

Chapter 5

Firft, 3. he promifeth rewardes, 13. and he layeth before the Apoftles their offices. 17. Secondly, he protefteth vnto vs that we muft keep the commandements, and that more exactly then the Scribes & Pharifees, whose iuftice was counted moft perfit; but yet that it was vnufficient, he sheweth in the precepts of 21. Murder, 27. Aduoutrie, 31. Diuorce, 33. Swearing, 38. Reuenge, 42. Vfurie, 43. Enemies.

Luc. 6, 20.

And feeing the multitudes, he went vp into a mountaine, and when he was fet, his Difciples came vnto him ² and opening his mouth he taught them, faying.

³ Bleffed are the poore in Spirit: for theirs is the Kingdom of Heauen. ⁴ Bleffed are the meek: for they fhall poffeffe the land. ⁵ Bleffed are they that mourne: for they fhall be comforted. ⁶ Bleffed are they that hunger and thirft after iuftice: for they fhall haue their fill. ⁷ Bleffed are the merciful: for they fhall obtayne mercie. ⁸ Bleffed are the cleane of hart: for they fhall fee God. ⁹ Bleffed are the peace-makers: for they fhall be called the children of God. ¹⁰ Bleffed are they that fuffer perfecution ¹¹ for iuftice: for theirs is the kingdom of Heauen. ¹¹ Bleffed are ye when they fhall reuile you, and perfecute you, & fpeake al that naught is againft you, vntruly, for my fake: ¹² be glad & reioyce, for your ¹² reward is very great in Heauen. For fo they perfecuted the Prophets, that were before you.

Mr. 9, 50.

Luc. 14, 34.

¹³ You are the falt of the earth. ¹⁴ But if the falt leefe his vertue, wherewith fhall it be falted? It is good for nothing any more but to be caft forth, and to be troden of men. ¹⁵ You are ¹⁵ the light of the world. A citie cannot be hid, fituated on a mountaine. ¹⁶ Neither do men light a candel and put it vnder a bufhel, but vpon a candleftike, that it may fhine to al that are in

Mr. 4, 21.

Lu. 8, 16.

11, 33.

The Sermon of Chrift vpon the Mount; containing the paterne of a Chriftiã life, in thefe three chapters folowing wherof S. Auguftine hath two goodly bookes *Io. 4.* The eight Beatitudes; which are a part of the Catechifme.

the houfe. ¹⁷ So let ^a)your light shine before men, that they may fee your good workes, and glorifie your Father which is in Heauen.

Luc. 16, 17. ¹⁸ Doe not thinke that I am come to breake the Law, or the Prophets. I am not come to breake, but to fulfil. ¹⁹ For affuredly I fay vnto you, til Heauen and earth paffe, one iot, or one tittle shal not paffe of the Law, til al be fulfilled. ²⁰ He therfore that shal breake [♠]one of these leaft commandements, and shal fo teach men, shal be caled the leaft in the Kingdom of Heauen. But he that shal doe and teach, he shal be called great in the Kingdom of heauen. ²¹ For I tel you, that vnles [♠]your iuftice abound more then that of the Scribes and Pharifees, you shal not enter into the Kingdom of Heauen.

Exo. 20, 13. ²² You haue heard that it was faid to them of old:
Deut. 5, 17. Thou shalt not kil. And whofo killeth, shal be in danger of iudgement. ²³ But I fay to you, that whofoeuer is angrie with his brother, shal be in danger of iudgment. And whofoeuer shal fay to his brother, Raca, shal be in danger of a councel. And whofoeuer shal fay, Thou foole, shal be guilty of the [♠]Hel of fire. ²⁴ If therfore thou offer thy [♠]guift at the Altar, and there thou remember that thy brother hath ought againft thee; ²⁵ leaue there thy offering before the Altar, and goe firft to be reconciled to thy brother: and then coming thou shalt offer thy guift.

Luc. 12, 58. ²⁶ Be at agreement with thy aduerfarie betimes, whiles thou art in the way with him; lest perhaps the aduerfarie deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be caft into ^b)prifon. ²⁷ Amen I fay to thee, thou shalt not goe out from thence til thou repay the laft farthing.

Exo. 20, 14. ²⁸ You haue heard that it was faid to them of old: Thou shalt not commit aduoutrie. ²⁹ But I fay to you, that whofoeuer shal fee a woman to luft after her,

^a The good life of the Clergie edifieth much, and is Gods great honor: whereas the contrarie difhonoureth him.

^b This Prifon is takē of very anciēt Fathers, for Purgatorie: namely *S. Cypr. ep. 12. ad Anton. nu. 6.*

hath already committed aduoutrie with her in his hart.
³⁰ And if thy right eye scandalize thee, pluck it out, & cast it from thee. For it is expedient for thee that one of thy limmes perifh, rather then thy whole body be cast into Hel. ³¹ And if thy right hand scandalize thee, cut it of, and cast it from thee: for it is expedient for thee that one of thy limmes perifh rather then that thy whole body goe into Hel.

Deu. 24, 1. ³² It was faid alfo, whofoeuer fhall difmiffe his wife,
Mt. 19, 6. let him giue her a bil of diuorcemēt. ³³ But I fay to you, whofoeuer fhall difmiffe his wife, [♠]excepting the caufe of fornication, maketh her to commit aduoutrie: And he that fhall marie her that is difmiffed; [♠]committeth aduoutrie.

