer haue come into their minde, that it serueth to pacifie Gods warrth, and that it must be payed price for sinnes.

*And when he had saide.* In this place Christ expoundeth to what ende that foretelling of his violent death did tend: to wit, that Peter might prepare himselfe vnto patience. When, saith he, thou must suffer death as I did, follow thy captaine. And to the end Peter may the more willingly obey God, when he calleth him vnto the crosse, Christ setteth himselfe before him as his captaine. Neither is it a generall exhortation, wherewith he inuiceth and biddeth Peter follow him, but he doth only intreate of the maner of his death. And this one thing doth mittigate all the bitterness that is in death, when as the sonne of god setteth himselfe before our eyes with his blessed resurrection, which is our triumph against death.

20 *And as Peter looked backe, he saw the disciple, whom Iesus loued, following, who leaued also at supper vpon his breast, and said, Lord, who is he that betrayeth thee?*

21 *Therefore, when Peter hadde scene him, hee sayde vnto Iesus, Lorde, what shall he doe?*

22 *Iesus saith vnto him, If I will that he stay till I come, what is that to thee?*

23 *No: at this word went abroad among the brethren, that that disciple shoulde not die: & Iesus said not vnto him, that he shoulde not die: but if I will that he tarry till I come, what is that to thee?*

24 *This is that disciple that beareth witnesse of these things, and wrote these things, and we know that this testimony is true.*

25 *There are also many other thinges, which Iesus did, which if they shoulde bee all written, I thinke that the worlde should not be able to containe the booke that shoulde be written.*

20 *Peter turned backe.* We haue in Peter an example not only of our superfluous, but also of our hantfull curiositie, that wee are drawne away from our owne dutie with beholding of other men. For this is almost a thinge bred in vs, that by requiring an account rather of another mans life, the of our owne, wee doe thereby get vaine starting hoales. For wee doe of our owne accorde deceiue our selues with this colour of excuse, that others are not better: as if their sluggishnes did discharge vs. And there is scarce one amongst an hundred, that doth consider of what force that saying of Paule is, Galat. 6. 5. Let euery man beare his owne burden. Wherefore there is a common reprehension of all men in the person of one man, who looke hither and thither, how menne behaue themselves: but they regard not what is enioyned the by god. Therein are they chiesly deceiued, whilest that they carelesly passe ouer this, what the priuate and particular calling of euery man doth require. God will chuse one of tenne, whome hee may either exercise with great troubles or with huge labours: hee will suffer the other nine to bee quiet, or at least hee will exercise them but lightly. Againe, he handleth not all men after one sorte, but he tryeth euery one, as seemeth best to himselfe. Therefore seeing there be diuers sortes of christian warfare, let euery man learne to keepe his owne order, neither lets aske after this or that, like idle persons, when as the heauenly captaine calleth euery one of vs: whose commandement we must so obey, that we must forget all other thinges.

*19. om. defasued.* This Periphrasis was put in for this cause, that we may know for what cause Peter was enforced to moue the question, which is here recited. For he thought that it was an absurd thing, that hee alone is called, Iohn being omitted, whom Iesus had loued so intirely. Therefore this question of Peter wanted not some colour, why there was no mention made of Iohn, as if christes minde toward him had benee changed. Yet Christ cutteth off the cause of his curiositie, when hee answereth that it is nothing to him what other shall doe, whilest that he must obey the calling of God.

23 *If I will haue him to tarry.* Whereas this sentence was commonly cut off, and they read the former member affirmatiuely, I will haue him to tarry so till I come: it came to passe through the fault of the Scriueners and not through the error of the interpreter. For doubtlesse he could not be deceiued in the Greeke word: but one letter might easily creepe in amongst the Latinities, which might alter the whole sencie. Therefore the whole sentence is an interrogation, and ought to be read in one text. For Christ meant to lay hold vpon the Apostle, that he might keepe him within the bouides of his calling. It is nothing to thee, neither oughtest thou to enquire concerning thy fellowe in office, what shall become of him: let mee alone with that: aske onely of thy selfe, and make thy selfe ready to follow whether thou art called: Not that all care for our brethre is superfluous: but that it ought to haue a measure, that it be care, and not curio- sity, which hindereth vs. Therefore let euery manne haue respecte vnto his neighbours: if by any meanes hee bee able to draw them vnto Christe with him, and not that hee may bee stayed with their stumbling blockes.

23. *Therefore this worde went abroad.* The Euangelist sheweth that there did spring an error amongst the Disciples from the wordes of Christ being euill vnderstood, that Iohn should neuer die. Furthermore, he meaneth those th it were present when the woordes were spoken, that is, the Apostles: not that this worde *brethren* appertaineth vnto them alone, but because they were as it were the first fruites of the holy vnitie. And it may bee he speaketh of other beside the cleuen who were then with them.

By this woorde *went out*, he signifieth that the error was spread here and there: which notwithstanding as it seemeth continued not long amongst them but did remaine only vntill such time as being illuminated with the spuite they did thinke more rightly and purely of the kingdom of Christ all grosse surmises being abolished. But that happeneth dayly which Iohn reporteth of the Apostles: neither is it any marueile: for if the inward and houtholde Disciples of Christ were so deceiued, how much more shall they be readie to fall, who were not so familiarly taught in Christes schoole? But let vs also note whence this vice proceedeth. Christ teacheth vs profitable to edifying, and that plainly, but we turne light into darkenes by our wicked inuentions, which we fet from our owne reason. Christ would affirme no certaine thing of Iohn, but doth onely challenge to himselfe full power ouer him, of life and death. So that the doctrine was of it selfe plaine and profitable, but the Disciples do forge and imagine more then was spoken.

Wherefore to the ende we may be free from the like daunger, let vs learne to be wise soberly. But such is the wantonnesse of mannes nature that it runneth headlong into vanitie with mayne force: Whereby it came to passe, that euen this error whereof the Euangelist warned in plaine woordes to beware, did neuerthelessse raigne in the world. For they babled that when he had commaunded them to dig him a sepulchre, and had gone into the same, it was found emptie the next day. Wherefore we see that there is none ende of erring vnlesse we doe simply imbrace that which the Lord taught, and refuse all other strange inuentions.

24. *This is that disciple* Because Iohn had hytherto spoken of himselfe in the third person, he expresth now that hee was the partie: to the ende that a witnesse which sawe it with his eyes may haue greater weight and who did well knowe all those things whereof he speaketh. But least any man should suspect his speech, as if it were framed fauourably because hee was beloued of Christe, hee preuenteth this obiection, saying, that he had passed ouer moe things then were written: and yet hee speaketh not of all manner actions of Christe, but only of such as appertained vnto his publicke office. Neither ought this hyperbole to seeme absurd: seeing those are borne with, which are commonly vsed in profane writers we must not onely consider the number of the works of Christ but also the weight and greatesse thereof is to be weighed. The diuine maiestie of Christ, which swalloweth vp not onely the senses of menne with the infirmities thereof, but also the heauen and earth that I may so speake, did shew forth his brightnesse wonderfully there,

If the Euangelist beholding the same doctrine out being astonied, that the whole world cannot comprehend the iust narration, who can marueile? Again, hee is not to bee reprehended if he vse a common olde figure to set foorth the excellencie of Christes works. For we know how God applieth himselfe vnto the common maner of speech for our ignorances sake, yea how he doeth sometimes as it were, stammer. In the meane while wee must remember that which we had before, that the summe which the Euangelistes haue set downe in writing is sufficient both to the institution of faith, and also to giue saluation. Therefore he shall be wise enough whosoever shall rightly profit vnder these masters. And surely forasmuch as they were ordained by God to be vnto vs witnesses, as they did their duties faithfully, so it is our part to depend wholly vpon their testimonies on the other side: and to desire no more then they haue set downe. Especially for asmuch as their pennes were guided by the certaine and sure prouidence of God, least they shoulde leade vs with an huge heape of thinges, and yet that making choyse, they might deliuer so much as he knewe was expedient who is God, only wise and the only fountaine of wisdom, to whom be prayes and glory for euer and euer. Amen.

*The love of God ouercometh all thinges.*

**A Table of those things, which are contained in this  
Gospell, according to Iohn, or which are expounded.  
The former number signifieth the Chapter,  
the latter, the Verse.**

**A**

**A** *Abraham.* Abraham the father of all the whole world. 8. 15.

Why Abraham is called the Father of many nations. 10. 16.

Abraham, the father of  $\forall$  Jewes. 8. 39.

Abrahams childrē before god. 8. 39.

Abrahams feede. 8. 33.

Abraham his sonne. 8. 37. & 36.

Abraham saw Christ his day 8. 56

Abraham reioyced to see Christes day. 8. 8. 56.

*Above.* To be from above, and not of the world. 8. 23.

To be or come frō above. 3. 31 & 32

*Adam.* In Adam al mankind is corrupt. 3. 6.

*Adultery.* Adultery ought to be punished with death. 8. 11.

Adultery bringeth with it much euill. 8. 11.

*Affection.* The true affection of godlines. 10. 24.

Affections are meant by this word feete. 13. 9.

Affections were voluntary in christ. 12. 27.

How Christ tooke vpon him mans affections. 11. 33.

Affections which are to be bridled. 12. 17.

*Affliction.* Afflictions are compared in the scripture to potions. 18. 3.

Afflictions for Christ. 15. 28. & 16. 1. 2. 20.

*Anabapt.* Anabapt. do faine a strange Christ. 1. 14.

*Angels.* Why Angels appeare clothed in white garments. 20. 12.

How the Angels are said to ascend and descend vpon Christ. 1. 5.

Why Angelles a.e called powers and vertues. 5. 4.

*Antiquitie.* What account we ought to make of antiquitie. 10. 8.

*Apollinaris.* Apollinaris his errour. 1. 14.

*Apostle.* The godlines of  $\forall$  Apostles 20. 22.

The Apostle is no greater than he that sent him. 13. 16.

the Apostles had houses & families 19. 27.

The sorrow of the Apostles is turned into ioy. 16. 20.

*Arrius.* Arrius his wickednes. 1. 1.

*Ascend.* To ascende into heauen. 3. 13.

**B**

*Bapt.* Bapt. is not to be esteemed according to  $\forall$  person of  $\forall$  minister. 4. 2.

How rightly women are appointed to baptise. 20. 17.

The disciples of Christe baptise. 3. 22. 42.

*Barabbas.* Barabbas is required of the Jewes. 18. 40.

*Beginning.* Christ is the beginning, without beginning, 1. 1.

The beginning, which speak vnto you, 8. 25.

