

Chapter 7

The Mafters of Hierufalem comming fo farre to carpe him 6. he chargeth with traditions, partly friuolous, 9. partly alfo contrarie to Gods commandements. 14. And to the People he yealdeth the reafon of that which they carped, 17. and agayne to his Difciples, shewing the ground of the Iewish washing (to wit, that meats oth-erwife defile the foule) to be falfe. 24. But by and by among the Gentils, in a woman he findeth wonderful faith, vpon her therefore he beftoweth the crumme that she asked, 31. returning (becaufe the time of the Gentils was not yet come) to the Iewes with the lofe: 32. where he sheweth his compaffion towards mankind fo deafe & dumme, 36. and of the People is highly magnified.

Mt. 15, 1.

And there affemble togeather vnto him the Pharifees and certaine of the Scribes, com-
 ming from Hierufalem. ² And when they had
 feen certaine of his Difciples eate bread with
 comon hāds, that is, not washed, they blamed them. ³ For the
 Pharifees, and al the Iewes, vnles they often wafh their
 hands, eate not, holding the tradition of the Ancients:
⁴ And from the market, vnles they be washed, they eate
 not: and many other things there be that were deliuered
 vnto them to obferue, the washing of cups and crufes,
 and of brafen veffels & beds. ⁵ And the Pharifees and
 Scribes asked him: Why doe not thy Difciples walke ac-
 cording to the tradition of the Ancients, but they eate
 bread with common hands? ⁶ But he anfwering, faid to
 them: Wel did Efay Prophecie of your Hypocrites, as
 it is written: *This People honoureth me ^a)with their
 lips, but their hart is farre from me. ⁷ And in vaine doe
 they worship me, teaching doctrines ⁴)precepts of men.*
⁷ For leauing the cōmandement of God, you hold the
 traditions of men, the wafhings of crufes and cups: &
 many other things you doe like to thefe. ⁸ And he faid

Efa. 29. 13.

^a They that fay wel, or teach & preach wel, or haue Chrift & his word in their mouth, & liue naughtily, be touched in this place.

to them, wel doe you fruftrate the precept of God, that you may obferue your owne tradition. ⁹ For Moyfes faid:

Exo. 20, 12.

Leu. 20, 9.

Honour thy father and thy mother; and, He that ſhal curſe father or mother, dying let him dye. ¹⁰ But you fay: If a man fay to father or mother, *Corban* (which is a [♠]gift) whatfoeuer proceedeth from me, ſhal profit thee: ¹¹ And further you fuffer him not to doe ought for his father or mother, ¹² defeating the Word of God for your owne tradition which you haue giuen forth. And many other things of this fort you doe.

¹³ And calling againe the multitude vnto him, he faid to thē: Heare me al you, and vnderftand. ¹⁴ [♠]Nothing is without a man entring into him, that can defile him. But the things that proceed from a man thoſe are they that make a man ^a)common. ¹⁵ If any man haue eares to heare, let him heare. ¹⁶ And when he was entred into the houſe from the multitude, his Diſciples asked him the parable. ¹⁷ And he faith to them: So are you alſo vnſkilful? Vnderftand you not that euery thing from without, entring into a man, can not make him common: ¹⁸ becauſe it entreth not into his hart, but goeth into the belly, and is caſt out into the priuy, purging al the meates? ¹⁹ But he faid that the things which come forth from a man, they make a man common. ²⁰ For from within out of the hart of men proceed euil cogitations, aduouteries, fornications, murders, ²¹ thefts, auarices, wickedneſſe, guile, impudicities, an euil eye, blaſphemie, pride, fooliſhnes. ²² Al theſe euils proceed from within, and make a man common.

Mt. 15, 21.

