

Chapter 10

He answereth the tempting Pharisees (and againe his Disciples afterward) that the case of a man with his wife shal be (as in the first institution) vtterly indiffoluble. 13. He bleffeth children. 17. He sheweth what is to be done to get life euerlasting: 21. what also for a rich man to be perfect; 28. as also what pasing reward they shal haue that doe so in time of perfecution. 32. He reuealeth more to his Disciples, touching his Pafsion: 35. bidding the two ambitious fuiters to thinke rather of suffring with him: 41. and teaching vs in the rest of his Disciples, not to be greued at our Ecclesiastical Superiours, confidering they are (as he was himself) to toile for our saluation. 46. Then going out of Iericho, he giueth sight to a blind man.

Mt. 19, 1.

And rising vp thence, he commeth into the coasts of Iewrie beyond Iordan: and the multitudes affemble againe vnto him. And as he was accuftomed, againe he taught them. ² And the Pharisees comming neere, asked him: Is it lawful for a man to dimiffe his wife? tēpting him. ³ But he answering, said to them: What did Moyfes command you?

Deu. 24, 1.

⁴ Who said: Moyfes ⁴permitted to write a bil of diuorce, and to dimiffe her. ⁵ To whom IESVS answering, said: For the hardnes of your hart he wrote you this precept. ⁶ But from the beginning of the creation God made thē male & femal. ⁷ For this cause, man shal leaue his father & mother; and shal cleaue to his wife. ⁸ And they two shal be in one flesh. Therefore now they are not two, but one flefh. ⁹ That therefore which God hath ioyned together, ^alet no man separate.

Mt. 19, 9.

Mr. 5, 32.

Lu. 16, 18.

1. Cor. 7, 11.

¹⁰ And in the house againe his Disciples asked him of the same thing. ¹¹ And he saith to them: Whofoeuer dimiffeth his wife and ⁴marieth another, committeth

The third part of this Ghospel Christes comming into Iewrie toward his Paffion.

^a The obligation betwixt man and wife is so great, that during life it can not be broken.

aduoutrie vpon her. ¹² And if the wife dimiffe her husband, and mary another, she committeth aduoutrie.

Mt. 19, 13.
Lu. 18, 15.

¹³ And they offered to him yong children, that he might touch them. And the Difciples threatned thofe that offered them. ¹⁴ Whom when IESVS faw, he took it il, and faid to them: Suffer the litle children to come vnto me, and prohibit them not. For the Kingdom of God is for fuch. ¹⁵ Amen I fay to you, whofoeuer receaueth not the Kingdom of God as a litle child, shal not enter into it. ¹⁶ And embracing them, and ^a)impofing hands vpon them, he bleffed them. ¹⁷ And when he was gone forth in the way, a certaine man running forth & kneeling

Mt. 19, 16.
Lu. 18, 18.

before him asked him, Good Maifter, what shal I doe that I may receaue life euerlafting? ¹⁸ And IESVS faid to him, why calleft thou me good? [♠]None is good but one, God. ¹⁹ Thou knoweft the ^b)commandements, *Commit not aduoutrie, Kil not, Steale not, Beare not falfe witneffe, doe not fraud, Honour thy father and mother.*

Exo. 20, 13.

²⁰ But he anfwering, faid to him: Maifter al thefe things I haue obserued from my youth. ²¹ And IESVS beholding him, loued him, and faid to him: One thing is wanting vnto thee: ^c)goe, fel whatfoeuer thou haft, and giue to the poore, and thou shalt haue treafure in Heauen; and come, folow me. ²² Who being ftroken fad at the word, went away forowful for he had many poffefsions. ²³ And IESVS looking about, faith to his Difciples: How hardly shal they that haue money, enter into the Kingdom of God! ²⁴ And the Difciples were aftonifhed at his wordes. But IESVS againe anfwering, faith to thē: Children, how hard is it for them that trust in money, to enter into the Kingdom of God! ²⁵ It is eafier for a camel to paffe through a needels eye, then for [♠]a rich man to enter into the Kingdom of God. ²⁶ Who marueled more, faying to

^a Our Sauour gaue the children his bleffing, impofing his hands vpon them.

^b Note that the keeping of Gods commandements procureth life euerlafting.

^c This is counfel of perfection (not a precept) which the Religious profefsing and keeping voluntarie pouertie, doe folow.

themfelues: And who can be faued? ²⁷ And IESVS beholding them faith: With men it is impoffible; but not with God. For al things are poffible with God. ²⁸ And Peter began to fay vnto him: Behold, we haue left al things, and haue folowed thee. ²⁹ IESVS anfwering, faid: ^a)Amen I fay to you, there is no man which hath left houfe, or brethren, or fifters, or father, or mother, or children, or lands for me and for the Ghofpel, ³⁰ that fhall not receaue ^aan hundred times fo much now in this time; houfes, and brethren, and fifters, and mothers and children, and lands, with perfecutions: and in the world to come life euerlafting. ³¹ But many that are firft, fhall be laft; and the laft, firft.

Mat. 19, 30.
Luc. 13, 30.

