

Chapter 7

He testified, the faith of the Centurion who was a Gentile, to be greater then he found among all the Iewes, and cureth his seruant absent. 11. The widowes sonne he reuiueth and restoreth to her, & is renowned therevpon. 18. To Iohns messengers he answereth with miracles, leauing to Iohn to preach thereby vnto them that he is Christ. 24. And afterward he declareth how worthy credit was Iohns testimonie, 29. inueighing against the Pharisees, 31. who with neither of their manners of liuing could be wonne, 36. shewing also vnto them by occasion of Marie Magdalen, how he is a freind to finners, not to maintaine them in sinne, but to forgiue them their sinnes vpon their faith and penance.

Mt. 8, 5.

And when he had fully said all his words into the eares of the People, he entred into Capharnaum. ² And the seruant of a certaine Centurion being sick, was readie to die: who was deare vnto him. ³ And when he had heard of IESVS, he sent vnto him the Ancients of the Iewes, desiring him to come and heale his seruant. ⁴ But they being come to IESVS, befought him earnestly, saying to him, That he is worthy that thou shouldest doe this for him. ⁵ For he loueth our Nation; and he hath [♠]built a Synagogue for vs. ⁶ And IESVS went with them. And when he was now not farre from the house, the Centurion sent his freinds vnto him, saying: Lord, trouble not thyself. For ^a*I am not worthy that thou shouldest enter vnder my rooffe.* ⁷ For the which cause neither did I thinke my self worthy to come to thee; but say the word, and my seruant shall be made whole. ⁸ For I also am a man subiect to authoritie, hauing vnder me souldiars: and I say to this, goe, and he goeth; and to an other, come, and he commeth; and to my seruant, doe this, and he doeth it. ⁹ Which IESVS hearing, marueled; and turning to the multitude

^a See the *Annotations vpon S. Matth. c. 8, 8.*

that followed him he said: Amen I say to you, neither in Irael haue I found so great faith. ¹⁰ And they that were sent, being returned home, found the seruant that had been sick, whole.

¹¹ And it came to passe, afterward he went into a citie that is called Naim; and there went with him his Disciples and a very great multitude. ¹² And when he came nigh to the gate of the citie, behold a dead man was caried forth, the only sonne of his mother; and she was a widow: and a great multitude of the citie with her. ¹³ Whom when our Lord had seene, being moued with mercie vpon her, he said to her: Weep not. ¹⁴ And he came neere and touched the coffin. And they that caried it stood still; and he said: Yong man, I say to thee, arise. ¹⁵ And he that was dead, rose vp, and began to speake. And he gaue him to his mother. ¹⁶ And feare tooke them all; and they magnified God, saying, That a great Prophet is risen among vs: and, that God hath visited his People. ¹⁷ And this saying went forth into all Iewrie of him, & into all the countrie about.

¹⁸ And Iohns Disciples shewed him of all these things.

Mt. 11, 2.

¹⁹ And Iohn called two of his Disciples, and sent them to IESVS, saying: Art thou he that art to come; or expect we another? ²⁰ And when the men were come vnto him, they said: Iohn the Baptist hath sent vs to thee, saying: Art thou he that art to come; or expect we another? ²¹ (And the self same houre, he cured many of maladies, and hurts, and euil Spirits: and to many blind he gaue sight.) ²² And answering, he said to them: Goe & report to Iohn what you haue heard and seene:

ἐχαρίσασατο

Esa. 35, 5.

61, 1.

That the blind see, the lame walke, the lepers are made cleane, the deafe heare, the dead rise againe, ²³ ^a)the poore are euangelized: and blessed is he whofoeuer shall not be scandalized in me.

Mt. 11, 7.

²⁴ And when Iohns messengers were departed, he began to say of Iohn to the multitudes: What went you out into the desert to see? a reed moued with the wind?

^a *pauperes euangelizantur*, that is, to the poore the Gospell is preached, and they receaue it.

²⁵ But what went you forth to see? a man clothed in ^a)soft garments? Behold they that are in costly apparel and delicacies, are in the houses of Kings. ²⁶ But what went you out for to see? a Prophet? Certes I say to you, and more then a Prophet. ²⁷ This is he of whom it is written: *Behold I send mine Angel before thy face, which shall prepare thy way before thee.* ²⁸ For I say to you: A greater Prophet among the children of women then Iohn the Baptift, there is no man. But he that is the lesser in the Kingdom of God, is greater then he. ²⁹ And al the People hearing and the Publicans, iustified God, being baptized with Iohns Baptifme. ³⁰ But the Pharisees and the lawyers ^b)despised the counsel of God against them selves, being not baptized of him. ³¹ And our Lord said: Wherevnto then shall I liken the men of this Generation, and wherevnto are they like? ³² They are like to children fitting in the market-place, and speaking one to another, and saying: We haue piped to you, and you haue not danced; we haue lamented, and you haue not wept. ³³ For Iohn Baptift came neither eating bread nor drinking wine; and you say: He hath a Diuel. ³⁴ The Sonne of man came eating and drinking; and you say: Behold a man that is a gurmander and a drinker of wine, a freind of Publicans and finners. ³⁵ And wifedom is iustified of al her children.

