

## Chapter 7

*In his third and laft Chapter of his Sermō, becaufe we know not mens endes, he biddeth vs beware of iudging: 6. and neuer the leffe to take open dogs and fwine (fo he calleth them) as they be. 7. If thefe workes of iuftice feeme too hard, we muft pray instantly to him that giueth them. 12. In the conclufion, he giueth one short rule of al iuftice. 13. and then he exhortheth with al vehemencie to the ftraite way, both of the Catholike faith, 21. and alfo of good life; becaufe only faith wil not fuffice.*

*Luc. 6, 37.  
Mr. 4, 24.*

**I**udge <sup>1</sup>not, that you be not iudged. <sup>2</sup>For in what iudgement you iudge, you fhall be iudged: and in what meafure you mete, it fhall be meafured to you againe. <sup>3</sup>And why feeft thou the mote that is in thy brothers eye: and the beame that is in thine owne eye thou feeft not? <sup>4</sup>Or how fayeft thou to thy brother: Let me caft out the mote of thine eye; and behold a beame is in thine owne eye? <sup>5</sup>Hypocrite, caft out firft the beame out of thyne owne eye; and then shalt thou fee to caft out the mote out of thy brothers eye.

<sup>6</sup>Giue not that which is <sup>1</sup>holy to dogs: neither caft ye your pearles before fwine, left perhaps they treade them with their feete, & turning, al to teare you.

*Lu. 11, 9.*

<sup>7</sup>Aske, and it fhall be giuen you: feek, and you fhall finde, knock, & it fhall be opened to you. <sup>8</sup>For <sup>1</sup>euery one that asketh, receiueth: and that feeketh, findeth: and to him that knocketh, it fhall be opened. <sup>9</sup>Or what man is there of you, whom if his childe fhall aske bread, wil he reach him a ftone? <sup>10</sup>Or if he fhall aske him fish, wil he reach him a ferpent? <sup>11</sup>If you then being naught, know how to giue good gifts to your children: how much more wil your Father which is in Heauen, giue <sup>a</sup>good things to them that aske him?

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<sup>a</sup> These good things are grace and al fpiritual gifts, and whatfoeuer pertayneth to the health of the foule.

*Luc. 6, 31.*           <sup>12</sup> Al things therefore whatfoeuer you wil that men doe to you, doe you alfo to them. For this is the Law and the Prophets.

*Luc. 13, 24.*           <sup>13</sup> Enter ye by the narrow gate: becaufe brode is the gate, and large is the way that leadeth to perdition, and many there be that enter by it. <sup>14</sup> How narrow is the gate, and ftrait is the way, that leadeth to life: & few there are that find it!

*Luc. 6, 44.*           <sup>15</sup> Take ye great heed of falfe Prophets, which come to you in the <sup>♠</sup>clothing of sheep, but inwardly are rauening wolues. <sup>16</sup> <sup>♠</sup>By their fruits you shal know thē. Do men gather grapes of thornes, or figs of thiftels? <sup>17</sup> Euen fo euery good tree yealdeth good fruits, and the euil tree yealdeth euil fruits. <sup>18</sup> A good tree can not yeald euil fruits, neither an euil tree yeald good fruits. <sup>19</sup> Euery tree that yealdeth not good fruit, shal be cut downe, and shal be caft into fire. <sup>20</sup> Therefore by their fruits you shal know them.

*Luc. 6, 47.*           <sup>21</sup> Not euery one that fayth to me, <sup>♠</sup>*Lord, Lord*, shal enter into the Kingdom of Heauen: but he that doth the wil of my Father which is in Heauen, he shal enter into the Kingdom of Heauen. <sup>22</sup> Many shal fay to me in that day: *Lord, Lord*, haue not we prophecied in thy name, and in thy name caft out Diuels, and in thy name wrought many miracles? <sup>23</sup> And then I wil confesse vnto them, That I neuer knew you: depart from me you that worke iniquitie. <sup>24</sup> Euery one therfore that heareth these my words, and doth them, shal be likned to a wife man that built his houfe vpon a rock, <sup>25</sup> and the rayne fel, and the fluddes came, and the windes blew, and they beat agaynft that houfe, and it fel not, for it was founded vpon a rock. <sup>26</sup> And euery one that heareth these my words, and doth them not, shal be like a foolish man that built his houfe vpon the fand, <sup>27</sup> and the rayne fel, and the fluddes came, and the windes blew, and they beat against that houfe, and it fel, & the fal therof was great.

*Mr. 1, 22.*           <sup>28</sup> And it came to passe, when IESVS had fully ended these wordes, the multitude were in admiration

*Luc. 4, 32.*

upon his doctrine. <sup>29</sup> For he was teaching them as hau-  
ing power, and not as their Scribes and Pharifees.

## ANNOTATIONS

1 Iudge not) It is no Chriftian part to iudge il of mens actes, which be in them felues good, and may proceed of good meaning, or of mans inward meanings, and intentions, which we can not fee, of which fault they muft beware, that are too fufpicious, and giuen to deeme alwayes the worft of other men. But to fay, that Iudas, or an Heretike evidently known to die obftinatly in herefie, is damned, and in al other playne and manifeft cafes, to iudge, is not forbidden.

6 Holy to dogs) No holy Sacrament, and fpecially that of our Sauious Bleffed Body muft be giuen wittingly to the vn-worthie, that is, to them that haue not by confeffion of al mortal finnes, examined and proued themfelues. See the *Annot. 1. Cor. 11, 27. 28. 29.*

Worthy receauing.

8 Euery one that asketh) Al things that we aske neceffarie to faluation, with humilitie, attention, continuance, and other due circumftances, God wil vndoubtedly grant when it is beft for vs.

15 Clothing of sheep) Extraordinarie apparance of zeale, and holines, is the fheeps cote, in fome Heretikes: but thefe of this time weare not that garment much, being men of vnfatiable finne. This is rather their garment, common to them with al other Heretikes, to crak much of the word of the Lord, and by pretended allegations, & fweet words of benediction, and fpecially by promife of knowledge, light, and libertie of the Ghofpel, to feduce the fimple and the finful.

Heretikes wolues  
in fheep fkinnes.

*Rom. 16, 18.*

16 Fruits) Thefe are the fruits which Heretikes are known by, diuifion from the whole Church, diuifion among themfelues, taking to themfelues new names and new maifters, inconfstancie in doctrine, difobedience both to others and namely to fpiritual officers, loue and liking of themfelues, pride and intolerable vanti-  
ing of their owne knowledge aboue al the holy Doctours, corrup-  
tion, falification and quite denying of the parts of Scriptures that fpecially make agaynft them, and thefe be common to al Heretikes lightly. Otherfome are more peculiar to thefe of our time, as Inceftuous mariages of vowed perfons, Spoile of Churches, Sac-  
rilege and profanation of al holy things, and many other fpecial  
points of doctrine, directly tending to the corruption of good life  
in al ftates.

Heretikes known  
by their fruits.

21 Lord Lord) Thefe men haue faith, otherwife they could not inuocate, *Lord, Lord Ro. 10.* But here we fee that to beleue is not enough, and that not only infidelitie is finne, as Luther teacheth. Yea Catholikes alfo that worke true miracles in the

Not only faith.

name of our Lord, and by neuer so great faith, yet without the workes of iustice shal not be faued. *1. Cor. 13.* Againe consider here who they are that haue so often in their mouth, *The Lord, the Lord*, and how litle it shal auaille them, that fet so litle by good workes, and contemne Christian iustice.