

Chapter 2

The Gentils come vnto Chrift with their offerings, and that fo openly that the Iewes can not pretend ignorance. 3. The Iewes with Herode confpire againft him. 13. He thereupon flyeth from them into Ægypt. 16. They afterward, feeing their subteltie preuailed not, imagined to opprefse him by open perfecution. 19. But they at length dyed and he returneth to the land of Ifrael: al according to the Scriptures.

Luc. 2. 7.

When IESVS therefore was borne in Bethlehem of Iuda in the dayes of Herod the King, ♪behold, there came Sages from the Eaft to Hierufalem, ² faying, where is he that is borne King of the Iewes? For we haue feene his ♪ftarre in the Eaft, and are ♪come to adore him. ³ And Herod the King hearing this, was troubled, & al Hierufalem with him. ⁴ And affembling together al the high Priestes and the Scribes of the people, he ♪enquired of them where Chrift fhould be borne. ⁵ But they fayd to him: In Bethlehem of Iuda. For fo it is written by the Prophet: ⁶ *And thou Bethlehem the land of Iuda art not the leaft among the Princes of Iuda: for out of thee fhall come forth the Capitaine that fhall rule my people Ifrael.* ⁷ Then Herod fecretly caling the Sages, learned diligently of them the time of the ftarre which appeared to them: ⁸ and fending them into Bethlehem, faid: Goe, & inquire diligently of the childe; and when you fhall finde him, make reporte to me, that I alfo may come and adore him.

Mich. 5, 3.

⁹ Who hauing heard the king, went their way; and behold the ftarre which they had feen in the Eaft, went before them, vntil it came and ftood ouer, where the childe was. ¹⁰ And feing the ftarre they reioyced with exceeding great ioy. ¹¹ And entring into the houfe, they found the childe with MARIE his mother, & faling downe ♪adored him; and opening their ♪treafures, they offered to him ♪guiftes; gold, frankincenfe, and myrrhe. ¹² And hauing receiued an anfwer in fleepe that they fhould not

Pfal. 71, 10.

returne to Herod, they went backe an other way into their contrey.

¹³ And after they were departed, Behold an Angel of our Lord appeared in sleepe to Ioseph, saying: Arise, & take the childe and his mother, and fly into Ægypt; and be ther vntil I shal tel thee. For it wil come to passe that Herod wil seeke the childe to deftroy him. ¹⁴ Who arose, & tooke the childe and his mother by night, and retired into Ægypt: and he was there vntil the death of Herod: ¹⁵ that it might be fulfilled which was spoken of our Lord by the Prophet, saying: *Out of Ægypt haue I called my Sonne.*

Os. 11, 2.

¹⁶ Then Herod perceauing that he was deluded by the Sages, was exceeding angrie; and sending *murdered* al the men children that were in Bethlehem, & in al the borders therof, from two yaere old and vnder, according to the time which he had diligently fought out of the Sages. ¹⁷ Then was fulfilled that which was spoken by Ieremie the Prophet saying: ¹⁸ *A voice in Rama was heard, crying out & much wayling: Rachel bewayling her children, & would not be comforted, because they are not.*

Iere. 31, 15.

¹⁹ But when Herod was dead, behold an Angel of our Lord appeared in sleepe to Ioseph in Ægypt, ²⁰ saying: Arise, and take the child & his mother, and goe into the land of Ifrael. For they are dead that fought the life of the child. ²¹ Who arose, & took the child and his mother, and came into the land of Ifrael. ²² But hearing that Archelaus raigned in Iewrie for Herod his father, he feared to goe thither: and being warned in sleepe retyred into the quarters of Galilee. ²³ And coming he dwelt in a citie called Nazareth: that it might be fulfilled which was sayd by the Prophetes: That he shal be called a Nazarite.

The Martyrdō of the holy *Innocents* whose holy-day, is kept the 28 of December.

