

## Chapter 6

*In this second chapter of his Sermon, he controwleth the Pharisees iustice (that is, their almes, prayer, and fasting) for the scope and intention thereof, which was vaine glorie 19. Their end also was to be rich, but ours muft not be so much as in necessaries.*

**T**ake good heed that you doe not your iustice before men, to be seene of them: otherwise reward you shal not haue with your father which is in heauen.

<sup>2</sup> Therefore when thou doest an almes-deed, found not a trompet before thee, as the Hypocrites do in the Synagogues and in the ftreetes, that they may be honoured of men: Amen I say to you, they haue receiued their reward. <sup>3</sup> But when thou doest an almes-deed, let not thy left hand know what thy right hand doeth: <sup>4</sup> that thy almes-deed may be in secret, and thy father which seeth in secret, wil repay thee.

The first worke of iustice.

<sup>5</sup> And when ye pray, you shal not be as the Hypocrites that loue to stand and pray in the Synagogues & corners of the ftreetes, that they may be seene of men: Amen I say to you, they haue receiued their reward. <sup>6</sup> But thou when thou shalt pray, enter into thy chamber, and hauing shut the doore, pray to thy father in secret: and thy father which seeth in secret, wil repay thee. <sup>7</sup> And when you are praying, speake not much, as the Heathen. For they thinke that in their much-speaking they may be heard. <sup>8</sup> Be not you therefore like to them, for your father knoweth what is needefull for you, before you aske him.

The second worke of iustice.

*Luc. 11, 2.*

<sup>9</sup> Thus therefore shal you pray. OVR FATHER which art in heauen, sanctified be thy name. <sup>10</sup> Let thy Kingdom come. Thy wil be done, as in heauen, in earth also. <sup>11</sup> Giue vs today our <sup>a)</sup> superflubtial bread. <sup>12</sup> And forgiue vs our debtes, as we also forgiue

The PATER NOSTER

<sup>a</sup> In S. Luke, the Latin is *Panem quotidianum*, dayly bread, the Greeke being indifferent to both τὸν ἐπιούσιον.

*Mr. 11, 25.* our debtors, <sup>13</sup> And <sup>†</sup>leade vs not into tentatiõ. But deli-  
uer vs from euil. Amen. <sup>14</sup> For <sup>†</sup>if you wil forgiue men  
their offences, your heauenly father wil forgiue you also  
your offences. <sup>15</sup> But if you wil not forgiue men, neither  
wil your father forgiue you your offences.

<sup>16</sup> And when you <sup>†</sup>fast, be not as the hypocrites,  
fad. For they disfigure their faces, that they may ap-  
peare vnto men to fast. Amen I say to you, that they  
haue receiued their reward.

The third worke  
of iustice.

*Luc. 12, 33.* <sup>17</sup> But thou when thou doest fast, anoynt thy head,  
and wafh thy face: <sup>18</sup> that thou appeare not to men to  
fast, but to thy father which is in secreet: and thy father  
which seeth in secreet, wil repay thee. <sup>19</sup> Heape not vp

to your felues treafures on the earth: where the ruft  
& mothe do corrupt, & where theeues digge through  
and fteale. <sup>20</sup> But heape vp to your felues <sup>†</sup>treafures in  
heauẽ: where neither the ruft nor mothe doth corrupt,  
and where theeues do not digge through nor fteale. <sup>21</sup> For

*Luc. 11, 34.* where thy treafure is, there is thy hart also. <sup>22</sup> The  
candel of thy body is thine eye. If thine eye be fimple,  
thy whole body fhall be lightfome. <sup>23</sup> But if thine eye be  
naught: thy whole body fhall be darkefome. If then the  
light that is in thee, be darkenes: the darkenes it self  
how great fhall it be?

*Luc. 16, 13.* <sup>24</sup> No man can ferue <sup>†</sup>two mafters. For either he  
wil hate the one, and loue the other: or he wil fuftayne  
the one, and contemne the other. You cannot ferue God  
and Mammon.

*Luc. 12, 22.* <sup>25</sup> Therefore I say to you, be not <sup>†</sup>careful for your  
life, what you fhall eate, neither for your body what ray-  
ment you fhall put on. Is not the life more then the  
meate: and the body more then the rayment? <sup>26</sup> Be-  
hold the foules of the ayre, that they fow not, neither  
reape, nor gather into barnes: and your heauenly fa-  
ther feedeth thẽ. Are not you much more of price then  
they? <sup>27</sup> And which of you by caring, can added to his  
ftature one cubite? <sup>28</sup> And for rayment why are you care-  
ful? Confider the lilies of the field how they grow: they  
labour not, neither do they fpinne. <sup>29</sup> But I say to you,  
that neither Salomon in al his glorie was arayed as one

of these. <sup>30</sup> And if the graffe of the field, which to day is, and to morow is caft into the ouen, God doth fo clothe: how much more you, O ye of very fmal faith? <sup>31</sup> Be not careful therefore, faying, what fhall we eate, or what fhall we drinke, or wherewith fhall we be couered? <sup>32</sup> for al thefe things the <sup>a</sup>)Heathen do feeke after. For your father knoweth that you neede al thefe things. <sup>33</sup> Seeke therefore firft the Kingdom of God, and the iuftice of him, and al thefe things fhall be giuen you befides. <sup>34</sup> Be not careful therfore for the morrow; for the morrow day wil be careful for itfelf. Sufficient for the day is the euil thereof.