*Beleeue.* How it is said that the Jewes could not beleeue. 12. 39

How we are said to beleeue in Christ, 7. 38.

The Euangelist putteth the word beleeue, for to acknowledg, 17. 21

To beleeue in christ, or in  $\forall$  son of god or in his name. 3. 18. 6. 6. 9. 9. 36. 11. 41. 24. 44. 17. 8.

to beleeue in Christ is the work of God. 6. 29.

Why the Jewes could not beleeue 10. 25. 12. 39.

He that beleeueth in God, perissheth not. 3. 15. but hath eternal life, 3. 37. & 6. 4. 7. & 20. 41.

he shall not die for euer 11. 26. he shall do the works of eldith and greater. 14. 12

*Zenefits.* How fraile & memory of mā is, considering ſ benefits of god 14. 12

How dangerous a thing it is to abufe Gods benefits. 13. 27.

*Bethleem.* Bethleem the citie of David, 7. 42.

*Bethsaida.* For what cause the poole was called Bethsaida. 5. 2.

*Betray.* One of you shall betray me. 23. 21.

*Blasphemie.* Two kindes of blasphemie, 20. 33.

*Blessing.* The blessing of God is to bee looke l for in the woorkes of the handes, 21. 6.

*Bloud.* bloud of Christ was drink in decede, 6. 55.

Bloud and water out of the side of Christ, 19. 34. 6.

borne of bloud, 1. 13.

*Blindnesse.* Blindnesse wherewith the reprobate are smitten, commeth not so much from Christ, as from mans fault, 9. 39. the cause of blindnesse wherewith hath befallen the world in many ages, 12. 35.

*Blind.* the blind man which was blind from his mothers wombe, hath his eyes opened on the sabbath day 9. 14. & 9. 1.

How God is sayd to make blind the hearts of men, 12. 40.

*Blindnesse.* Blindnesse is wherewith God striketh the wicked, 18. 7.

*Borne.* to be borne againe, 3. 3. 5

*Burying.* Why ſ burying of christ was to be a tornd by an external rite. 12. 7

Why God would have the buriall of this tonne to be so honourable, 19. 49

The manner of the burying was vnto the Iewes one of the ceremonies of the law. In the same place, the Gentiles, received the care & religion of burying from the fathers. In the same place, Ioseph buried the body of Christ, in the same place,

*Caiphaz.* Caiphaz the high priest prophesieth, 11. 49.

*Calling.* The calling of God is vnto vs in stead of day light, 11. 49. Every mans calling must be considered, 21. 20.

If we follow our calling, althings shall fall out happily, in the same place. the calling of God is profitable only in the elect 17. 6. There was an image of our calling expressed in Christ, 15. 10.

Calling is necessary in the teachers of the church, 1. 6.

Wee muste not leape over the boundes of our calling. 2. 17.

An image of our calling was painted out in Mary, 20. 16.

*Care.* Care for our brethren is not alway superfluous, 11. 22.

*Cephas.* Cephas, who was also called Simon. 14. 2. *Ceremonies.* Ceremonies are dead without the word of God, 19. 40. *Chosen.* I haue chosen you out of the world, 15. 19.

I haue chosen you, that you may bring fruite. 15. 19.

God did chuse of his enemies to loue him. 14. 28.

*Christ.* How Christ is said to be lifted vp. 3. 14. & 8. 28. 12. 32. Christ gaue vs an example. 13. 15. We must account the example of christ a lawe, 2. 11. christ came out from his father 16. 28. & 17. 8. christ his brethren do not beleue. 7. 3 & 4. christ teacheth in the tescary, 8. 20.

Mankinde restored by christ. 1. 1.

Christ breathed vpon his Apostles 20. 21. christ was weary of his iourney 46. chaste washeth the disciples feete, 13. 5. How christ is sayd to wash vs, 13. 2. christ raiseth Lazarus. 11. 44.

christ suppeeth with Lazarus, becaug raised from the dead, 12. 1.

Christ his linen clothes, 20. 7.

Christ prepared vs a place, 14.

## The Table

- Christe speaketh as hee hearde of the Father, 8. 26. 28. and 12. 50. and 14. 10.
- Christ putteth clay vpon the eyes, 9. 6 & 11.
- christ is a light shining of it selfe, 1. 9
- christ hideth himselfe. 8. 9. & 12. 37
- Christe hath vineger giuen him. 19. 29.
- Christ the Lambe of God, 7. 29. & 31.
- Christ is called a Lambe, and why 1. 29.
- christ his father is an husband man 15. 1.
- Christ walketh vpon the sea, 6. 19.
- christ his friendes, 15. 14. & 15.
- Christ giueth his life for his sheepe, 10. 15. & 17. for his friendes in the same chap. 15. 13. of himselfe, in the same place.
- Christ imparteth vnto the Apostles the authoritie, which hee receiued of his father, 20 21.
- How christ compareth the Apostles with the holy kings and prophets, 20 29.
- christ promiseth the Apostles prosperous successe, 15. 26.
- Why the Euangelist doth beate this in so diligently, that water flowed out of the side of christ, 19. 34.
- Through christ wee are made partakers of all the good things which christ hath, 16 15.
- Christ annointeth with oyntments 19 41.
- Why christ hath the aboundance of all good things giuen him, 6. 11.
- The difference of good things, which we haue by christ, 14. 17.
- What good things wee haue by christ, 12. 14.
- Christ is led vnto him, 18 19. & 24.
- Why christ adioyned the cuppe in the supper, 6. 55.
- In what sense it is saide that Christ speaketh earthly things, 3 29.
- The principal office of christ, 1. 29
- Christ abideth euer, 12. 34.
- Christ came of the seede of Dauid 7. 41.
- The maner of receiuing christ, 1. 12
- Christ supperth with Lazarus, 12. 2
- Christ is buffeted, 18. 22 & 19.
- The fruit & effect of the coniunction which we haue with christ, 20. 17.
- What reward christ vouchsafeth to bestow vpon the constancy of those which are his, 8 32.
- Christ foretellet his disciples that they shall be sorrowfull, 16. 20.
- Christ his body is wrapp'd in ainnen cloath, 19. 40.
- Christ loueth vs, 15. 4
- Who those be, whom christ calleth to obtaine the riches of the spirite, 7. 37.
- Christ taught in the synagogue & in the temple, 18 20.
- Christ teacheth sitting, 8. 2.
- Christ is our Lord & maister, 13. 12
- christ prescribeth a law to y church by his owne example, 8. 26.
- Christe did chuse twelue, whereof one was a Deuill, 6 70.
- Christ giueth to the poore, 13. 18.
- What it is to come vnto Christ, 6. 44. and 7. 38.
- Christ is the only begotten son, 1. 18.
- Christ is our maister, 3 2. 13. 12.
- Christe prayeth to haue those that be his kept from euil, 17. 15.
- Christ sitteth in the no. ostaine with his disciples, 6. 3. Christe is laid in a new graue, 19. 42.
- Christe throweth shelduyers and sellers out of the temple, 2 15.
- Christ spake nothing in secret, 18. 20
- Christ put clay vpon the eyes of the blind man, 9. 6. 11. 15.
- Christ is the doore, 10. 1. & 7.

## The Table.

Christ spake openly, 18. 20.  
The name comforter appertaineth  
aswell to christ, as to the spirit, 14. 16.  
The comforter should not haue  
come, vnlesse Christ had gone away,  
16. 7. he should teach the Apostles all  
things, 14. 26.  
Christ his godlines towards his mo-  
ther was strange, 19. 25.  
Christ is the only meanes to please  
God, 1. 29.  
How wee receiue of christ his ful-  
nes, 1. 16.  
Christ sitteth vpon a colte, 12. 14.  
& 15.  
Christ prayeth for his Apostles, &  
not for the worlde, 17. 9.  
Christ is the king of Israel, 1. 46. &  
12. 13.  
Christ his coat, 19. 23.  
The multitude will make Christ a  
king, 6. 16.  
They seeke Christ, that they may  
be filled, 6. 16.  
They beare witness of christ, 12. 17.  
*Church* How the church can be re-  
stored, 6. 45.  
What wee must chiefly respect in the  
gouernement of the church, 10.  
the church hath no more deadly ene-  
mies, then household enemies, 13. 18.  
*Circumcision.* Circum. is of the fa-  
thers 7. 22.  
*Commandement.* The commande-  
ments of christ are loue, 15. 12.  
Those which keepe christ his com-  
mandements are beloued of him, 15. 10.  
*Confession.* Confes. must not be se-  
parated from faith, 12. 24.  
*Confidence.* Confid. is our know-  
ledge is the worst plague of all other,  
7. 18.  
The hope and confidence which  
leaneth vnto christ ouercommeth all  
feare, 12. 14.  
The certaintie of confidence is ne-  
cessary, 3. 18.

*Conscience.* Where peace of consci-  
ence ariseth, 15. 11

A notable example of a fearefull  
conscience in Pilate, 19. 11.

*Counsell.* Counsell taken according  
to the reason of the flesh, 11. 49.

*Crosse.* the humilitie of the crosse of-  
fendeth many, 1. 46.

If the feare of the crosse do terrifie  
vs from following christ, it is a great  
shame, 19. 25.

*Crowne.* the crowne of thornes, 19. 2.

*Cuppe.* Those men doe not refuse the  
cuppe giuen them of God, who seeke  
remedie for diseases, 18. 11.

*Curiositie.* An example of hurtfull  
curiositie in Peter, 2. 20.

### D

*Darkenesse.* To walke in darkenesse,  
8. 12. & 25. not to abide in the same  
place, 46.

*Dauid.* Dauid did beare christ his  
person, 16. 28.

*Dead.* The dead shall heare the  
voyce of the sonne of God, 5. 25.

Christ raiseth the dead. As the fa-  
ther, 5. 21.

*Death.* Why Christ his death is a  
sacrifice for our sinnes, 10. 18.

Christ his death is likened to sow-  
ing, 12. 23.

Why it was requisite that christ his  
death should be voluntary, 12. 12.

Christ his death was the perfect re-  
storing of the world, 12. 31.

In the death of christ we haue sure  
hope of life, 19. 30.

What we ought chiefly to consider  
in the death of christ, 12. 27.

In the death of christ we must looke  
vnto the eternal counsell of god, 16. 32

there was nothing done in the death  
of christ, but that which was decreed

by the hand & counsell of god, 19. 17.

the whole accomplishing of our sal-  
uation & all the parts thereof, are con-  
tained in the death of christ, 19. 30.

The



The death of faithfull, is a passage vnto God. 3. 1.