ANNOTATIONS

1 Behold) Our Lords apparition or Epiphanie to these Sages, being Gentils, their Pilgrimage to him, and in them the first homage of Gentilitie done vnto him the twelfth day after his

Natiuitie, and therefore is *Twelfth-day* highly celebrated in the Catholike Church for ioy of the calling of vs Gentils. His baptifme alfo and firft miracle are celebrated on the fame day.

2 Starre) Chrifts Natiuitie depended not vpon this ftarre, as the Prifcillianifts falſely furnifed; but the ftarre vpon his natiuitie, for the feruice whereof it was created. *Grego. Ho. 10.*

2 Come to adore) This coming fo farre of deuotion to viſit and adore Chrift in the place of his birth, was properly a Pilgrimage to his Perſon; & warranteth the Faithful in the like kind of external worſhip done to holy Perſons, places, and things.

Pilgrimage.

4 Inquired of them) The high Priefts were rightly conſulted in queſtion of their law and religion; and be they neuer fo il, are often forced to ſay the truth by priuilege of their vnction; as here, and after, they did concerning the true Meſſias.

11 Adored him) This body (ſayth S. Chryſoſtom) the Sages adored in the crib. Let vs at the leaſt imitate them; thou feeſt him not now in the crib, but on the Altar; not a woman holding him, but the Prieſt preſent, and the Holy-Ghoſt powred out abundantly vpon the Sacrifice. *Ho. 24. in 1. Cor. Ho. 7. in Mt. Ho. de ſancto Philogonio.*

Adoration of the
B. Sacrament.

11 Treafures) Theſe treafures are as it were the firſt fruits of thoſe riches, and giſts, which (according to the Prophecies of Daud and Eſay) Gentilitie ſhould offer to Chrift and his Church, and now haue offered, ſpecially from the time of Conſtantine the Great. As alſo theſe three Sages, being principal men of their Countrie, repreſent the whole ſtate of Princes, Kings, and Emperours, that were (according to the ſaid Prophecies) to beleue in Chrift, to humble themſelues to his croſſe, to foſter, enrich, adorne and defend his Church. Whereupon it is alſo a very conuenient and agreeable tradition of antiquitie, and a receiued opinion amōg the Faithful, not lacking teſtimonies of ancient writers, and much for the honour of our Sauour, that theſe three alſo were kings: to wit, either according to the ſtate of thoſe Countries, where the Princes were *Magi*; and *Magi* the greateſt about the Prince; or as we read in the Scriptures, of Melchifedech King of Salem, & many other Kings that dwelt within a ſmal compaſſe: or as Iobes three friends are called Kings. Theſe are commonly called the three kings of Colen, becauſe their bodies are there, tranſlated thither from the Eaſt Countrie; their names are ſaid to haue been Gaſpar, Melchior, Baltafar.

The three kings.

11 Guiftes) The Sages were three, and their giſts three, and each one offered euerie of the three, to expreſſe our Faith of the Trinitie. The Gold, to ſignifie that he was a King, the frankincenſe, that he was God, the myrrhh, that he was to be buried as man. *Aug. ſer. 1. de Epiph.*

15 Out of Ægypt) This place of the Prophet (and the like in the new Teſtament) here applied to Chrift, wheras in the letter it might ſeeme otherwiſe; teacheth vs how to interpret the

Pſal. 75. Eſa. 60.

*Chrys. Homil. 27.
in Mat. ho. 1.
Theo. Cic.
de Diuinat.
Plin. li. 20.
Eſther 1, 13, 14.
Tob. 2.*

Amb. 1. off. c. 12.

old Testament, and that the principal fence is of Christ, and his Church.

16 Murdered) By this example we learne how great credit we owe to the Church in Canonizing Saints, and celebrating their holy-daies: by whose only warrant, without any word of Scripture, these holy Innocents haue been honoured for Martyrs, and their holy-day kept euer since the Apostles time, although they died not voluntarily, nor al perhaps circumcised, and some the children of Pagans. *Aug. ep. 28. Orig. ho. 3. in diuerfos.*

Canonizing of
Saints.