

Chapter 11

He teacheth a forme of prayer, 5. and exhorteth to pray instantly, 11. affuring that fo God wil giue vs good things. 14. The Iewes blaspheming his casting out of Diuels, and asking for a miracle from Heauen, 17. he defendeth his doing: 22. foretelling alfo the Diuels expulsion by him out of the world (that is, the vocation of the Gentils) 24. and his reentrie into their Nation, 27. with their reprobation though he be of their flesh, 29. and alfo their final most worthy damnation. 37. Againe, to the Pharifees and Scribes he crieth woe, as authours of the faid reprobation now at hand.

And it came to passe, when he was in a certaine place praying, as he ceased, one of his Disciples faid to him: Lord teach vs to pray, as Iohn alfo taught his Disciples. ² And he faid to them:

Mat. 6, 9. When you pray, say, FATHER, sanctified by thy name. Thy Kingdom come, ³ Our daily bread giue vs this day, ⁴ and forgiue vs our finnes, for because our selues alfo doe forgiue euery one that is in debt to vs. And lead vs not into temptation. ³ And he faid to them: Which of you shal haue a freind, and shal goe to him at midnight, and shal say to him, Freind, lend me three loaues, ⁴ because a freind of mine is come out of his way to me, and I haue not what to fet before him: ⁵ and he from within answering saith: Trouble me not, now the doore is shut, and my children are with me in bed; I can not rife and giue thee. ⁶ And if he shal perfeuer knocking, I say to you, although he wil not rife and giue him because he is his friend, yet for his importunitie he wil rife, and giue him as many as he needeth. ⁷ And I say to you, Aske, and it shal be giuen you: seeke, and you shal find: knock, and it shal be opened to you. ⁸ For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shal be opened. ⁹ And which of you if he aske his father bread, wil he giue him a ftone? or a fish, wil he for a fish giue him a serpent? ¹⁰ Or if he aske an egge, wil he reach him a scorpion? ¹¹ If you then being

naught, know how to giue good guiftes to your children, how much more wil your father from Heauen giue the good Spirit to them that aske him?

Mt. 12, 12.

¹² And he was cafting out a Diuel, and that was dumme. And when he had caft out the Diuel, the dumme

Mr. 3, 22.

fpake: and the multitudes marueled. ¹³ And certaine of them faid: In Beel-zebub the prince of Diuels he cafteth

out Diuels. ¹⁴ And other tempting, asked of him a figne from Heauen. ¹⁵ But he feeling their cogitations, faid to them: Euery Kingdom deuided againft itfelf, fhall be

οἶκος ἐπὶ οἶκον

made defolate, and houfe vpon houfe, fhall fall. ¹⁶ And

if Satan alfo be deuided againft himfelf, how fhall his Kingdom ftand? becaufe you fay that in Beel-zebub I

doe caft out Diuels. ¹⁷ And if I in Beel-zebub caft out Diuels: your children, in whom doe they caft out? therefore they fhall be your iudges. ¹⁸ But if I in the ^afinger of

God doe caft out Diuels; furely the Kingdom of God is come vpon you. ¹⁹ When the ftrong armed keepeth his

court, thofe things are in peace that he poffeffeth. ²⁰ But if a ftronger then he come vpon him and ouercome him;

he wil take away his whole armour wherein he trusted, and wil diftribute his fpoiles. ²¹ He that is not with me,

is againft me: and he that gathereth not with me, fcattereth. ²² When the vncleane fpirit fhall depart out of a

man, he wandereth through places without water, feeking reft. And not finding, he faith, I wil returne into my

houfe whence I departed. ²³ And when he is come, he findeth it fwept with a befome, and trimmed. ²⁴ Then he

goeth and taketh feuen other fpirits worfe then himfelf, and entring in they dwel there. And the laft of that

fiunt nouifsima

man be made worfe then the firft.