How the bitteresse of death waxeth pleasant vnto vs. 12. 26.

The houre of euery man. Death is appoynted 7. 30. All men are naturally afraide of death. 21. 18.

Wee cannot overcome the fear of death without gods help. 21. 18.

God is glorified by the death of the martyrs: in the same place. How that those that beleuee, are sayde to passe from death to life. 5. 24.

None of the faithfull shall see death 8. 51.

Deedes. All the deedes of Christ, are not to be imitated. 13. 14.

Doe. Without me yee can doe nothing. 15. 5.

Degrees. Degrees to be considered in the wordes of Christ. 12. 27.

Deliberation. Deliberation which is godly. 11. 48.

Deceit. Deceit what it signifieth in Iohn. 1. 47.

Disciples. By what marke Christ distinguisheth his Disciples from the world. 14. 22. & 17. 22.

True disciples of Christ. 8. 31.

The disciple is not greater then his maister. 19. 26.

The disciples of christ going backward. 6. 66.

The disciples beleuee Christ. 2. 11.

Iesus standeth in the middelt of the 20. 19. The disciples are sent. 17. 18 & 20. 21.

The disciples are cleane. 13. 11. because of the word of Christ. 15. 3

Dissention. Dissention about Christ 7. 43. 10. 19.

Deuill. The deuill is the father of lying. 8. 44.

Whether the deuill be a lier by nature, or no. 8. 44.

Diuinitie. Diuinitie of Christ shew-

eth fourth it selfe more mightily after his ascension. 14. 12.

the diuinitie of christ is eternall. 11.

Doctrine. What is the cheifest thing in doctrine. 1. 45.

How Christ calleth his doctrine the fathers doctrine. 7. 16.

Christe is asked by Cayphas of his doctrine. 18. 19.

The end of christ his doctrine. 16. 25 those which loue Christis doctrine, doe profit dayly. 14. 21.

Christe his doctrine is a stone of stumbling to the vnbeleeuers 6. 66.

They blaspheme the spirite, who think that any thing ought to be added vnto the doctrine of the Apostles 16. 13.

We must stay our selues vpon the doctrine of y<sup>e</sup> Apostles: in the same place.

It is a peculiar gifte of God, to embrace doctrine. 6. 44.

Whence we must set the authority of the spirituall doctrine. 7. 16.

The way to examinedoctrine. 7. 18.

The contempt of doctrine troubleth the godly. 15. 20.

The doctrine of Christe shall be a death to the vnbeleeuers. 6. 69.

We must distinguish diligently betweene general doctrine & suppositions. 19. 7.

Drawn. How menne are said to bee drawn of God. 6. 44. Draweth. the father draweth vnto Christ. 6. 44

Dye. It is expedient that one dye for the people. 11. 51. & 18. 14.

Dyeth. Christ dieth. 16. 19. & 30.

Duety. What is our ductie in entering into daungers. 7. 1.

E

Elect. Howe the elect are distinguished from the reprobate. 17. 6.

Why god careth for the elect. 17. 3

Gods spirit worketh in the elect after an hidden manner 17. 10.

## The Table.

By what marke the Elect are distinguished from the reprobate, 5. 29. & 6. 37.

God keereth backe the Elect by an hidden riddle, 20. 29.

Christ giueth life to the Elect alone 17. 3.

Howe sure the Elect are of their saluati on 10. 29.

*Election.* Election is lame without faith 6. 40.

The knowledge of Election ought to procure in vs þe desire to pray, 17. 9.

Two kinds of Election, 15. 16.

*It was thus,* called Iohn 1. 21.

*Empire.* Empires did not arise rashly, nor through þe error of mē, 10. 35.

*Error.* Error arose amongst the disciples by mistaking the woordes of Christ, 21. 23.

*Erring.* No end of erring, vnlesse we cleaue to the woord of god 22. 23

*Enthus.* Enthus. & heretike, 21. 23.

*Euangelist.* those things are sufficient to saluati on, which the Euangelistes haue comprehended in writings, 21. 24.

*Euils.* the Euils which we suffer are to be imputed to our liues, 5. 14

*Excommunication.* the rite of Excommunication did spring from the most ancient custome of the church, 9. 22

Excommunication must be referred to his last will, 16. 2.

Excommunication is the sinowe of Ecclesiasticall discipline, 12. 42.

*Excuse.* the Iewes haue no excuse, 15. 22.

*Easter.* Preparation of Easter, 19. 14 & 3. 41.

### F

*Felicitie.* Why Christ setteth downe the scope of our felicitie in vnitie, 17. 11.

*Faith.* Faith is the life of the soule, 5. 27.

Faith separateth God from the inventions of man, 17. 3.

Faith is the eye of the mind, 6. 69.

It is onely known by experience whether our faith be perfect or no, 16. 31.

Faith is a witness of predestination 6. 40.

Faith was not quite extinguished: but only chooked in thomas, 20. 28.

Faith cannot flow from the bare experiments of things, 20. 29.

Why faith is called a demonstratiō of inuisible things, in the same place.

Faith hath many wants, euen in the very best, 11. 39.

the experiment or triall of true faith 9. 6.

Wherin the firmnes of our faith consisteth, 14. 24.

the fruite of faith is vncomparable 10. 28.

Aganst whom the gate of faith is shut, 5. 44.

the nature of faith 4. 28.

What manner order of faith christ prescribeth, 17. 15.

the lawfull profession of faith, 8. 54.

Christe is the scope, and obiecte of faith 14. .

The scale of faith is in the heart, 5. 25.

The true stabilitie of our faith, 8. 16

Acknowledging is annexed to faith 17. 3.

Why christ putteth faith after knowledge, 10. 33.

What a shamfull thing it is with God to dissemble faith through feare of enuy, 12. 43.

No worshippe is more acceptable to GOD, then sayth, 3. 33.

## The Table.

Two things are principally required in faith, 4. 42.

What are the principall things in faith, 9. 37 & 17. 7.

Faith that is dead, 2. 23.

Whence faith hath her certaintie, 15. 27.

Faith commeth not of vs, 1. 13.

Faith embraceth christ, that he may be made ours, 6. 35.

Faith ought properly to looke vnto Christ, 5. 16. & 17. 18.

Faith is not common to all men, 3. 16.

Why faith is called the only worke of God, in the same place, 6. 29.

Here faith is called a worke; in the same place.

Faith bringeth nothing vnto God, in the same place.

The effecte of faith, that is, in the same place, 5. 25.

Faith in christe is the onely rule of liuing, 6. 29.

Faith must not onely sticke in the essence of christ, 1. 49.

Howe our faith commeth vnto the diuinitie of Christ, 20. 28.

Faith is the onely way and meanes to escape death, 3. 18.

*Faithfull.* Why the faithfull are sometimes more roughly inured by God, 9. 2.

The faithfull and the vnbeleeuers, 2. 27.

To what end christ reconciled the faithfull vnto God, 15. 10.

How this must be vnderstood, that the faithfull are all cleane, 13. 9.

Howe this must bee vnderstoode, that the faithfull doe neuer die, 11. 29.

By what marke the faithfull are distinguished from the reprobate, 8. 31.

Christ doth no lesse saue the faithfull at this day, then in times past, 17. 12.

The faithfull do feele in themselves the disagreement of the flesh and the spirit, 21. 18.

What account wee ought to make of carnall kinred, 7. 5.

*Father.* The father loueth the son, 3. 36 & 10. 11. & 17. 24.

That which is giuen of the father, commeth vnto christ.

God is our father, 20. 17.

Who is the father of the Iewes, 8. 24.

Christ ioyneth the glory of the father with his owne, 8. 49.

How christ said that the father was greater then he, 14. 28.

How we must vnderstand this, that the father is in christ, and christ in the father, 14. 11.

How this must be vnderstood, that the father hath sealed christ, 6. 27.

To haue the father with christ, 13. 8.

*Fathers.* Whether the fathers worshipped God spiritually vnder the law or no, 4. 23.

The example of the Fathers is pretended for the fained worshipp of God 4. 20.

By how many meanes the examples of the fathers are hurtfull, when the word of god is neglected; in the same place.

who are to be reckoned in the number of the fathers, in the same place.

The fathers hadde respect alwayes vnto christ being promised, 1. 18.

*Fearre.* When feare is corrupt in the faithfull, 19. 38.

The disciples were gathered together for feare of the Iewes, 20. 19.

*Feeding.* The office of feeding is of it selfe troulesome, 21. 15.

*Flesh.* Flesh is nothing, 6. 63.

## The Table.

Christ was not borne of the will of the flesh, and of the will of man, 1 13  
That is flesh, which is borne of flesh 3 6.

Flesh is taken for the outward shape of man, 8 15.

In what sense the flesh of Christ is called liuely. 6. 51 and 63.

*Fishes.* A multitude of fishes taken 7 17, and 11.

*Freewill.* True free men, 8 35.

The refutation of free will, 6. 45.

*Freedom.* What freedom christ promised, 8 32.

How foolishly the Iewes bragged of their free dome, 8. 35.

*Fountaine.* A fountaine of water leaping out into eternall life, 4. 14.

*Fruite.* To gather fruite into eternall life, 4. 36.

That the Apostles beeing sente, might bring much fruit, 15. 16.

He bringeth forth fruit, which abideth in christ, 15. 4 and 5.

*Flocke.* The way to gather the flocke of christ together 10. 16.

*Function.* What function christ had 4 34.

## G

*Galile.* Out of Galile commeth no Prophet, 7 52.

*Galileans.* The Galileans receiue Christ, 14 45.

*Gazizim.* Gazizim was builded by Manasses 4. 20.

*Garments.* The soldiours deuide christ his Garments, 19. 23.

*Gentiles.* The Gentiles desire to see Iesus, 12 20.

How the Gentiles are gathered vnto the Iewes, 10 16.

*Glory.* Glory of Christe. 1. 14 2. 11.

Wee must seeke glory at Gods

handes alone, 5. 44.

Christ seeketh not his owne glory. 8. 15. but his that sent him, 7. 18.

Esaïas sawe the glory of God, 12. 41.

Giue the glory to God, a forme of an oath, 9. 24.

To see the glory of God. 11. 40.

Infirmities for the glory of god, 11. 4

To receiue glory of men. 5. 41.

To loue the glory of men more than the glory of God, 12. 45.

And to seeke the prayse one of another, 5. 44.

To seeke his glory that sent him, 7 18.

Iesus glorified, 12. 10.

God is glorified, 15. 8.

*Girde.* What christ meaneth by this word girde, 2 1. 18.

