

## Chapter 6

*For reproof by Scripture and miracle (as also by reason) the Pharisees blindness about the observation of the Sabbath, 11. they seeke his death. 12. Having in the mountaine prayed all night, he chooseth twelve Apostles, 17. and after many miracles vpon the diseased, 20. he maketh a sermon to his Disciples before the people: proposing Heauen to such as wil suffer for him, 24. and woe to such as wil not. 27. Yet with all exhorting to doe good euen to our enemies also. 39. and that the Maisters must first mend themselues. 46. finally to doe good works, because only faith wil not suffice.*

*Mt. 12, 1.  
Mar. 2, 23.*

**A**nd it came to passe on the <sup>a</sup>Sabboth first, when he passed through the corne, his Disciples did pluck the eares, & did eat rubbing them with their hands. <sup>2</sup> And certaine of the Pharisees said to them: Why doe you that which is not lawful on the Sabbaths? <sup>3</sup> And IESVS answering the, said: <sup>4</sup> Neither this haue you read which Dauid did, when himself was an hungred & they that were with him: <sup>4</sup> how he entred into the house of God, and tooke the loaves of Propofition, and did eat, and gaue to them that were with him, which it is not lawful to eat but only for Priests? <sup>5</sup> And he said to them: That the Sonne of man is Lord of the Sabbath also.

*1. Re. 21, 4.*

*Leu. 24, 9.*

*Mt. 12, 10.*

*Mr. 3, 1.*

<sup>6</sup> And it came to passe on another Sabbath also, that he entred into the Synagogue, and taught. And there was a man, and his right hand was withered. <sup>7</sup> And the Scribes and Pharisees watched if he would cure on the Sabbath; that they might find how to accuse him. <sup>8</sup> But he knew their cogitations; and he said to the man

<sup>a</sup> S. Hierom (*ep. 2. ad Nepotian.*) writeth of himself, that being at Constatinople, he asked his maister Gregorie Naziāzene the famous Doctour, then Bishop there, what Sabbath this was. Who by his answer declared that it was very hard to tel: neither is it yet knowē to the best learned. Yet the Protestants are wont to say, Al is very easie.

that had the withered hand: Arise, and stand forth into the middes. And rising he stood. <sup>9</sup> And IESVS said to them: I aske you, if it be lawful on the Sabbath to doe wel or ill; to <sup>a</sup>make a foule or to destroy? <sup>10</sup> And looking about vpon the al, he said to the mā: Stretch forth thy hād. And he stretched it forth; & his hand was restored. <sup>11</sup> And they were replenished with madnes; & they communed one with another what they might doe to IESVS.

<sup>12</sup> And it came to passe in those daies, he went forth into the mountaine to pray, and he passed <sup>a</sup>the whole night in the prayer of God. <sup>13</sup> And when day was come, he called his Disciples; and he chose twelue of them ( <sup>a</sup>whom also he named *Apostles*) <sup>14</sup> <sup>a</sup>Simon whom he furnished Peter, and Andrew his brother, James and Iohn, Philippe and Bartholomew, <sup>15</sup> Matthew and Thomas, James of Alphæus and Symon that is called Zelotes, <sup>16</sup> and Iude of James, and Iudas Iscariote which was the traitour. <sup>17</sup> And descending with them he stood in a plaine place, and the multitude of his Disciples, and a very great companie of People from al Iewrie and Hierusalem, and the sea coast both of Tyre & Sidon, <sup>18</sup> which were come to heare him, and to be healed of their maladies. And they that were vexed of vnclene Spirits, were cured. <sup>19</sup> And al the multitude <sup>a</sup>fought to touch him, because vertue went forth from him, and healed al. <sup>20</sup> And he lifting vp his eyes vpon his Disciples, said:

*Mt. 10, 1.*  
*Mr. 3, 1.*  
*6, 7. Lu. 9, 1.*

*Mt. 5, 2. 6, 7.*

Blessed are ye poore: for yours is the Kingdom of God. <sup>21</sup> Blessed are you that now are an hungred: because you shal be filled. Blessed are you that now doe weepe: because you shal laugh. <sup>22</sup> Blessed shal you be when men shal hate you, and when they shal separate you, and vpbraid you, and abandon your name as euil, for the Sonne of mans sake. <sup>23</sup> <sup>a</sup>Be glad in that day and reioyce; for behold, your reward is much in Heauen. For according to these things did their Fathers to the Prophets. <sup>24</sup> But woe to you that are rich: because you haue your consolation. <sup>25</sup> Woe to you that are filled:

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<sup>a</sup> See *S. Mar. Annot. c. 5, 28.*

because you shal be hungrie. Woe to you that now doe laugh: because you shal mourne and weep. <sup>26</sup> Woe, when al men shal bleffe you: For according to these things did their Fathers to the false-Prophets.