³⁴ Againe you haue heard that it was fayd to them of old, Thou fhalt not commit periurie: but thou fhalt performe thy othes to our Lord. ³⁵ But I fay to you [♠]not to fweare at al: neither by heauen, becaufe it is the throne of God: neither by the earth, becaufe it is the foote-ftole of his feete: neither by Hierufalem, becaufe it is the citie of the great King. ³⁶ Neither fhalt thou fweare by thy head, becaufe thou canft not make one heare white or blacke. ³⁷ Let your talke be yea, yea: no, no: and that which is ouer & aboute thefe, is of euil.

Exo. 21, 24. ³⁸ You haue heard that it was fayd, An eye for an eye, and a tooth for a tooth. ³⁹ But I fay to you [♠]not to refift euil: but if one ftrike thee on thy right cheeke, turne to him alfo the other: ⁴⁰ and to him that wil cōtend with thee in iudgement, and take away thy coate, let goe thy cloke alfo vnto him. ⁴¹ and whofoeuer wil force thee one mile, goe with him other twayne. ⁴² He that asketh of thee, giue to him: and to him that would borow of thee, turne not away.

Deu. 15, 7. ⁴³ You haue heard that it was fayd, Thou fhalt loue thy neighbour, & ^ahate thine enemye. ⁴⁴ But I fay to you loue your enemies, doe good to thē that hate you: and pray for thē that perfecute and abufe you: ⁴⁵ that you may be the children of your father which is in heauen,

^a So taught the Pharifees, not the Law.

who maketh his funne to rife vpon good & bad, and rayneth vpon iuft and ^{a)}vniuft. ⁴⁶ For if you loue them that loue you, what reward fhall you haue, do not alfo the Publicans this? ⁴⁷ And if you falute your brethren only, what do you more, do not alfo the Heathen this? ⁴⁸ Be you perfect therefore, as alfo your heauenly Father is perfect.

ANNOTATIONS

10 For iuftice) Heretikes and other malefactours fometime fuffer willingly and ftoutly: but they are not bleffed, becaufe they fuffer not for iuftice. For (fayth S. Aug.) they can not fuffer for iuftice, that haue deuided the Church, and, where found faith or charitie is not, there cannot be iuftice. *Cont. ep. Parm. li. 1. c. 9. Ep. 50. Pfal. 4. Cont. 2.* And fo by this fcripture are excluded al falfe Martyrs, as S. Auguftine often declareth, and *S. Cypr. de Vnit. Eccl. nu. 8.*

Falfe Martyrs.

Merces Μισθός

12 Reward) In Latin and Greeke the word fignifieth very wages, and hire, due for workes, and fo prefuppofeth a meritorious deede.

15 The light) This light of the world, and citie on a mountayne, and candle vpon a candleticke, fignifie the Clergie, and the whole Church, fo built vpon Chrift the mountayne, that it muft needes be vifible, and cannot be hid nor vnknown. *Aug. cont. Fulg. Dona. c. 18. Lib. 16. cont. Fauf. c. 17.* And therefore, the Church being a candle not vnder a bufhel, but fhining to al in the houfe (that is) in the world, what fhall I fay more (fayth S. Auguftine) then that they are blind which fhut their eyes againft the candle that is fet on the candleticke? *Tract. 2. in ep. Io.*

The Church vifible

20 One of thefe) Behold how neceffarie it is, not only to beleuee, but to keep al the commaundements, euen the very leaft.

True inherent iuftice.

21 Your iuftice) It is our iuftice, when it is giuen vs of God. *Aug. in Ps. 30. Conc. 1. De Sp. & lit. C. 9.* So that Chriftians are truly iuft, & haue in themfelues inherent iuftice, by doing Gods commaundements, without which iuftice of workes no man of age can be faued. *Aug. de fid. & oper. C. 16.* Whereby we fee faluation, iuftice, & iuftification, not to come of only faith, or imputation of Chriftes iuftice.

^a We fee then that the tēporal profperitie of perfons and countries is no figne of better men of truer religion.

23 Hel of fyre) Here is a playne difference of finnes, fome mortal, that bring to Hel, fome leffe, and leffe punished, called venial.

Venial finnes.

24 Guift at the altar) Beware of coming to the holy altar or any Sacrament out of charitie. But be first reconciled to thy brother, and much more to the Catholike Church, which is the whole brotherhood of Chrifitian men, *Heb. 13, 1.*

33 Excepting the caufe of fornication) This exception is only to fhew, that for this one caufe a man may put away his wife for euer: but not that he may marrie an other as it is moft plaine in S. Marke and S. Luke, who leaue out this exception, faying: *Mr. 10, 11. Lu. 16, 18.* *Whofoeuer difmiffeth his wife and marieth an other, committeth aduoutrie.* See the *Annot. Luc. 19, 9.* But if both parties be in one and the fame fault, then can neither of them not fo much as deuorce or put away the other.

Mariage a Sacrament and is not diffolued by diuorce.

33 Committeth aduoutrie) The knot of Mariage is a thing of fo great a Sacrament, that not by feparation itfelf of the parties it can be loofed, being not lawful neither for the one part nor the other, to marie againe vpon deuorce. *Aug. de bo. Coniug. c. 7.*

35 Not to fweare) The Anabaptifts here not folowing the Churches iudgement, but the bare letter (as other Heretikes in other cafes) hold that there is no oath lawful, no not before a iudge, whereas Chrifft fpeaketh againft rafh and vfual fwearing in common talke, when there is no caufe.

39 Not to Refift euil) Here alfo the Anabaptifts gather of the letter, that it is not lawful to go to law for our right; as Luther alfo vpon this place held, that Chrifitians might not refift the Turke. Whereas by this, as by that which foloweth, patience only is fignified, & a wil to fuffer more, rather then to reuenge. For neither did Chrifft nor S. Paul folow the letter, by turning the other cheeke. *Io. 18. Act. 23.*