*God.* God is to be heard by whom soeuer he spake, 9. 34. & 19. 11.

What a preposterous thing it is to worship God with our owne inventions, 19. 39.

The knowledge of God, 1. 17.

In what sense Christe calleth God true, 7. 28.

God is inuisible, 1. 13. the father of Iesus Christ, 5. 17.

How we must vnderstand this that, God testified of his sonne, 5. 37.

What knowledge of God we haue before regeneration, 3. 6

Knowledge of God with out christ 6. 46.

We must vnderstand this, that god is a spirit, 4. 24.

How God loued the world 3. 16.

Gift of God, 4 10

God is true. 3 34. Christ, 7. 18.

How wee must bee godly towards God and men, 19, 25.

The meditation of the godly, when they are oppressed with miseries, 2.

23.

Heuy

How the godly ought to goe forward in the course of godlines, 15. 2.

Godlinesse. The true rule of godlines 9. 28.

Goe. I go & come vnto you, 14. 28

Whether I goe, ye cannot come 8. 21. and 13. 73. & 36.

Gospel, Why the gospels were written, 23. 30.

Where in the gospel doth most of all differ from prophane Philotophie: in the same place.

What fruit commeth of the gospel, 3. 32.

Why the gospel is called an haruest 4. 26.

How menne are framed to receiue the doctrine of the gospel, 5. 44.

The ministers of the gospel are not onely euill intreated of the professed enemies of the gospel, 6. 2.

To what end the ministers of the gospel haue power giue the to bind, 3. 36

Why the Gospell is contemned of most men, 3. 12.

Why there bee so few that beleue the gospel, 6. 65. and 7. 17.

The preaching of the gospel is neuer vnprofitable, 7. 30.

The preaching of the gospel is called the coming down of christ vnto vs. 7. 33.

The end of those which refuse the gospel, 8. 2.

The profit of the Gospell is three folde, 10. 9.

The doctrine of the gospel is darke to none saue onely to the reprobate, 6. 18.

The end of the preaching of the gospel, 23.

What is proper and what is accidental to the gospel, 20. 23.

Christ is said to bee listed vp by the preaching of the gospel, 3. 14.

Grace. Grace and truth by christ, 1. 14. 17.

The ende of the grace of Christ. 8. 11.

The greatnesse of the grace and goodnes of God toward vs, 19. 17.

Christ full of grace, 1. 17.

Graues. Those which are in the graues, doe heare the voyce of the son of God, 5. 28.

H

Hand. We must behold the hande of God which smiteth vs, 5. 44.

Handes. Christe escaped out of the handes of the Iewes, 10. 39.

Christ shewed his hands & his side to the disciples. 20. 20.

Heart. The heart of man is called deceitfull for good causes, 19. 10.

The deuil put into the heart of Iudas, 13. 2

Hateth. He hateth the father which hateth the sonne, 15. 23 & 24.

Haruest. why christ bringeth in the similitude of the haruest, 4. 35.

Greate Haruest, in the same place.

Healing. What Iesaias meaneth by this word healing, 12. 40.

Hate. It is no marueile if the world hate vs, 15. 18.

Heare. To heare the father, and to learne, 6. 45.

To heare Gods worde, and to beleue, 5. 24.

What this meaneth, that the dead doe heare the voyce of the sonne of God, 5. 25.

How we must vnderstand this, that water flowed out of the belly of the beleeuers, 7. 38.

Heauens. Heauens open. 1. 51.

Heauen. No man ascendeth into heauen but the sonne of man, 3. 13.

No man can receiue any thing, but that which is giuen him from heauen.

Hyreling.

*Hyreling.* Who those bee whome christ calleth hyrelings, 10. 11.

*Holy day.* Holy day at Ierusalem, 4. 45. and 5. 1.

*Honour.* The honour which God commaundeth in the law to be giuen to parents, 19. 25.

*Honour.* christ honoureth the father, 8. 49.

*Honoured.* The sonne is to be honoured, 5. 23.

*Hosanna,* Hosanna, 12. 13.

*House,* House of prayer, 10. 16.

*Hunger.* Not to hunger, and thirst for euer, 6. 35.

*Hour.* Christ his houre, 2. 4 & 7. 30. & 8. 20.

The honour of christ wherein he should got to the father, 13. 1.

*Hours.* twelue houres of the day, 11. 19

*Humilitie,* The true and onely rule of humilitie, 13. 6.

*Hyperbole,* An Hyperbole, not altogether absurd in the scriptures, 21. 24

*Hypocrites,* Hypocrites doe make theselues drunken with vaine inuentions, in the same place.

The maner of hypocrites, 6. 7. 1.

How the hypocrites doe giue their consent to the gospel, 2. 23.

*Hypocritic.* A notable example of hypocrisie in the law, 5. 18. 8. & 19. 31.

Nothing more dangerous then hypocrisie, 2. 24

Pride doth alwayes follow hypocrisie, 9. 40.

Hypocrytie doeth alwayes follow vngodlines, 11. 48.

I

*Iacob.* Iacob his will, 4. 6. & 11. 11.

*Iesus.* Iesus entering into Ierusalem sitting vpon a sicke Asse, 12. 12. the place of Iesus expounded, 1. 23 & 12. 38.

Iesus the sonne of God, 20. 31

Iesus groined in the spirite, in the same place.

Iesus was smeth the disciples feete, 13.

4. 5.

Iesus wept, 11. 35.

*Iewes.* The Iewes will stone christ, 8. 59. and 10. 31.

The Iewes call christ an euil doer, 18. 30.

The Iewes seeke to take christe, 7. 30. 32. & 10. 39. & 11. 31.

Iewes adopted into gods family, 1. 11 whether god promisses repentance vnto saluation vnto the Iewes, 19. 37.

Why the Iewes are saide to seeke signes, 4. 47.

Whence the disagreemēt betweene the Iewes and the Samaritans came, 4. 9.

Wherein the Iewes did agree with vs, & wherein they did disagree, 4. 23

The Iewes will make christ a king 6. 15.

*Ignorance.* Ignorance of God a grieuous euil, 16. 3.

*Infirmities.* Infirmities for sinnes, 5. 14 & 9. 2. 3.

why christ should take vpon him our infirmities, 4. 6.

Infirmities vnto the glory of God, 11. 4.

*Image.* Christ is the Image of God 1. 18. 5. 22. & 14. 10.

*Innocent.* To slay an innocent vnder colour of iudgement, is more detestable then any murder, 19. 11.

*John.* John his baptisme, 1. 26.

Why John was was so called, 1. 6.

John baptizeth in Aenon, 3. 23.

Beareth witness of the light, 1. 7.

taught that he is not christe, 3. 28. did no myracle, 10. 41.

John was a burning light, 5. 35.

It was meete that John should be dimmished, & that christ should increase, 3. 30.

John leaned vpon Christ his brest, 13. 13. and 21. 20.

## The Table.

**Judas.** Judas had the bags. 12. 6 & 13. 29. Judas a Diuel. 6. 70. & 71. a theefe: in the same place. 12. 6. vn cleane. in the same place. 13. 11. hee is declared to be about to be a traitor: in the same place 21. 26.

**Iudge.** Why the Iudge doth so often aouch Christs innocency. 19. 1.

Christ came not to iudge. 12. 47.

We must not iudge according to  $\bar{h}$  face. 4. 27. according to  $\bar{h}$  flesh 8. 15.

**Iudgeth.** how this must bee vnder- stood  $\bar{h}$  christ iudgeth the world. 3. 17

**Iudgment.** Iudgement of the spirite, beginneth with the declaration of finnes 16. 9.

Iudgement of christ is iust. 5. 30.

How farre the iudgement of God differeth from ours. 2. 24. What christ meaneth by the word *iudgement*. 16. 11

How christ is said to come into iudgement. 9. 39. We must giue iudgement of those things which appertain vnto Christ according to the scriptures. 12. 16. Iudgement taken for rule and power. 5. 22. & 27. Christ giueth the power of iudgement to the gospel. 12. 48. We must flie rash iudgement 5. 10. How  $\bar{h}$  faithfull are saide not to come into the iudgement. 5. 24. Christ cometh into iudgement. 9. 39.

The holy spirite shall accuse the world of Iudgement. 16. 8. & 11.

Nowe is the Iudgement of this world. 2. 31. Iudgement giuen to  $\bar{h}$  sonne. 5. 12. & 27.

## K

**King.** They will make Christe a King. 6. 15. The Iewes wil haue no other king but Cæsar. 19. 15.

**Kingdome.** The kingdome of christ bringeth life & saluation. 17. 3.

The nature of the kingdome of Christ, 18. 36. Who doe appertaine vnto the kingdome of Christe, in the same place. Whether men may

defend the kingdome of Christ with weapons, in the same place.

The kingdome of Christ bringeth saluation to none saue onely the elect 17. 2. The faithfull ought to wish the prosperity of the kingdome of Christ with all their heart. 12. 14. To what end it was requisite that the kingdome should be established with David & his posteritie, 12. 14. The kingdome of God is to be preferred before all the commodities of the body 4. 47.

Who are fit for the kingdome of God 6. 2. To see the kingdome of god 3. 3. & 5.

## L

**Lambe.** The paschall Lambe was a signe of Christs sacrifice. 19. 36.

**Last day.** Last day. 6. 39. 40. 44. 11. 24 & 12. 48.

**Law.** The law was giuen by Moses 1. 17. & 7. 9. The law iudgeth no m $\bar{a}$  except &c. 7. 51. Why christ meaneth the Psalmes by the law 15. 25. The agreement betweene the law & the gospel, 10. 8. Christ is the soule of the law, 1. 17. & 5. 46. To what end  $\bar{h}$  ceremonies of  $\bar{h}$  law were giuen  $\bar{h}$  Iewes in charge 11. 28.

the worship of the law is partly spirituall, partly carnall. 4. 23.

The doctrine of the lawe is vnperfect. 4. 25.

The proper office of the lawe, 16. 10

**Learn.** To learne of the father. 6. 45.

**Light.** Light of life 8. 12.

Two partes of the light, which remaineth in the corrupt nature of man 1. 5.

John testifieth of the light. 1. 17.

This word *light* is proper to Christ in the same place. All the godly are light in the Lord. 1. 7.

No light without Christe. in the same place.

*The Table.*

Christ is the light of men. 1. 4 & 9  
hee came into the world. 3. 19.

The Pharisies reioyced in the light  
of Iohn. 5. 35.

Christ is the light of the world. 8.  
12 & 9. 5. & 12. 46.

Whillett wee haue light wee must  
walke. 12. 15.