²⁵ And it came to paffe, when he faid thefe things, a certaine woman lifting vp her voice out of the multitude faid to him: [♠]Bleffed is the wombe that bare thee, and

^a This finger, is the Spirit of God, *Mt. 12, 13.*

the paps that thou didst fucke. ²⁶ But he said: ^aYea rather, bleffed are they that heare the word of God, and keepe it.

Mt. 1, 29. ²⁷ And the multitudes running together, he began to say: This Generation, is a wicked Generation: it asketh a signe, and a signe shall not be giuen it but

Io. 2, 2. [♣]the signe of Ionas the Prophet. ²⁸ For as Ionas was a signe to the Niniuites; so shall the Sonne of man also be

3. Reg. 10, 1. to this Generation. ²⁹ The Queene of the South shall rise in the iudgement with the men of this Generation, and shall condemne them: because she came from the endes of the earth to heare the wisdom of Salomon. And behold, more then Salomon here. ³⁰ The men of Ninivee shall rise in the iudgement with this Generation, and shall condemne it, because they ^bdid penance at the preaching of Ionas. And behold, more then Ionas here.

Io. 3, 5. ³¹ No man lighteth a candle, and putteth it in secret, neither vnder a bushel: but vpon a candlestick, that they that goe in may see the light. ³² The candle of thy body is thine eye. If thine eye be simple, thy whole body shall be lightfome: but if it be naught, thy body also shall be darkefome. ³³ See therefore that the light which is in thee, be not darkeneffe. ³⁴ If then thy whole body be lightfome, hauing no part of darkeneffe: it shall be lightfome wholly, and as a bright candle it shall lighten thee.

Mt. 5, 15. ³¹ No man lighteth a candle, and putteth it in secret, neither vnder a bushel: but vpon a candlestick, that they that goe in may see the light. ³² The candle of thy body is thine eye. If thine eye be simple, thy whole body shall be lightfome: but if it be naught, thy body also shall be darkefome. ³³ See therefore that the light which is in thee, be not darkeneffe. ³⁴ If then thy whole body be lightfome, hauing no part of darkeneffe: it shall be lightfome wholly, and as a bright candle it shall lighten thee.

Mr. 4, 21. ³¹ No man lighteth a candle, and putteth it in secret, neither vnder a bushel: but vpon a candlestick, that they that goe in may see the light. ³² The candle of thy body is thine eye. If thine eye be simple, thy whole body shall be lightfome: but if it be naught, thy body also shall be darkefome. ³³ See therefore that the light which is in thee, be not darkeneffe. ³⁴ If then thy whole body be lightfome, hauing no part of darkeneffe: it shall be lightfome wholly, and as a bright candle it shall lighten thee.

Mt. 6, 22. ³¹ No man lighteth a candle, and putteth it in secret, neither vnder a bushel: but vpon a candlestick, that they that goe in may see the light. ³² The candle of thy body is thine eye. If thine eye be simple, thy whole body shall be lightfome: but if it be naught, thy body also shall be darkefome. ³³ See therefore that the light which is in thee, be not darkeneffe. ³⁴ If then thy whole body be lightfome, hauing no part of darkeneffe: it shall be lightfome wholly, and as a bright candle it shall lighten thee.

³⁵ And when he was speaking, a certaine Pharisee desired him that he would dine with him. And he going in fate downe to eate. ³⁶ And the Pharisee began to thinke within himself and to say: Why he was not washed before dinner. ³⁷ And our Lord said to him: Now you Pharisees doe make cleane that on the out side of the cup and of the platter; but that of yours which is within, is

^a The said mother of God, in that also was Bleffed that she was the tēporal meanes & minister of the Incarnatiō, but much more Bleffed, in that she cōtinueth the perpetual keeper of his word. *Beda, Aug. tract. 19. in Ioan.*

^b μετενόησαν. Marke that the great penance of the Niniuites (*Ionæ 3.*) is here expreffed by this Greeke word. See *Annot. Mt. 3, 2.*

quod super-
est, τὰ ἐνόητα.

ful of rapine and iniquitie. ³⁸ Fooles, did not he that made that on the out fide, make that alfo that is on the infide? ³⁹ But yet that that remaineth, ⁴⁰ giue almes, & behold al things are cleane vnto you. ⁴⁰ But woe to you Pharifees, becaufe you tithe mint and rew and euery herbe: and paffe ouer iudgement and the charitie of God. But thefe things you ought to haue done, and not to omit thofe. ⁴¹ Woe to you Pharifees, becaufe you loue the firft chaires in the Synagogues, and falutations in the market place. ⁴² Woe to you, becaufe you are as monuments that appeare not, and men walking ouer, are not ware.