²³ And riſing from thence he went into the coaſts of Tyre and Sidon: and entring into a houſe, he would that no man ſhould know, and he could not be hid. ²⁴ For a woman immediatly as ſhe heard of him, whoſe daughter had an vncleane Spirit, entred in, and fel downe at his feet. ²⁵ For the woman was a Gentile, a Syrophænician borne. And ſhe befought him that he would caſt forth the Diuel out of her daughter. ²⁶ Who faid to her: Suffer firſt the children to be filled. For it is not good to take

^a See the firſt annotatiō vpō this chapter.

the childrens bread, and cast it to the dogs. ²⁷ But she answered, and said to him: Yea Lord; for the whelpes also eate vnder the table of the crummes of the children. ²⁸ And he said to her: For this faying goe thy way, the Diuel is gone out of thy daughter. ²⁹ And when she was departed into her house, she found the maid lying vpon the bed, and the Diuel gone out.

³⁰ And againe going out of the coasts 'of Tyre, he came by Sidon' to the sea of Galilee through the middes of the coasts of Decapolis. ³¹ And they bring to him one deafe and dumme; and they befought him that he would impose his hand vpon him. ³² And taking him from the multitude apart, he put his fingers into his eares, and spitting, touched his tongue; ³³ And looking vp vnto Heauen, he groined, and said to him: *•Ephpheta*, which is, *Be thou opened*. ³⁴ And immediatly his eares were opened, and the ftring of his tongue was loosed, and he spake right. ³⁵ And he commanded them not tel any body. But how much he commanded them, so much the more a great deale did they publifh it. ³⁶ And so much the more did they wonder, faying: He hath done al things wel; he hath made both the deafe to heare, and the dumme to speake.

ANNOTATIONS

2 Common) Common and vnclane is al one. For the Iewes were commanded by the Law to eate certaine kinds of meats only, and not al indifferently: and because thefe were feperated from other meats, and as it were fanctified to their vse, they called the other common and profane: and because the Law calleth thofe cleane and thefe vnclane, thereof it is, that vnclane and common is al one, as in this Chapter often, and *Act. 10*.

7 Precepts of men) Mens ordinances which be repugnant to Gods commandements, be here condemned as al obseruations not edifying nor profitable to the fulfilling of Gods commandements, be vaine and superfluous: as many obseruations of the Pharifees were then, and the like traditions of Heretikes be now, for howfoeuer they bragge of Scriptures, al their manner of administration and minifterie is their owne tradition and inuention without al Scripture and warrant of Gods word. But the traditions of the Apoftles & Ancients, and al the precepts of holy

Commandements
of men.

Traditions.

Church we are cōmanded to keep, as things not prescribed by man but by the Holy Ghoft *Act. 15. 28. 41. 2. Thefal. 2. 13.*

10 Guift) To giue to the Church or Altar is not forbidden, but the forfaking of a mans parents in their necefsitie, pretending or excufing the matter vpon his giuing that which should relieue them, to God or the Altar, that is impious and vnnatural. And thefe Pharifees teaching children fo to neglect their duties to their parents, did wickedly.

Dutie to parents.

14 Nothing entring into a man) As thefe wordes of our Sauour doe not import, that the Iewes then might haue eaten of thofe meates which God forbade them: no more doe they now, that we Chriftians may eate of meates which the Church forbideth vs. And yet both then and now al meates are cleane, and nothing entring into a man, defileth a man. For neither they then, nor we now abtaine, for that any meates are of their nature abominable, or defile the eaters, but they for fignification, we for obedience and chaftifement of our bodies.

Abftinence from certaine meats.

32 Spitting) Not only by Chrifts word and wil, but alfo by ceremonie and by application of external creatures which be holy, miracles are wrought; as by Chrifts fpittle, which was not part of his Perfon, being a fuperfluity of his body, but yet moft holy *Theophyl. in 7. Marci.*

Chrift's fpittle worketh miracles.

33 Ephphetha) The Church doth moft godly imitate and vse thefe very wordes and ceremonies of our Sauour in the Exorcifmes before Baptifme, to the healing of their foules that are to be baptized, as Chrift here healed the bodily infirmitie, and the difeafe of the foule together. *Ambros. li. de Sacramen. c. 1.*

Exorcifmes & other ceremonies in Baptifme.