³² And they were in the way going vp to Hierufalem: and IESVS went before them, and they were aftonifhed; and folowing were afraid. And taking againe the Twelue, he began to tel them the things that fhould befall him.

Mt. 20, 17.
Lu. 18, 31.

³³ That, behold we goe vp to Hierufalem, and the Sonne of man fhall be betrayed to the cheefe Priefts, and to the Scribes and Ancients, and they fhall condemne him to death, and fhall deliuer him to the Gentils. ³⁴ and they fhall mock him, and fpit on him, and fcourge him, and kil him, and the third day he fhall rife againe.

Mt. 20, 20.

³⁵ And there came to him Iames and Iohn the fonnes of Zebedee, faying: Maifter, we wil that what things foeuer we fhall afke, thou doe it to vs. ³⁶ But he faid to them: What wil you that I doe to you? ³⁷ And they faid: Grant to vs, that we may fit, one on thy right hãd & the other on thy left hand, in thy glorie. ³⁸ And IESVS faid to them: You wot not what you afke. Can you drinke the cup that I drinke; or be baptized with the Baptifme wherwith I am baptized? ³⁹ But they faid to him, we can. And IESVS faid to them: The cup indeed which I drinke, you fhall drinke; and with the Baptifme wherwith I am baptized, fhall you be baptized: ⁴⁰ but to fit on my right hand or on my left, is not mine to giue vnto you, but to whõ it is prepared. ⁴¹ And the

^a Exceeding happie be they that can forfake their temporal things for religion.

ten hearing, began to be displeas'd at Iames and Iohn.
Mt. 20, 25. ⁴² And IESVS calling them, faith to them: You know
Lu. 22, 25. that they which seeme to rule ouer the Gentils, ouerrule
 them: and their Princes haue power ouer them. ⁴³ But
 it is not so in you. But whofoeuer wil be greater, shal be
 your minifter; ⁴⁴ and whofoeuer wil be first among you,
 shal be the seruant of al. ⁴⁵ For the Sonne of man also is
 not come to be ministred vnto, but to minifter, and to
 giue his life a redemption for many.

Mt. 20, 29. ⁴⁶ And they come to Iericho: and when he de-
Lu. 13, 35. parted from Iericho, and his Disciples, and a very great
 multitude, the sonne of Timæus, Bartimæus the blind
 man, fate by the way fide begging. ⁴⁷ Who when he had
 heard, that it is IESVS of Nazareth, he began to crie,
 and to say: IESVS, sonne of Daud, haue mercie vpon
 me. ⁴⁸ And many threatned him, to hold his peace. But
 he cried much more, Sonne of Daud, haue mercie vpon
 me. ⁴⁹ And IESVS standing ftill commanded him to be
 called. And they cal the blind mā, saying to him: Be
 of better cōfort, arise, he calleth thee. ⁵⁰ Who casting of
 his garment leapt vp, and came to him. ⁵¹ And IESVS
 anfwering, said to him: What wilt thou that I doe vnto
 thee? And the blind man said to him: Rabbōni, that I
 may see. ⁵² And IESVS said to him: Goe thy wayes, thy
 faith hath made thee safe. And forthwith he saw, and
 folowed him in the way.

ANNOTATIONS

Aug. ep. 119. ⁴ Permitted) Some things are permitted, though not ap-
c. 19. proued or allowed, to auoid greater inconueniences. No man may
 doe euil for any cause, but he may permit other mens euil for
 diuerse causes: as God himself doeth, who can doe no euil. So
 doth the Prince and Common-wealth permit lesser euils to efchew
 greater, and so may the Holy Church much more (as S. Auguftine
 faith she doeth) being placed among much chaffe and much cockle,
 tolerate many things: and yet whatfoeuer is againft faith & good
 life, she neither approueth, nor diffembleth with filence, not com-
 mitteth.

Toleration &
 permiffion of euil.

¹¹ And marieth another) That which S. Matthew vttered
 more obscurely, and is miftaken of some, as though he meant that
 for fornication a man might put away his wife and mary another,

Mariage after di-
 uorce vnlawful.

Luc. 16, 18. is here by this Euangelift (as also by S. Luke) put out of doubt, generally auouching, that whofoeuer putteth away his wife and marieth another committeth aduoutrie. *Aug. li. 1. de adult. coniug. c. 11. Et sequentibus.*

18 None is good) None is entirely, substantially, and of himself good, but God: though by participation of Gods goodness, men are truly also called good.

25 A rich man) He is here called a rich man that hath his confidence (as here is expressed) in his treasure, and had rather forsake his faith and duty to God, then lose them, as all they which live in Schisme or Heresie to save their goods.

30 An hundred times so much) Sometime God doth so bless men also in worldly benefits that have forsaken all for him, as S. Greg. S. August. and S. Paulinus do note: but the principal meaning is, that he will give to such men in this life abundance of grace and spiritual comfort and contentation and joy of conscience (as they feel which have experience) the which spiritual gifts exceed the temporal commodities more than an hundredfold. In so much that he that hath fully forsaken but small things for religion, would not forsake religion to have all the world.

Their reward in this life that forsake ought for Gods sake.

Hiero. in 19. Mat.