<sup>27</sup> But to you I say that doe heare: Loue your enemies, doe good to them that hate you. <sup>28</sup> Bleffe them that curse you, and pray for them that calumniate you. <sup>29</sup> And he that striketh thee on the cheeke, offer also the other. And from him that taketh away from thee thy robe, prohibit not thy coate also. <sup>30</sup> And <sup>a</sup>to euery one that asketh thee, giue, and of him that taketh away the things that are thine, aske not againe. <sup>31</sup> And according as you wil that men doe to you, doe you also to thẽ in like manner. <sup>32</sup> And if you loue them that loue you, what thanke is to you? for finners also loue those that loue them. <sup>33</sup> And if ye doe good to them that doe you good: what thanke is to you? for finners also doe this. <sup>34</sup> And if ye lend to them of whom ye hope to receaue; what thanke is to you? for finners also lend vnto finners, for to receaue as much. <sup>35</sup> But loue ye your enemies; doe good and lend, hoping for nothing thereby: and your reward shal be much, and you shal be the Sonnes of the Higheft, because him self is beneficial vpon the vnkind and the euil. <sup>36</sup> Be ye therefore merciful as also your Father is merciful. <sup>37</sup> Iudge not, & you shal not be iudged. Condemne not, & you shal not be condemned. Forgiue, and you shal be forgiuen. <sup>38</sup> Giue, and there shal be giuen to you. Good measure & pressed downe and shaken together and running ouer shal they giue into your bosome. For with the same measure that you doe mete, it shal be measured to you againe.

<sup>39</sup> And he said to them a similitude also: Can the blind lead the blind? doe not both fall into the ditch? <sup>40</sup> The Disciple is not aboute his Maister: but euery one shal be perfect, if he be as his Maister. <sup>41</sup> And why seeft thou the mote in thy brothers eye: but the beame that

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<sup>a</sup> That is, to euery one iustly asking. For that which is vniustly asked, may be iustly denied. *Aug. li. 1. c. 40. de Serm. Do. in monte.*

is in thine owne eye thou confidereft not? <sup>42</sup> Or how canft thou fay to thy brother: Brother, let me caft out the mote out of thine eye: thy felf not feeing the beame in thine owne eye? Hypocrite, caft firft the beame out of thine owne eye; and then fhalt thou fee clerely to take forth the mote out of thy brothers eye.

<sup>43</sup> For there is no good tree that yealdeth euil fruits; nor euil tree, that yealdeth good fruit. <sup>44</sup> For euery tree is knownen by his fruit. For neither doe they gather figges of thornes; neither of a bufh doe they gather the grape. <sup>45</sup> The good man of the good treafure of his hart bringeth forth good; and the euil man of the il treafure bringeth forth euil. For of the aboundance of the hart the mouth fpeaketh.

<sup>46</sup> And why cal you me, Lord, Lord: and doe not the things which I fay? <sup>47</sup> Euery one that commeth to me, and heareth my words, and doeth them, I wil fhew you to whom he is like. <sup>48</sup> He is like to a man <sup>a)</sup>building a houfe, that digged deep, and laid the foundation vpon a rock. And when an inundation rofe, the riuer beatt againft that houfe, and it could not moue it; for it was founded vpon a rock. <sup>49</sup> But he that heareth, and doeth not; is like to a man building his houfe vpon the earth without a foundation: againft the which the riuer did beat; and incontinent it fel, and the ruine of that houfe was great.

## ANNOTATIONS

3 Neither this haue you read) The Scribes and Pharifees boafed moft of their knowledge of the Scripture; but our Sauour often fheweth their great ignorance. Euen fo the Heretikes that now adaies vaunt moft of the Scriptures and of their vnderftanding of them, may foone be proued to vnderftand litle or nothing.

Heretikes vnderftād not the Scriptures.

9 Saue a foule) Hereby it feemeth that Chrif (as at other times lightly alwaies) did not only heale this man in body, but of fome correpondent difeafe in his foule.

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<sup>a</sup> He buildeth right & furely, that hath both faith and good works: he buildeth on fand, that truffeth to his faith or reading or knowledge of the fcripture, & doth not worke or liue accordingly.

12 The whole night) Our Sauuour instantly prayed, alone in the mount without doore, al night long, as a preparation to the defignement of his Apoftles the day after: to giue example to the Church of praying instantly when Priests are to be ordered, and a leffon to vs al what we fhould doe for our owne neceffities, when Chrifft did fo for other mens.

The Churches praiers at the times of giuing holy orders.