## ANNOTATIONS

1 Iuftice) Hereby it is plaine that good workes be iuftice, and that man doing them doth iuftice, and is thereby iuft & iuftified, & not by faith only. Al which iuftice of a Chriftian man, our Sauour here comprifeth in thefe three workes, in Almes, fafting, and prayers. *Aug. li. perf. iuft. c. 8.* So that to giue almes, is to do iuftice, and the workes of mercie are iuftice. *Aug. in Pfal. 49. v. 5.*

Good workes  
iuftice.

4 Repay) This repaying and rewarding of good workes in heauen, often mentioned here by our Sauour, declareth that the fayd workes are meritorious, and that we may do them in respect of that reward.

Merites.

5 Hypocrites) Hypocrifie is forbidden in al thefe three workes of iuftice, and not the doing of them openly to the glorie of God, and the profite of our neighbour, & our owne faluation: for Chrift before (*c. 5.*) biddeth, faying: *Let your light fo shine before men &c.* And in al fuch workes S. Gregories rule is to be followed. *The worke fo to be in publike, that the intention remayne in fecret, Ho. 11. in Euang. c. 10.*

Hypocrifie.

*Luc. 6, 12.  
18, 1. 21, 36.  
1. Thef. 5, 17.  
Cypr. de orat.  
De. in fine.*

7 Much fpeaking) Long prayer is not forbid, for Chrift himfelf fpent whole nights in prayer; and he fayth, we muft pray alwayes; and the Apoftle exhorted to pray without intermiffion; and the holy Church from the beginning hath had her Canonical houres of prayer: but idle and voluntary babling, either of the Heathens to their gods, or of Heretikes, that by long Rhetorical prayers thinke to perfuade God: wheras the Collects of the Church

<sup>a</sup> They feeke tēporal things only, and that not of the true God, but of their Idols, or by their owne induftrie.

are most breefe & most effectual. See *S. Augustine ep. 121, c. 8. 9. 10.*

τὸν ἐπιούσιον

11 Superfubstantial bread) By this bread fo called here according to the Latin word, & the Greeke, we aske not only al neccessarie futenance for the bodie, but much more al fpiritual food, namely the bleffed Sacrament itself, which is Chrift the true bread that came from Heauen, & the bread of life to vs that eate his bodie. *Cypr. de orat. Do. Aug. ep. 121. c. 11.* And therefore it is called here Superfubstantial, that is, the bread that paffeth and excelleth al creatures *Hiero. in 2. Titus In 6. Mat. Amb. li. 5. de Sacr. c. 4. Aug. fer. 18. de Verb. Do. sec. Mat. S. Germanus in Theoria.*

The B. Sacrament.

12 Debts) These debts do signifie not only mortal finnes, but also venial, as S. Augustine often teacheth: and therefore euery man be he neuer fo iuft, yet because he can not liue without venial finnes, may very truly and ought to say this prayer. *Aug. cont. duas ep. Pelag. li. 1. c. 14. li. 21. de Ciuit. c. 27.*

Venial finnes.

*In Expof. orat. Do.*

13 Leade vs not) S. Cypr. readeth, *Ne patiaris nos induci* Suffer vs not to be led, as S. Augustine noteth *li. de bo. perfeu. c. 6.* and fo the holy Church vnderstandeth it, because God (as S. James sayth) tempteth no man: though for our finnes, or for our probation and crowne, he permit vs to be tempted. Beware then of Beza's exposition vpon this place, who (according to the Caluinists opinion) faith, that God leadeth them into tentation, into whom himself bringeth in Satan for to fill their harts: fo making God the authour of finne.

God is not author of euil.

*Iac. 1.*

14 If you forgiue) This poynt, of forgiuing our Brother, when we aske forgiuenes of God, our Sauour repeateth agayne, as a thing much to be considered: and therefore commended in the parable also of the feruant that would not forgiue his fellow feruant, *Mat. 18.*

16 Fast) He forbiddeth not open and publike fafts, which in the Scriptures were commanded and proclaimed to the people of God; and the Niniuites by such fasting appeased Gods wrath: but to fast for vaine glorie and praise of men, and to be desirous by the very face and look to be taken for a faster, that is forbidden, & that is hypocrifie.

Publike fast.

*Iud. 20, 26.  
2. Efd. 9.  
Ioel. 2, 15. Ion. 3.*

20 Treasures in Heauen) Treasures layd vp in Heauen, must needs signifie, not faith only, but plentiful almes, and deeds of mercie, and other good workes, which God keeping, as in a booke, wil reward them accordingly: as of the contrarie the Apofle faith: *He that soweth sparingly, shal reape sparingly. 2. cor. 9.*

Meritorious workes.

24 Two Masters) Two religions, God and Baal, Chrift and Caluin, Masse and Communion, the Catholike Church and Heretical Conuenticles. Let them marke this leffon of our Sauour, that thinke they may ferue al masters, al times, al religions. Agayne, these two masters do signifie, God and the world, the flesh and the spirit, iustice and finne.

25 Careful) Prudent prouifion is not prohibited, but too much doubtfulness and feare of Gods prouifion for vs: to whom we ought with patience to commit the rest, when we haue done sufficiently for our part.