*Loaues.* Of the fue loaues, & the two  
fishes. 6. 6. & 10.

*Loue.* Loue is the commaundement  
of Christ. 15. 17.

A newe commaundement. 13. 34.

Loue is put in steede of faith by  
Christ. 16. 27.

The loue of god is spread abroad  
into the members of the Church. 15. 9

Whether the loue wherewith wee  
embrace Christe, doe goe before the  
loue of God. 14. 21.

The signe & pledge of Gods loue  
towards vs. 7. 23.

The loue of God is to be esteemed  
according to the present eitate of  
thinges. 11. 5.

Loue of our selues causeth con-  
tempt of our brethen. 7. 49.

Loue is called a new commande-  
ment, and why. 13. 34.

Whence the contempt of loue pro-  
ceedeth. 13. 12.

What manner rule of loue Christ  
prescribeth. 13. 12.

To loue Christ, & to keep his com-  
maundements. 14. 15.

To loue the neighbour one another  
13. 34.

Loue is necessary amongst the mi-  
nisters of the worde 15. 17.

By mutual loue Christ has disciples  
are knowen 13. 35.

Loue is the commaundement of christ  
15. 12. & 17.

Which is the greatest loue. 15. 13.

Loue wherewith God loueth vs is  
the same wherewith hee loueth his

sonne Christe. 17. 26.

*Liuing.* Liuing water. 4. 10. lea-  
pyng out into eternall life. 4. 14.

*Life.* How Christ is called life. 11.  
26 & 14. 6.

We must seeke no life without god  
1. 1.

How Christ giueth vs life. 5. 21.

What Iohn meaneth by this word  
life. 1. 4.

We must seeke matters of life in the  
flesh of Christ. 6. 51.

What it is to loue life and to hate  
it. 12. 25.

To loue life is of it selfe not euill in  
the same place.

In what sense it is said, that God  
hath life in himselfe. 5. 26.

Three degrees of life. 6. 57.

The sonne hath life in himself. 5. 26

Life in Christ. 7. 3.

Eternall life through. 10. 28. is gi-  
uen them that beleue 6. 46.

It is life eternall to knowe the fa-  
ther and the sonne. 17. 3.

The commandements of the father  
is eternall life. 12. 50.

To haue life in the name of christ.  
20. 31.

*Liue.* To liue because of christ. 5. 37

**M**

*Mahomet.* Mahomet & the Pope  
haue a common principle of religion  
14. 25. and. 16. 14.

*Mans.* Christ knew what is in man.  
2. 25.

*Mans.* Mans rashnesse in diuine mat-  
ters. 7. 12.

Mans vnthankfullnesse in esteem-  
ing the workes of God. 7. 15.

How great mans frowardnes is. 5.  
24.

*Maniches.* Maniches doting. 8. 44.

*Manna.* Manna and Christ are set  
the one against the other. 6. 32.

*Martha.*



The Table.

*Martha.* Martha beleueeth that Christ is come, 11. 27.

*Mary.* Mary the sister of Lazarus 11. 2. annoynteth the feet of Iesus, 1. 2. 3

*Mary Magdalen* goeth to see the graue, 20. 1. 15.

*Marriage.* How greatly Christ esteemed marriage, 2. 11.

*Mediator.* How Christe doth execute the office of a mediator, 16. 27.

The grace of the mediator, was common to all ages, 8. 58.

The fathers vnder the law, prayed not without a mediator, 16. 23.

When Christ declared openly that he was the mediator in the same place

*Meat.* Meat abiding for euer, 5. 27.

*Meat of Christ,* 4. 32 & 24.

*Men.* To what end men were created, 1. 4.

How farre men are to be honored, 4. 11.

A common disease of men in Pilat, 18. 38.

The condition of menne after the fall of Adam, 1. 5.

*Messias.* Messias was an ordinary title for kings, 1. 41.

The Messias is come, 4. 25.

Christe confesseth that hee is the Messias, 4. 26.

*Ministers.* Christ exhorteth the ministers of the worde by his owne example vnto patience, 15. 18.

The office of the ministers: in the same place.

The dignitie of the ministers of the church, 3. 19.

The true felicitie of the ministers, 15. 19.

*Ministerie.* Why christ setteth forth the ministry of the Apostles by such an excellent title, 10. 23.

*Ministred.* ministred at supper. 12. 2

*Myrrhe.* Myrrhe, 19. 40.

*Myracle.* A faigned myracle inuen-

ted by the papists. 20. 5.

*Myrales.* Myrales were testimonies of christ his diuinitie, 2. 11. & 6. 11.

the end of myrales in the same place. Myrales are seales of doctrine, 3. 2.

A double fruite of myrales: in the same place,

A double vse of myrales, 11. 45.

Why the enemies of the gospel require myrales in the same place.

Why Christ did adorne his myrales, with externall signes, 9. 7

It skilleth much what we respect in the myrales of Christ, 6. 26.

There is a certaine meane prescribed for myrales, by the counsell of God, 11. 42.

*Moses.* Moses his ministerie, 1. 17. He that beleueeth Moses, doth also beleue christ, 5. 45.

God spake vnto Moses, 9. 29.

*Murmuring.* Murmuring in the multitude, because of christ, 7. 12.

*Murmure.* Christ his disciples doe murmur, 6. 63. the Iewes: in the same place.

N

*Name.* Christ shewed the name of God vnto men, 17. 6. 26.

The lawfull name to sanctifie the name of God, 14. 13.

Hatred and afflictions for the name of christ, 15. 21. & 16. 1. & 20. 2.

To aske in the name of christe. 14. 11. & 14.

To haue life in the name of christ, 20. 11.

*Nathaniel.* Nathaniel, 1. 45. & 48.

*Nature.* The myrales of nature wax vile through vlc, 6. 11:

the conditiō of our nature is liuely depainted in the blind man, 9. 7

*Nestorius.* Nestorius a heretike, 1. 24

*Nicodemus.* Nicodemus a master in Israel, 3. 10.

Nico-

## The Table.

Nicodemus cometh vnto christe by night, 3.1. taketh christ's part in the same place, 7.50. he burieth the body of christ with Ioseph, 20.40. How falsly many doe pretend the example of Nicodemus, 7.50. To what ende the example of Nicodemus ought to be applyed, in the same place, wherein many doe imitate Nicodemus at this day, in the same place.

The example of Nicodemus and Ioseph precribeth vnto vs what we owe vnto christ, 19.38.

O

*Obedience.* Obedience is the foundation of right worship, 8.15.

An excellent example of obedience in the blind man, 9.6.

The fruite of obedience, 5.29.

A tokē of obedience in the mother of christ, 2.5. Christ offered his obedience for the price of our redemption 14.31. Obedience is better with god thē al manner of worship & honor, 13.6

*Obe.* christ instructeth & teacheth vs to obey by his own example, 19.28.

To obey God, 16.2.

*Offence.* Ye shall suffer offence in me 16.32.

*Offences.* If offences be wanting men doe charge them to themselves, 7.27.

Why many doe faint at this day, by reason of offences, 17.13.

*One.* How this must be vnderstood that christ & the father are one, 17.12

*Overcome.* christ hath overcome the worlde, 16.33.

P

*Patience.* What is required in christ's patience, 18.23.

*Peace.* Where true peace is found & the meales to make the same, 16.33.

What christ meaneth by the word Peace, 14.27.

To have peace in christ, 16.33.

*Pastours.* Where Pastours must

begin, if so be it, they will doe their dutie well, in the same place, 10.2.

Vpon what partes the office of a pastour consisteth, in the same place,

The authority of pastours, 7.47.

The labour of pastours doth profite the elect onely, 21.16.

By what meanes true Pastours are knowne from the reprobate, 10.7 & 4. Who are to be accounted lawfull pastors of the church, christ the onely shepheard, 10.10 20.22. How this name pastor is imparted vnto men in the same place. How pastours are saide to giue their soules for their sheepe, 10.12. Whether shepherds may lye sometimes, in the same place

What maner of rule christ prescribed by his owne example to pastours, 18.8.

*Perish.* to perish for euill, 3.1.16 & 10.28.

*Persecution.* Persecution is a touchstone to try faith, 16.71.

If they haue persecuted mee, they will persecute you also, 15.20.

*Perseuerance.* Election is the cause of the perseuerance of the faithfull, 13.18

*Peter.* Peter wil not haue his secte washed, 13.6. It is foretold that he should deny christ, 13.38. he followeth christ a far off, 18.26 he denieth christ, 18.17. & 25.27. christ foretelleth Peters death, 21.28. Why Peter was thrise ordayned a Pastor by christ, 21.15.

*Petitions.* Our petitions must be subject to God, 13.36.

*Pharises.* Why they were called pharises, 3.1. The Pharises enter not in to the comon hall, 18.28. The Pharises strue about purification, with the disciples of Iohn, 3.25.16.

*Philip.* Whence Philip was, & his calling, 1.43. 12.21.

*Pilate.* Pilate was made a preacher of the gospel vnauaires, 19.19 & 21

How

**How** Christ correcteth the foolish  
arrogancie of Pilate. 19. 11.

The example of Pilate putteth vs  
in minde of our dutie. 19. 21.

We see the image of a proude man  
in Pilate. 19. 10.

The worlde hath many Pilates at  
at this day. 19. 1.

**Place**, the place out of the psalme  
expounded. 22. 19. 37.

to what ende the Euangelist citeth  
the place out of Zacharias. 19. 37.

**Pollution** Pollution. 18. 28.

**Porter**, Porter 10. 2.

**Poole** Poole in Ierusalem. 5. 2.

**Power**, Power of all flesh. 11. 2.

**Prayer**, Prayer must be adioyned  
to doctrine that it may be made ef-  
fectuall 17. 3.

What the lifting vp of the eyes sig-  
nifieth in praier, in § same place.

A rule of praying aright. 11. 3.

the lawe of praying aright. 15. 7.

Prayers which are made for all  
are retained only to the elect. 17. 9.

We must begin with prayer so of-  
ten as we take meate. 6. 11.

**Pray**, to pray the father in the name  
of Christ 14. 13, & 15. 16 & 16. 23.

**Priest**, the horrible furie of Priestes  
19. 15.

the Priestes deprive themselves of  
all good things in abandoning christ  
in the same place.

**Princes**, Why princes doe not so  
obey christ as they ought. 12. 43.

the prince of the world commeth  
14. 30. he shalbe cast out. 12. 32. hee  
is alreadie iudged 16. 11.

**Profitable**, Profitable must not bee  
separated from that which is lawfull.  
11. 49

the will of the father. 5. 39. and  
40.