13 Whom he named Apoftles) Here it is to be noted againft our Aduerfaries that deceitfully meafure to the fimple the whole nature and qualitie of certaine facred functions, by the primitiue fignification & compaffe of the names or words whereby they be called; with whom as a Prielt is but an elder, and a Bifhop, a watchman or Superintendent, fo an Apoftle is nothing but a Legate or Meflenger, and therefore (as they argue) can make no Lawes nor prefcribe or teach any thing not expreffed in his *mandatum*. Know therefore againft fuch deceiuers, that fuch things are not to be ruled by the vulgar fignification of the word or calling, but by vfe and application of the holy writers, and in this point by Chrifts owne exprefle impofition. And fo this word *Apoftle*, is a calling of Office, gouernement, authoritie, and moft high dignitie giuen by our Maifter, fpecially to the College of the Twelue: whom he indowed aboue that which the vulgar etymologie of their name requireth, with power to bind and loofe, to punifh and pardon, to teach and rule his Church. Out of which roome and dignitie (which is called in the Pfalme and in the Actes a Bifhoprike) when Iudas fel, Mathias was chofen to fupply it, & was numbred among the reft, who were as founders or foundations of our religion, as the Apoftle termeth them. Therefore to that college this name agreeth by fpecial impofition & prerogatiue, though afterward it was by vfe of the Scriptures extended to S. Paul and S. Barnabas, and fometimes to the Apoftles Succelfours: as alfo (by the like vfe of Scriptures) to the firft conuerters of countries to the faith, or their coadiutours in that function. In which fenfe S. Paul chalengeth to be the Corinthians Apoftle, and nameth Epaphroditus the Philippians Apoftle: as we cal S. Gregorie & his Difciple S. Auguftin, our Apoftles of England. In al which taking, it euer fignifieth Dignitie, Regiment, Paternitie, Principallitie, and Primacie in the Church of God: according to S. Paul *1. Cor. 12. He hath placed in his Church, firft indeed Apoftles, &c.* Whereby we may fee that S. Peters dignitie was a wonderful eminent prerogatiue and foueraigntie, when he was the Head not only of other Christian men, but the Head of al Apoftles, yea euen of the College of the Twelue. And if our Aduerfaries lift to haue learned any profitable leffon by the word Apoftle, more profitably and truly they might haue gathered, that Chrifft called thefe his principal officers, *Apoftles*, or *Sent*, him felf alfo fpecially and aboue al other being *Miffus*, that is, *Sent*, and called alfo Apoftle in the Scriptures; to warne vs by the nature of the word, that none are true Apoftles, Pafours, or Preachers, that are not fpecially

The name and dignitie of Apoftles.

*Cal. Inft.*  
*li. 4. c. 8.*

Pf. 108, 8.  
Act. 1, 20.  
Eph. 2, 20.

Act. 14.  
1. Cor. 12.  
Eph. 4, 11.  
1. Cor. 9, 2.  
Phil. 2, 25.

Lu. 4, 18.  
Heb. 3, 1.

fent and called, or that can not flew by whom they be fent, & that al Heretikes therfore be rather Apoftates then Apoftles, for that they be not fent, not duely called, nor chofen to preach.

14 Simon) Peter in the numbering of the Apoftles, alwaies firft named and preferred before Andrew his elder brother and fenior by calling. See *Annotat. Mt. 10, 2.*

Peters preeminence.

23 Be glad) The common miferies that fal to the true preachers and other Catholike men for Chrifts fake, as pouertie, famin, mourning, & perfecutions, be indeed the greateft blefsing that can be, and are meritorious of the reward of Heauen. Contrariwife, al the felicities of this world without Chrif, are indeed nothing but woe, and the entrance to euerlafting miferie.

All perfecution for Chrif is a blefsing.

26 Shal bleffe you) This woe pertaineth to the Heretikes of our daies, that delight to haue the Peoples praifes and blefsings & fhouts, preaching pleafant things of purpofe to their itching eares: as did the Falfe-Prophets, when they were magnified and commended therfore of the carnal Iewes.

The vanitie of Heretical preachers.

35 Lend, hoping nothing) In that we may here feeme to be moued to lend to thofe whom we thinke not able nor like euer to repay againe, it muft be holden for a counfel rather then a cōmandemēt, except the cafe of necefsitie. But it may be takē rather for a precept, wherein vfurie, that is to fay, the expectatiō not of the money lēt, but of vantage for lone, is forbiddē: as by other places of Scripture it is condēned, & is a thing againft the Law of nature & Nations. And great fhame & pitie it is, that it fhould be fo much vfed or fuffered amōg Chriftiās, or fo couered & cloked vnder the habite of other cōtracts, as it is.

Againft vfurie.