⁴³ And one of the Lawyers anfwering faith to him: Maifter, in faying thefe things, thou fpeakeft to our reproch alfo. ⁴⁴ But he faid: ⁴⁴ Woe to you Lawyers alfo: becaufe you load men with burdens which they can not beare, and your felues touch not the packes with one of your fingers. ⁴⁵ Woe to you that ^a build the monuments of the Prophets: and your fathers did kil them. ⁴⁶ Surely you doe teftifie that you cōfent to the workes of your fathers: becaufe they indeed did kil them, and you build their fepulchres. ⁴⁷ For this caufe the wifedom alfo of God faid, I wil fend to them Prophets and Apoftles, and of them they wil kil and perfecute. ⁴⁸ That the bloud of al the Prophets that was fhed from the making of the world, may be required of this Generation, ⁴⁹ from the bloud of Abel vnto the bloud of Zacharie that was flaine between the Altar and the Temple. Yea I fay to you, it fhall be required of this Generation. ⁵⁰ Woe to you Lawyers, becaufe you haue taken away the key of knowledge: your felues haue not entred, & thofe that did enter you haue prohibited. ⁵¹ And whē he faid thefe things to them, the Pharifees & the Lawyers began vehemently to vrge him, & to ftop his mouth about many things, ⁵² lying in waite for him, and feeking to catch fomething of his mouth, that they might accufe him.

Gen. 4, 8.
2. Par. 24, 22.

^a Not the building of the Prophets monumēts is condemned, but their imitation of their fathers that flew the Prophets. *Ambrof.*

ANNOTATIONS

25 Bleffed is the wombe) Let vs alfo (faith Venerable Bede) lift vp our voice with the Catholike Church, of which this woman was a figure; let vs lift vp our hartes among the People, and fay to our Sauour: Bleffed be the wombe that bare thee, and the paps which thou didft fucke. For Bleffed indeed is the mother which bare the King that ruleth Heauen & earth for euer.

Our B. Lady.

27 The figne of Ionas) Of al miracles, his Refurrection, after he had been according to his body, in the graue, according to his foule, in Hel three daies, was the greateft, and moft conuinceth the incredulous Iewes: and therfore a greater or more eident then that, he faith he wil not giue them.

The figne of Ionas.

Eccl. 3, 33.
Dan. 4, 24.
Tob. 4, 12.
Mat. 25, 35.

39 Giue almes) The great force of almes is here and in diuers places of holy writ fignified. In one place, they extinguiſh finne: in another, they redeeme finnes: in another, they deliuer from death: in another, to thē giuen or omitted, our iudgement to Heauen or Hel is attributed: & here they make cleane and fatisfie for the Iewes former offenfes. For (as S. Auguſtine faith *c. 70. Enchiridij*) almes-deedes profit not a man that hath a wil to cōtinue in his finnes, but they are to be done for a propitiation to God of former offenfes. Now how wel the Proteſtants like this doctrine fo eidently fet forth in Scripture, let the indifferent iudge, and how wel it agreeth with their only faith.

The force of the almes.

44 Woe to you Lawyers) Theſe were Doctours of Moyſes Law, otherwiſe called Scribes. Shal we therfore crie out againſt al Lawyers now, or ought the name of Lawyer be odious with vs, becauſe of theſe naughty Lawyers among the Iewes? much leſſe ought the name of Prieſts to be odious (as Heretikes would haue it) becauſe of the Iewes Prieſts that were fo bufy againſt our Sauour.

The Lawyers and Prieſts of the old Teſtament.