**Promises**, the vse of promises. 17. 1.

**Prophet**, Christe is a Prophet. 4,

19. and 6. 14. and 7. 40. It was spoken  
in the Prophets. 6. 45.

the event of thinges ought not to  
bee ascribed to propheties. 17. 12.

**Proverbes** to speake in prouerbs. 16.  
25 and 29.

A Prouerbe. 15. 6.

**Purification**, they striue about Pu-  
rification, with the Disciples of Iohn  
3. 15. 26.

the Iewes beeleue vntill this day  
the sitting of the soules out of one  
body into another. 9. 2.

**Purpose**, Christ doth it and he came  
for this purpose. 5. 30. & 6. 38.

Q.

**Quickeneth**, the sonne quickeneth  
the dead, as doth the father. 5. 27.

R

**Regeneration**, Regeneration . 1. 13  
& 3. 3. Regeneration is the first en-  
trance, in the kingdome of God.

**Religion**, Pilate teacheth vs, that  
there is some feeling of religion bread  
in men by nature. 19. 8.

**Remission**, Remission of sins belong-  
eth to Christ alone. 20. 23.

Remission of sins is called the know-  
ledge of saluation, in the same place.

**Remit** Whole sinnes yee shall remit  
&c. 20. 23.

**Reapers**, the Apostles Reapers. 4. 37  
He that reapeth, and he § soweth,  
4. 36.

**Rep-nt**, God teacheth vs to repent  
by certaine light punishments, in the  
same place.

**Reprobates** Reprobates are some-  
times adorned by GOD with the  
giftes of the spirit. 13. 18. How god  
doeth punish the contempte of his grace  
in the Reprobates 7. 34.

**Reprobation**, A more sure token of  
reprobation 8. 47.

**Resurrection**, the resurrection of christ  
is the principall point of our faith.

20. 1.

Why

## The Table.

Why Christ would haue the wo-  
men to be witnessse of his resurrection  
in the same place.

The agreement of the Euangelists  
in the way of the resurrection of Christ.  
in the same place.

The ende of the resurrection of  
Christ, 20. 17.

The resurrection of Christe is our  
triumph against death, 21. 18.

Why Christ is called the resurrecti-  
on, 11. 25.

Why faith is the resurrection of the  
soule, in the same place.

The resurrection of life and iudge-  
ment, 5. 19.

Testimonies of Christe his resur-  
rection, 20. 17.

*Retaine.* To retaine sins, 20. 13.

*Reward.* To what end the scripture  
maketh mention of rewarde, 4. 36.

*Righteousnes.* Righteousnesse placed  
in Christ his ascension vnto the fa-  
ther, 16. 10.

We must seeke righteousness fro  
the satisfactiō made by Christ, 19. 16.

*Rest.* Whence our mindes haue rest  
and quietnesse, 12. 14.

Men doe not come vnto God, by  
the leading of their reason, 1. 5.

*Riuers.* Riuers of running water  
shall flow out of his belly, 7. 38.

*Rulers.* Hath any of the Rulers be-  
leeued in him? 7. 49.

Manye Rulers beleeuing are afraid  
of excommunication, 12. 48.

The Ruler his soune is healed, 4. 47

### S

*Sabboth.* The Sabboth of God, 5. 17.

*Sabellinis.* Sabellinis his error, 1. 1.

Sacraments inuēted by men, are  
nothing els but mocking Rocks, 20.  
22.

Whence the Sacraments doe bor-  
row their force, 20. 22.

In the Sacraments we must respect  
the proportion of the signes with the  
truth, 1. 32.

The scripture speaketh two maner  
of wayes of the Sacraments, 1. 26

It is not in mans will to institute  
Sacraments, 1. 31.

God sheweth himselfe vnto vs in  
the Sacraments, 5. 37.

*Sacrifice.* Almes is an acceptable  
Sacrifice of God, 12. 8.

*Sacrifices.* To what the Popishe Sa-  
crifices are made, 20. 22.

*Safetie.* Wherein our safetie con-  
sisteth, 17. 14.

Our safetie is ioyned with the sa-  
feties of the Apostles, 17. 20.

*Saluation.* What our saluation did  
cost the sonne of God, 12. 27.

The cause fountaine of our salua-  
tion, 3. 19.

How carefull God is for our salua-  
tion, 15. 13.

How this must be vnderstood that  
saluation is of the Iewes, 4. 22.

Wherein the summe of our saluati-  
on consisteth, 11. 51.

Saluation of the Iewes, 4. 22.

*Samaritans.* Christ asketh drinke of  
the Samaritane, 4. 7.

Christ is called a Samaritane, 8. 48.

The Samaritans haue no fellowship  
with the Iewes, 4. 9.

*Sanctifie.* Christ prayeth the father  
to sanctifie the Apostles, 17. 7.

How the father is saide to haue  
sanctified the sonne, 10. 36.

To be sanctified in the truth, 17. 19

To sanctifie themselves after the  
maner of the Iewes, 11. 55.

*Sanctification.* Out of what foun-  
taine the sanctificatiō floweth which  
commeth by the doctrine of the gos-  
pell, 17. 9.

Sanctification is not finished the first  
day in the elect, 17. 17.

What

*The Table.*

- What the sanctification which christ wisheth to the disciples doth comprehend, in the same place.
- Sathan.* How Sathan is said to haue entred into Iudas, 13. 27.
- Who they be that are subiect to the lies of Sathan. 15. 43.
- Satan entred into Iudas. 13. 27.
- Sauē.* Christ came to saue. 7. 2. 4. *Sauour.* the sauour of the world. 4. 42.
- Scattered.* to be scattered vnto their owne. 16. 22.
- the scattering abroade of the Gentiles, Scattered abroade. 11. 52.
- Scripture.* the scripture cannot be broken. 10. 35.
- the scripture fulfilled. 17. 12. & 19 28: & 36.
- the Apostles beleue the scripture. 3. 22.
- Wee must fet the knowledge of Christ from the scripture. 5. 39.
- With what mind we must read the scripture, in the same place.
- What Iohn meaneth by the worde *scripture*, in the same place.
- Wee must not boaste of the scriptures in vaine. 5. 45.
- How dangerous a thing it is to pull in peeces the scriptures. 7. 27.
- the scriptures do testifie of Christe 5. 39.
- Sealed.* Hath sealed that God is true 3. 34.
- Seene.* How christ is said to be seene whilest that he dwelleth by his spirite in the disciples. 16. 16. 21.
- what it is to see the kingdom of god 3. 3.
- How this must be vnderstood that no man hath seene God at any time. 18. How the fathers are saide to haue seene God. 1. 18,
- He that seeth Christ, seeth the father, 14. 9. to see the sonne and to beleue in him, 6. 40.
- they are blessed, who haue not seen and haue beleued. 20. 9.
- that those that see may be made blinde. 9. 39.
- Seeke.* Ye shall seeke me, and shall not finde me 7. 34 & 13. 35.
- It we seeke signes and wonders, otherwise they doe not beleue. 4. 48. & 6. 30.
- Sepulchre.* why God would haue his son laid in a new sepulchre. 19. 41.
- Serpent.* whether the brasen serpent was vnto the Iewes a sacrament 3. 14.
- Seructus.* Seructus his wicked opinion, 1. 1, and 14.
- Seruant.* the seruant is not greater then his master. 33. 16. and 15. 20.
- A seruant and a sonne, 8. 35
- the Apostle were not the seruants but the friendes of Christ 15. 15. In what sense Christ saith that they are the seruants of sinne who commit sin 8. 34.
- sheepe.* In what sense they are called. sheepe, which not beleue as yet. 10. 61.
- the word *sheepe* is taken two maner of wayes. 10. 8.
- Christ his sheepe. 10. 25.
- Shape.* the shape of God is not seen 5. 7.
- Sheepfold.* the sheepefolde of the sheepe. 10. 1. & 16.
- Signes.* to doe signes 7. 31.
- the first signe of christ 2. 11.
- the second 4. 54.
- All the signes of christ are not writ ten. 20. 30. & 21. 25.
- the multitude follow christ because of his signes 6. 2.
- Sichar.* Sichar. 4. 5 *Sleepe.* Sleepe. 11. 13. to sleepe, for, to be dead. 11. 12. 13. 14. *Siloe.* Siloe. 7. 7.
- Siloe.* a poole. 9. 7.
- why christ commanded the blinde, to be washed in Siloa in the same place

The Table.

*Sitting.* christ teacheth sitting. 8. 2. 60.  
*Similitude.* How the similitude of a woman labouring with childe ought to be applied vnto vs. 16. 21.  
*Simon.* Christe sat at meat in the house of Simon the Pharisee. 12. 3.  
*Sin.* Sin no more. 5. 14 & 8. 11.  
 They are to be wounded with the feeling of sinne, who are too carelesse 4. 16.  
 To die in sinne 8. 21. & 24.  
 The comforter shall reprove the world of sinne. 16. 8.  
 Infirmities for sinne. 9. 2.  
 How this must be vnderstood that sinners are not heard of God. 9. 31.  
*Son.* Christ is the Son of God. 1. 49.  
 Why Christe is called the sonne of man. 3. 33.  
 The name Sonne appertaineth to Christ alone. 20. 31.  
 God will be knowne in the person of the sonne. 11. 4.  
 There are two distincte vertues in the sonne of God. 1. 5.  
 How this ought to be vnderstood, that the Son doth nothing of himselfe. 5. 16. & 30.  
 The Sonne of God did not ascend into heauen for himselfe alone. 14. 2.  
 Why we are accounted the Sons of God. 1. 13.  
 How we are called the sons of god, and the sons of the diuell 8. 44. Sons of God by faith. 1. 12.  
 Sons of god dispersed among the Gentiles. 11. 52.  
 The difference of the dying of the Sonnes of God, and the reprobate. 19. 30.  
 The sonne of perdition. 17.  
 Sonnes of Abraham. 8. 37.  
*Sopp.* A sopp. 13. 27.  
*Sorrow.* Sorrowe hath filled your heartes. 16. 6.  
 Sorow must be turned to ioy. 16. 20.  
*speech.* speech which is hearde. 6.