Mal. 3, 1.

Mt. 3, 4.

³⁶ And one of the Pharisees desired him to eate with him. And being entred into the house of the Pharisee, he fate downe to meate. ³⁷ And behold a woman that was in the citie, a finner, as she knew that he was fet downe in the Pharisees house, she brought an alabafter boxe of

^a Marke this wel cōcerning Iohns apparel and diet. See the *Annotatiōs vpon S. Matth. c. 3, 4.*

^b As they that cōtēned Iohns Baptifme, despised Gods counsel & wifedom; so much more they that make no accoūt of the Sacramēts of the Church, despise Gods counsel & ordinance touching their saluation, to their owne damnation.

ointment; ³⁸ and standing behind beside his feet, she began to ^awater his feet with teares, & wiped them with the haire of her head, and kiffed his feet, & anointed them with the ointment. ³⁹ And the Pharisee that had bid him seeing it, spake within himself, saying: This man if he were a Prophet, would know certes who and what manner of woman she is which toucheth him, that she is a sinner. ⁴⁰ And IESVS answering said to him: Simon, I haue somewhat to say vnto thee. But he said: Maister, say. ⁴¹ A certaine creditour had two debtors; one did owe five hundred pence, & the other fiftie. ⁴² They hauing not wherewith to pay, he forgave both. Whether therefore doth loue him more? ⁴³ Simon answering said: I suppose that he to whom he forgave more. But he said to him: Thou hast iudged rightly. ⁴⁴ And turning to the woman, he said vnto Simon: Dost thou see this woman? I entred [•]into thy house, water to my feet thou didst not giue; but she with teares hath watered my feet, and with her haire hath wiped them. ⁴⁵ Kisse thou gauest me not; but she since I came in, hath not ceased to kisse my feet. ⁴⁶ With oile thou didst not anoint my head; but she with ointment hath anointed my feet. ⁴⁷ For the which I say to thee: Many finnes are forgiven her, because she hath ^bloued much. But to whom lesse is forgiven, he loueth lesse. ⁴⁸ And he said to her: Thy finnes are forgiven thee. ⁴⁹ And they that sat together at the table began to say within them selues, ^cWho is this that also forgiveth finnes? ⁵⁰ And he said to the woman: [•]Thy faith hath made thee safe, goe in peace.

^a A perfect paterne of true penñace in this woman, who fought of Christ with open teares & other strange works of satisfactiō & deuotion, remission of her finnes.

^b Not only faith (as you may perceiue) but loue or charitie obtaineth remission of finnes.

^c As the Pharisees did al wayes carpe Christ for remission of finnes in earth, so the Heretike reprehend his Church that remitteth finnes by his authoritie.

ANNOTATIONS

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

Building of Churches, Monasteries, &c.

44 Into thy house) An exceeding approbation of the extraordinary works and signs of external devotion, which seeme to carnal men (though otherwise faithful) to be often superfluous or not acceptable. This Simon was perhaps of a good will, and therefore (as divers other did elsewhere) invited Christ to his house, not of curiositie or captiousness, as some other did; but of affectiō, as it may seeme by Christs familiar talke with him. Notwithstanding his duties towards him were but ordinary. But the anointing, washing, kissing, wiping of his feet in such sort as the woman did, were further signs of more than vulgar love: such as is in devout men or women that goe on pilgrimage and kisse devoutly the holy memories of Christs and his Saints. Which is no more but an exterior expresse of their affection, and that they love much, as every vulgar Christian man doth not.

Exterior signs of more than common devotion.

50 Thy faith) The remission of her sinnes being attributed before to charitie, is now also said to come of her faith. Whereby you may know that it commonly proceedeth of both, and of hope also though but one named. Because when there be divers causes concurring to one effect, the scriptures commonly name but one, and that especially which is most proper to the purpose and time, not excluding the other. And therefore his working miracles upon any person, is attributed to the faith of them on whom or at whose desire they be done. Because he wrought his miracles to induce all men to beleue in him; and therefore specially required faith at their hands, and namely before other things, whether they did beleue that he was able to doe that which they asked at his hands: without which it had been rather a mockerie and temptation of him, then a true desire of benefit at his hands.

Iustification attributed not to faith only.