

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.

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

² 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. ³ But when thou doest an almes-deed, let not thy left hand know what thy right hand doeth: ⁴ that thy almes-deed may be in secret, and thy father which seeth in secret, wil repay thee.

The first worke of iustice.

⁵ 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 seen of men: Amen I say to you, they haue receiued their reward. ⁶ 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. ⁷ And when you are praying, speake not much, as the Heathen. For they thinke that in their much-speaking they may be heard. ⁸ Be not you therefore like to them, for your father knoweth what is needeful for you, before you aske him.

The second worke of iustice.

Luc. 11, 2.

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

The PATER NOSTER

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

Mr. 11, 25. our debtors, ¹³ And [¶]leade vs not into tentatiō. But deli-
uer vs from euil. Amen. ¹⁴ For [¶]if you wil forgiue men
their offences, your heauenly father wil forgiue you also
your offences. ¹⁵ But if you wil not forgiue men, neither
wil your father forgiue you your offences.

¹⁶ And when you [¶]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. ¹⁷ But thou when thou doest fast, anoynt thy head,
and wafh thy face: ¹⁸ that thou appeare not to men to
fast, but to thy father which is in secreet: and thy fa-
ther which feeth in secreet, wil repay thee. ¹⁹ Heape not
vp to your felues treafures on the earth: where the ruft
& mothe do corrupt, & where theeues digge through
and fteale. ²⁰ But heape vp to your felues [¶]treafures
in heauē: where neither the ruft nor mothe doth cor-
rupt, and where theeues do not digge through nor fteale.

Luc. 11, 34. ²¹ For where thy treafure is, there is thy hart also. ²²
The candel of thy body is thine eye. If thine eye be
fimple, thy whole body fhall be lightfome. ²³ 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 felf how great fhall it be?

Luc. 16, 13. ²⁴ No man can ferue [¶]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. ²⁵ Therefore I say to you, be not [¶]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? ²⁶ Behold
the foules of the ayre, that they fow not, neither reape,
nor gather into barnes: and your heauenly father feedeth
thē. Are not you much more of price then they? ²⁷ And
which of you by caring, can added to his ftature one cu-
bite? ²⁸ And for rayment why are you careful? Confider
the lilies of the field how they grow: they labour not,
neither do they fpinne. ²⁹ But I say to you, that nei-
ther Salomon in al his glorie was arayed as one of thefe.

³⁰ 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? ³¹ Be not careful therefore, faying, what fhall we eate, or what fhall we drinke, or wherewith fhall we be couered? ³² for al thefe things the ^a)Heathen do feeke after. For your father knoweth that you neede al thefe things. ³³ Seeke therefore firft the Kingdom of God, and the iuftice of him, and al thefe things fhall be giuen you befides. ³⁴ 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 exhorteeth 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

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

are moft breefe & moft effectual. See *S. Auguftine ep. 121, c. 8. 9. 10.*

τὸν ἐπιούσιον

11 Superfubftantial bread) By this bread fo called here according to the Latin word, & the Greeke, we aske not only al neceffarie fuffenance for the bodie, but much more al fpiritual food, namely the bleffed Sacrament itfelf, 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 Superfubftantial, 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. fec. Mat. S. Germanus in Theoria.*

The B. Sacrament.

12 Debts) Thefe debts do fignifie not only mortal finnes, but alfo venial, as S. Auguftine often teacheth: and therefore euery man be he neuer fo iuft, yet becaufe he can not liue without venial finnes, may very truly and ought to fay 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. Auguftine noteth *li. de bo. perfeu. c. 6.* and fo the holy Church vnderftandeth it, becaufe God (as S. James fayth) tempteth no man: though for our finnes, or for our probation and crowne, he permit vs to be tempted. Beware then of Beza's expofition vpon this place, who (according to the Caluinifts opinion) faith, that God leadeth them into tentation, into whom himfelf bringeth in Satan for to fil 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 confidered: and therefore commended in the parable alfo of the feruant that would not forgiue his fellow feruant, *Mat. 18.*

16 Faft) He forbiddeth not open and publike fafts, which in the Scriptures were commanded and proclaimed to the people of God; and the Niniuites by fuch fafting appeafed Gods wrath: but to faft for vaine glorie and praife of men, and to be defirous by the very face and look to be taken for a fafter, that is forbidden, & that is hypocrifie.

Publike faft.

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

20 Treafures in Heauen) Treafures layd vp in Heauen, muft needs fignifie, 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 foweth fparingly, shal reape fparingly. 2. cor. 9.*

Meritorious workes.

24 Two Mafters) Two religions, God and Baal, Chrift and Caluin, Maffe and Communion, the Catholike Church and Heretical Conuenticles. Let them marke this leffon of our Sauour, that thinke they may ferue al mafters, al times, al religions. Agayne, thefe two mafters do fignifie, God and the world, the flefh and the fpirit, iuftice and finne.

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