*Spirit.* This word spirit is take two maner of wayes in Iohn. 3. 6.  
 That the spirit and water are taken both for one thing. 3. 15.  
 God is a spirite. 4. 14.  
 The holy spirit came downe vppon christ in the likenes of a doue. 1. 32.  
 Proceedeth from the father. 15. 26.  
 6 is giuen to the apostles: in the same place. 20. 22.  
 That is spirit which is borne of the spirit. 3. 6.  
 the holy spirit is the only fountaine of sound vnderstanding. 14. 17.  
 Why the spirit is signified by water in the scripture. 4. 10. & 7. 38.  
 The spirite is the perfect master of truth. 16. 12.  
 Christe receiued the spirite not so much for himselfe, as for his. 1. 32. 6  
 What it is to worship in spirit and truth. 4. 23.  
 How this must be vnderstood, that Christ was troubled in the spirit. 13. 21.  
 The testimony of the spirite is our onely aid against the inuasion of the world. 15. 16.  
 How the spirite is saide to testifie of Christ, in the same place.  
 Christe is present with vs, by the truth and grace of his spirit. 12. 6.  
 To what end the faithful do receiue the spirit, in the same place.  
 How this must be vnderstood, that the spirit speaketh not of himselfe. 16. 13.  
 The duty of the holy spirit. 16. 14.  
 How this must be vnderstood, that the spirit was not giuen christ by measure. 3. 34.  
 The spirit reproveth men two maner of wayes. 16. 8.  
 Why christ added the visible breaching, in giuing the spirit to the Apostles. 10. 22.

*The Table.*

What men are able to doe being deprived of the aid of the holy spirite. 14. 18.

Jesus gaue vp the ghost. 19. 3.

How the worship of God is said to consist in the spirite. 4. 23.

The spirite of giddines wherewith Sathan driueth the wicked. 12. 10.

The spirite of trueth shall declare things to come. 16. 13.

*Spittle.* Jesus made clay of spittle. 9. 6

*Sicke.* The sicke man who had layd sicke thirtie and eight yeeres is made whole by Christ. 5. 9.

To whome God hath sent, speake the wordes of God. 3. 35.

*Sinagogues.* Christ preacheth in the Sinagogues. 6. 59.

To be cast out of the Sinagogues. 9. 22. & 12. 42. & 16. 2.

**T.**

*Taught.* Taught of God 6. 45.

*Teachers.* It becometh to Christe alone to frame the teachers of the Church. 20. 22.

Christe the onely teacher of the Church. 20. 21.

With what stoutnesse of minde the teachers of the Church must bee endued. 2. 28. & 8. 29 & 16. 3.

Whereupon the authoritie of teachers dependeth. 3. 2.

*Teaching.* God hath a double manner of teaching. 14. 25.

*Temple.* The temple of Ierusalem was builded by Herod. 2. 20.

To what end the temple was builded. 2. 16.

The temple was a figure of y<sup>e</sup> church in the same place.

Why the temple was called the house of God. 2. 19.

Christ teacheth in the temple. 7. 14. 28. & 8. 12. 1. & 18. 20.

The temple of the body of Christe

must be destroyed by the Iewes. 2. 19. 21.

*Temples.* Why our bodies are called Temples. 2. 19.

*Tempted.* god will not suffer vs to be tempted aboue our strength. 18. 9.

*Testimonie.* All men receiue not the testimonie of Christ. 3. 11.

Christ giueth testimonie of himselfe 8. 13. and 14. 18.

The testimonie of the father, of the sonne. 5. 32. & 36. & 88.

The testimonie of Christe, of Iohn Baptist. 1. 26.

*Theefe.* A theefe and a murtherer; 10. 12 & 8.

*Theeues.* Theeues are crucified with Christ, 19. 18.

*Thernades.* Fastning of the thernades an holy day of the Iewes. 7: 2.

*Thankes.* To giue thankes, 11. 2. 3:

*Thomas.* Thomas Dydimus, 11. 16. hee is reprehended for his vnbeliefe.

*Thirst.* Let him that is a thirst, goe vnto Christ, 7. 37.

To be a thirst for cuer, and not to be a thirst.

*Title* the title of christ's cause, 19. 19

*Troubled.* Let not your heart be troubled, 14. 1. 27.

*Truth.* Christ is the truth, 14. 6. the truth of God must be defended, although all the whole world say nay, 5. 18.

It is knowne to Christ, how much the truth differeth from figures, 19. 10.

Truth is taken for perfection of faith, 14. 6.

The truth shall make you free faith Christ, 8. 32.

God is the fountaine of faith, 16. 13.

Christ full of truth, 1. 17.

It is a common thing among men, to corrupt the truth of God, 6. 14.

Hh 2. Who

## The Table.

who are said to be of the truth 18.  
37.

Why it is to doe the truth. 3. 12.

Christ came to beare witness of the truth. 8. 37. The diuell stood not in the truth.

Christ speaketh the truth. 8. 45.  
which he hath heard of the father, the fruit of truth shall teach all truth. 16.

13.

Twelve twelue chosen by christ 6. 7.

Time. Christe saith that his time is not yet come. 7. 6. & 8.

### V

Vnith. Vnity of the church is grounded now or els, sūe only in the faith of the scripture. 19. 23.

Vnbeliefe. How vnbeliefe is called the fontaine, & cause of all euills. 8. 14 & 15 22.

Vnbeliefe doth stop the way before vs, that wee cannot come vnto God. 11 34.

He that beleueth not the son, shall not haue life. 3 38. *Vnrighteousnes.* Vnrighteousnes is not in God. 7. 23.

Vnion. The meanes to know the vnion which is betweene vs and christ 14. 20.

Voyce. the voyce of one crying in the wilderness. 23. How horrible the voyce of christ shall be to the wicked in the last iudgement. 8. 4.

The sheepe shall heare the voyce of Christ. 10. 6.

Vine. Wee must note three things chiefly in the similitude of vine. 15. 1  
Christ is the true vine. 15. 1.

### W

Way. How christ is called the way, the truth, and the life. 14 6.

Christe is the way to the father, in the same place.

Water pots. Water pots of stone. 2. 6.

Weepe. Mary and the Iewes do weep for Lazarus his death. 11. 33.

Ye shall mourne and weepe. 16. 20.

Iesus speaketh vnto Magdalene as shee wept. 20. 15.

whole. christ made a man euery whit whole. 7. 22.

thou art made whole, sin no more. 5. 14.

Whippes. the sinnes of men are not alwayes to be measured by the whips of God. 9. 34.

Pilate deliuereth Iesus into the wil of the Iewes being whipped. 19. 1.

Weakenes. christ his weaknes ought to vnderprop faith. 14. 1.

Wicked the wicked are not straight-way to be discouraged. 13. 22. & 26.

Wicked men must bee called vnto Gods iudgement seate. 8. 28.

Worship. the rule of worship which God requireth at our hands. 5. 24.

Whence wee must fet the lawe of Gods worship. 18. 39.

Worshippers. Who be true worshippers. 4. 23. & 24.

Woman. the comparifon of a womā with childe. 16. 21.

Word Why the sonne of God is called the word 11.

In what sense the word of christ is called life 6. 63.

the word of Christ shall iudge him that reiecteth his words 12. 42.

to abide in the worde of Christ. 8. 31.

to keepe the worde of christe. 8. 51. and 14. 23. 24 and 15. 20. & 17. 6.

Why the worde of God is darke vnto vs 16. 25.

the worde of God is truth. 17. 17.

the word was in the beginning. 1 1 was made flesh, in the same place. 14.

the worde of God is the onely marke of faith. 20. 31.

the word of life. 6. 68.

What



What knowledge we can conceiue of christ without the word 6. 19.

It is a daungerous thing to inuent any thing in diuine matters without the worde, 6. 15.

We must alwayes holde a mutuall consent betwene the word and faith 11. 21.

With what remedy wee must cure the content of the word of God. 4. 16.

Wee are blinde, where the worde of God goeth not before. 12. 16.

The outwarde preaching of the word is of it selfe vnfruitfull. 1. 45. & 14. 25. & 15. 3.

The words of christ are spirite and life. 6. 63.

World. Whye the worlde hateth christ. 7. 7.

they are called the world, who are regenerate by the spirit of god, in the same place, & 15. 19.

Why the deuill is called the prince of this world. 14. 30.

the world shall reioyce. 16. 20.

Why christe came into the world christ by this worde worlde meaneth al mankinde, in the same place.

to passe out of this world. 13. 1.

the world hath not knowne God, 1. 10. & 17. 24. yea, it hateth him. 7. 7.

Christ hath ouercome the worlde, 16. 33.

the princes of this world. 14. 30.

In the world ye shal haue oppresion, 16. 33.

christe praieth not for this worlde. 17. 9.

christ is not the world. 17. 11:  
as his disciples are not of the worlde, 15. 19. & 17. 14. 16.

Worketh. As the father worketh so the sonne worketh also. 5. 17.

Workes. the works of God are not submitted to the iudgements of men, 5. 4. the worke of the father, 4. 34. is to beleue christ, 6. 29.

We must weigh the workes of god 7. 25.

the fruit of the works of God doth not by and by appeare. 12. 16.

the workes of God haue not the like fruit in all men. 2. 23.

How slacke menne are in considering the works of God, 7. 4.

there is nothing better then modesty, in weighing the workes of God, 9. 2.

How Moses saide that God hadde made an end of his workes. 5. 17

What workes are done in God. 3. 21.

the works do testifie christ. 5. 36:  
to beleue because of the works. 10. 38. & 14. 11.

Wrath. the wrath of GOD abideth oftentimes long in one house. 9. 2.

the greatnesse of Gods wrath against sinne. 19. 17.

Wind. the disciples are tossed with wind vpon the sea. 6. 18.

Z

Zeale. Holy zeale. 5. 47.  
the zeale of the house of GOD 2. 17:

An excellent example of rash zeale in Peter. 18. 10.

Pretence of zeale helpeth nothing 6. 15.



Of Christs actions, yea gestures indifferent, circumstantiall, in-  
dentall, we have questions hotly disputed. His gesture, especia-  
lly in <sup>e</sup> Sacrament, we have pressed w<sup>th</sup> might & maine, & le-  
on vs by some, w<sup>th</sup> as great necessitie, as his moralities of  
tience, Meekenesse, Humilitie, Obedience. We thinke then  
should be able to proue them w<sup>th</sup>in compassse of those things  
whereof, Peter saith. He gaue vs an example <sup>y</sup> we should  
low his steps. 1. Pet. 2. 21. to vrgt any thing supra statutū,  
simply necessary, is to vrgt supstitution: to yeald to any thing  
supra statutum, as simply necessary, is to yeald to supstitution.  
Let them take heed <sup>y</sup> thus presse this gesture vpon our consci-  
ences as necessarie to be imitated, <sup>y</sup> they incurre not <sup>e</sup> crime  
supstitution, frō w<sup>th</sup> they would seeme to be most abhorrent.

Are we bound to this gesture, so <sup>y</sup> to vse any other is sim-  
ply, say they: then it is either because it was amongst Christs  
morall acts, wherein he hath commanded vs to imitate, or  
by vertue of <sup>y</sup> mandate, Hoc facite, Doe this. 1. Cor. 11. 2.  
A third member when they assigne me, I will take notice  
of it. But neither was it amongst his morall acts, wherein he  
hath commanded vs to imitate; nor is it comprized w<sup>th</sup>in  
Mandate, at <sup>e</sup> institution. Ergo.

May wee number it amongst his morall acts? we must then  
shew what Law of God, virtually at least, comprizeth this con-  
clusion; Those that sit at <sup>e</sup> Sacrament, And againe in religious me-  
mories it is unlawfull to doe aliud or aliter, other thing or otherwise  
why then stand they? yea, why sit they? why leane they not one  
he bosome of another? or how dare they in the least litle fwar  
from their patterne?

Comes it vnder <sup>e</sup> Mandate, Hoc facite? then it is amongst the  
sacramentals of the Supper. For (hoc facite) comprizeth not

cumstantial, but Sacramentall. As it Sacramentall? where is  $\bar{y}$  signification it hath of any act of God to vs, or of vs to God? Sacramentall actions all whether of the Minister, or Receiver, haue their sicall resemblance & signification.

These sayer spirits haue much haunted mee;  $\bar{y}$  ghaastliest Argument hath put forth to affright me w<sup>th</sup>all, hath bene this from the temple of Christ. And though I neuer heard it urged, but where  $\bar{y}$  moue hath made it totter; yet neuer could I sway w<sup>th</sup> any Minister, or other w<sup>th</sup> I haue dealt w<sup>th</sup>all, as to make him forgoe his therson, for in their Logically Disputes it is no absurdity, to the Conclusion.

will truly acquaint you w<sup>th</sup>  $\bar{y}$  severall manners of vrging first paper is thus: That gesture  $\bar{y}$  Christ & his Apostles vsed time of  $\bar{y}$  institution, is to be vsed of vs at  $\bar{y}$  time of  $\bar{y}$  receiuing  $\bar{y}$  Supper: But  $\bar{y}$  gesture of sitting is  $\bar{y}$  gesture w<sup>th</sup> Christ & Apostles vsed at  $\bar{y}$  time of  $\bar{y}$  institution: & therefore this gesture must be vsed of vs

Formally enough. But when I wonder, will they proue their proposition? that we are bound to vse  $\bar{y}$  Gestures, Vestures, & other circumstances of first administration. And where apperes it that Christ or his Apostles sate, as we call sitting? And why may I not thus reason? what Vesture Christ vsed at  $\bar{y}$  administration, is to be vsed in ours. But a seamelesse Coate was Vesture w<sup>th</sup> Christ vsed at  $\bar{y}$  first administration. Therefore it is vsed of vs. I dare say  $\bar{y}$  Argument proceedes as firmly for the first, as for  $\bar{y}$  site & position.

The second paper thus. To sweare from  $\bar{y}$  imitable example of Christ, is not to sit in  $\bar{y}$  act of receiuing is to sweare fro<sup>m</sup>  $\bar{y}$  imitable ob- ject example of Christ, therefore not to sit is a sinne, & per consequens, to sit is a necessary duty.

What intenc you by imitable?  $\bar{y}$  w<sup>ch</sup> may be imitated: or  $\bar{y}$  w<sup>ch</sup> be imitated. If that, w<sup>ch</sup> may be imitated; your proposition is true; If  $\bar{y}$  w<sup>ch</sup> must be imitated; your assumption.

He exclaims himselte, distinguishing betwixt his workes mi-

miraculous, & others, & by imitable, understands, where in it is possible to resemble him, belike then, we must gird our selues w<sup>th</sup> Towell & wash our peoples feet before our administration for so<sup>th</sup> Christ; & his action is not miraculous, but possibly imitable. yet of this act he saith more then euer he said of his gesture. If I your Lord & Master, haue washed your feet, yett also ought to wash or anothers feet; for I haue giuen you an example, & yett should do as I haue done to you. And I maruell that these Apish Imitators in this action w<sup>ch</sup> he calls exemplary; secondly, whereof he saith ought to be done in imitation of him, think not themselves bound, whereas in y<sup>e</sup> gesture they acknowledge a bond, though no probability of Scripture, they can proue it exemplary, w<sup>ch</sup> an ought to be done, pressed vpon y<sup>e</sup> Conscience.

To put an end to this inquiry: Giue me I pray, a true reason, why his gesture in preaching, binds vs not to imitation, as well as his gesture in the Sacrament. My memorie may faile me; but I know not, y<sup>t</sup> euer it is recorded, y<sup>t</sup> Christ taught in any other site then sitting. That he satte downe & taught his Disciples, I reade. Mat. 5. 1. that he stood, I reade not; a true difference betwene these in this point of necessary imitation, I would faine heare.

The rite & outward forme of Baptisme vsed by John, whereto our Sauiour I<sup>er</sup> submitted himselfe, was not sprinkling, but going downe into the water. Mat. 3. 16. Act. 8. 38. why are we not bound to this imitably example of Christ and his Forerunner? & yett must thinke our selues bound to his gesture in the supper Supper?

Lastly, let this though it may seeme a nicetie, be taken notice of that in this question they change the verie predicament where the inquirie lyeth. To speake properly & exactly, sitting is not in the predicament of Action, but in y<sup>e</sup> of site & position. And whereas in matter of imitation, the Actions of Christ fall only into inquiry, they diuert the question to his site & position: quod? And why should we not vrge the quando, & vbi, and habitus of Christs administration from his example: as well as his gesture?

farre of this question occasionally; out of a desire, if it be possible  
in satisfaction to y<sup>e</sup> scrupulous, in as much as concernes the Argu-  
ment from Christs example. This is y<sup>e</sup> rule; The precept of imitating  
blessed Saviour, is limited to his actions, not extended to his gestures;  
Imitating his actions, to those y<sup>e</sup> were morall, not to circumstantiall or in-  
stall.

As Paul in .2. Thessalo: 4. 3. upon the by these words, Which we  
and you. he meanes, I warrant you, Secundum Deum. But in-  
ces, y<sup>e</sup> our obedience must be extended to the commands of Gods Minis-  
& not only to the Lords immediate inunctions. Rom. 13. 4. Gods  
Ministers understand after Pauls phrase; Magistratus ciuill: & Ecclesiasticall.  
y<sup>e</sup> Lord hath inuested in power of iurisdiction.  
In regular inunctions, you may obserue to be in a threefold difference:  
1. That are so thiers, y<sup>e</sup> they are first the Lords, in expresse termes prescrib-  
ing him; as in those prohibitions of murther, adultery, theft, prescripts  
concerning the Sabbath, &c. Of these Paul saith, Dominus non Ego. 2.  
whose generall principles, are immediatly y<sup>e</sup> Lords. yet Determinate  
particulars are from men, by appertent deductions fro those grounds:  
As the Apostle saith, Ego non Dominus, and yet thinkes he hath therein  
the spirit to direct him. The speech is remarkable. 1. Cor. 14. 37. The Prophet  
actuall man, must acknowledge the things wh Paul writes, to be y<sup>e</sup> com-  
ments of the Lord. Mediatly you must understand, because congruent  
principles by him deliuered. first, else how should, I say not  
actuall, <sup>man</sup> but y<sup>e</sup> Prophet, know what y<sup>e</sup> Lord immediately reuealed to  
the Apostle? Secondly, Nor is it probable, y<sup>e</sup> what Paul speaks for matter  
of, & decency in the assemblies, was immediatly, & expressely deliue-  
red by speech, or reuelation from y<sup>e</sup> Lord. For why? When they haue  
appertent, & easie deductions from generall principles, Reuelations are  
multiplied vnnecessarily: yet Paul stiles y<sup>em</sup> Commandements of the Lord.  
A third sort, wh occasion onely, or accident causeth to be for prescribed:  
in wherof from generall principles, saue only in case of y<sup>e</sup> occasion, or  
if, the acutest shall not see. As when abstinence from bloud and  
meat is enioyned, after abrogation of the Leviticall Law. Act. 15. 20.  
in shew mt ground of equitie out of wh such abstinence is directly  
to be? Mores in as much as y<sup>e</sup> vse grew accidentally scandalous, ne

ecessary was the iunction of ~~the~~ abstinence: for its use charit  
o ~~neglect~~ neglect use of my Christian libertie, where is perill  
ny weake brother: like must be thought of all prescripts of  
brates, for publique good for order or decoru, whose acting is no  
pugnant to the Law of God, though perhaps we see not y<sup>t</sup> publique  
nor order of decorum: yet lies the bond upon conscience therein  
mit our selues, as Peters phrase is, for the Lords sake. 1. Pet.  
because he hath commanded obedience to the Maiestrate.

Is it not pittie to se honestie grow libertine? yet best men haue  
taint that way. Men y<sup>t</sup> at Zacharie & Elizabeth, walke in all y<sup>e</sup>  
ate commandements, & ordinances of God without reproofe, yet to  
ons of Gods Ministers, are too too refractory. As to ciuill ordinan  
common good, so to Ecclesiasticall ceremonies, in themselves lawfull, spe  
ially opposite: for where say they hath God commanded them?

Resp. first, And I aske, where hath God forbidden them? secondly,  
hath he not in things indifferent <sup>lawfull</sup> commanded to obey y<sup>e</sup> Maiestrate?  
thirdly, They are Gods commandements, not onely wh<sup>n</sup> so many words  
are prescribed, but what are from generall grounds deduced. fourthly, yet  
occasion & accident<sup>l</sup> makes indifferent things, otherwise arbitrary, yet  
in case necessary, especially where authoritie, interposeth to inioyne. fifth  
And what if we see not order, decoru, edification, publique good in obseruance?  
obseruance? why are we curious? Are things lawfull in themselves? The  
must our inquirie stay. So thought Rechabites; whom for obedience  
so seemingly blind, the Lord commended and blessed. Jam. 25. 18. 19.  
we are loth to be, or to be deemed men vnqualified to partake Go  
promises. Its obedience y<sup>t</sup> qualifies, obedience to not onely what Go  
immediatly prescribes but to whatsoeuer his Ministers inioyne accor  
to God. Will you say? If Apostles? Resp. first Siluanus and Timo  
were not Apostles, secondly the charge is extended to all whosoever h  
the oversight of vs. Heb. 13. 17.







