

Chapter 11

John the Baptift in prifon alfo doing his diligence, fendeth fome of his Difciples to Chrift: that as they heard, fo they might alfo fee his miracles with their eyes. 7. Afterward Chrift declareth how worthy of credit Johns testimony was: 16. & inueigheth againft the Iewes, who with neither of their manners of life could be wonne: 20. no nor with Chriftes infinite miracles: 25. praying Gods wifedom in this behalfe, 27. and calling to himfelf al fuch as feele their owne burdens.

And it came to paffe: when IESVS had done commanding his twelue Difciples, he paffed from thence, to teach & preach in their cities.

Luc. 7, 18. ² And when Iohn had heard in prifon the workes of Chrift; fending two of his difciples, he faid to him: ³ ¶ Art thou he that art to come, or looke we for an other? ⁴ And IESVS making anfwer faid to them: Goe and report to Iohn what you haue heard and feen. ⁵ The blind fee, the lame walke, the lepers are made cleane, the deafe heare, the dead rife againe, to the poore the Ghofpel is preached: ⁶ and bleffed is he that fhall not be fcandalized in me.

Efa. 35, 5.
61, 1.

⁷ And when they went their way, IESVS began to fay to the multitudes of Iohn: ¶ What went you out ¶ into the defert to fee? a reed fhaken with the wind? ⁸ But what went you out to fee? a man clothed in foft garments? Behold they that are clothed in foft garments, are in Kings houfes. ⁹ But what went you out to fee? a Prophet? yea I tel you and more then a Prophet. ¹⁰ For this is he of whom it is written: *Behold I fend myne angel before thy face, which fhall prepare thy way before thee.*

Mal. 3, 1.

¹¹ Amen I fay to you, there hath not rifen among the borne of women a greater then Iohn the Baptift: yet he that is the leffer in the Kingdom of Heauen, is greater then he. ¹² And from the dayes of Iohn the Baptift vntil now, the Kingdom of Heauen fuffereth violence, and the violent beare it away. ¹³ For al the Prophets and the

Luc. 16, 16.

Law prophecied vnto Iohn: ¹⁴ and if you wil receaue it, *Mal. 4, 5.* he is ¹⁵ Elias that is for to come. He that hath eares to heare, let him heare.

Luc. 7, 31. ¹⁶ And wherevnto fhall I esteeme this Generation to be like? It is like to children fitting in the market place, ¹⁷ which crying to their companions, say: we haue piped to you, and you haue not danced: we haue lamented, and *Mt. 3, 4.* you haue not mourned. ¹⁸ For Iohn came neither ¹⁹ eating nor drinking; & they say: He hath a Diuel. The Sonne of man came eating and drinking, and they say: Behold a man that is a glotton and a winedrinker, a friend of Publicans and finners. And wifedom is iustified of her children.

Luc. 10, 13. ²⁰ Then began he to vpbraid the cities, wherin were done the most of his miracles, for that they had not done penance. ²¹ Woe be to thee Corozain, woe be to thee Beth-faida: for if in Tyre & Sidon had been wrought the miracles that haue been wrought in you, they had done ²² penance in heairecloth & afhes long agoe. But neuertheleffe, I say to you, it shall be more tolerable for Tyre and Sidon in the day of iudgement, then for you. ²³ And thou Capharnaum, shalt thou be exalted vp to Heauen? thou shalt come downe euen vnto Hel. For if in Sodom had been wrought the miracles that haue been wrought in thee, perhaps it had remained vnto this day. ²⁴ But notwithstanding I say to you, that it shall be more tolerable for the land of Sodom in the day of iudgement, then for thee.

Lu. 10, 21. ²⁵ At that time IESVS answered and said: I confesse to thee O Father Lord of Heauen and earth, because thou hast hid these things from the wise and prudent, and hast reuealed them to ²⁶ little ones. Yea Father; for so hath it wel pleased thee. ²⁷ All things are deliuered me of my Father. And no man knoweth the Sonne but the Father: neither doth any know the Father, but the Sonne, and to whom it shall please the Sonne to reueale. ²⁸ Come ye to me all that labour, and are burdened, and I wil refresh you. ²⁹ Take vp my yoke vpon you, and learne of me, because I am meeke, and humble of hart: and you shall

find reft to your foules. ³⁰ For my yoke is fweet, and my burden light.

ANNOTATIONS

3 Art thou he) Iohn himfelf doubted not, for he baptized him and gaue great teftimonie of him before: *Io. 1.* But becaufe his Difciples knew him not, nor efteemed of him fo much as of Iohn their owne Maifter, therefore did he fend them vnto Chrifft, that by occafion of Chriffts anfwer he might the better inſtruct them what he was, & fo make them Chrifts Difciples, preferring them to a better Maifter.

7 What went you out) High commendation of Iohns holines, as wel for his fafting, rough attire, folitary life, and conſtancie, as for the dignitie of his function.

Eremitical life.

7 Into the defert) The faithful people in al ages reforted of deuotion into wildernes, to fee men of ſpecial and rare holines, Prophets, Eremites, Anchorites &c. to haue their prayers or ghottly counfel. See *S. Hierom. de vita Hilarionis.*

14 Elias) As Elias ſhal be the meſſenger of Chrifts latter coming, fo was Iohn his meſſenger and Precurfour at his former cōming: & therefore is he called Elias; becaufe of his like office and like ſpirit. *Luc. 1. Grego. ho. 7. in Euang.*

Elias.

18 Eating and drinking) The wicked quarrelers of the world miſconfre eaſely al the actes and life of good men. If they be great fafters and auftere liuers, they are blaſphemed & counted hypocrites: if they conuerſe with other men in ordinary manner, then they be counted diffolute.

21 Penance in ſackcloth) By this ſackcloth and aſhes added here, & in other places, wee ſee evidently that Penance is not only leauing of former finnes, and change or amendment of life paſt, no nor bare forowfulnes or recounting of our offences already committed, but requireth puniſhment and chaſtifement of our Perſons by theſe and ſuch other meanes, as the Scriptures do els where ſet forth. And therefore concerning the word alſo, it is rather to be called Penance, as in our tranſlation; then (as the Aduerſaries, of purpoſe auoyding the word) Repentance or Amendment of life: & that according to the very vſual ſignification of the Greeke word in the moſt ancient Eccleſiaſtical Greeke writers: who for *Penitents* (which in the primitiue Church did publike Penance) ſay *οι εν μετανοια οντες* that is, *Men that are doing Penance.* And concerning that part of Penance which is Confefſion, the Eccleſiaſtical hiftorie calleth it by the ſame Greeke word, and the Penitents coming to confefſion, *τους μετανοουντας.* *Sozam. li. 76. 16. Socrat. li. 5. c. 19.*

Penance.

Μετάνοια

Dionyf. Eccl. hier. c. 3. in initio.

25 Little ones) These little ones do not signify here only the unlearned, as though Cobblers, and weavers, and women, & girls had this revelation, & therefore do understand all Scriptures and are able to expound them: but here are signified the humble, whether they be learned or unlearned: as when he saith, *unless you become as little ones, you shall not enter into the Kingdom of Heaven.* And so also the greatest Doctors (who as they were most learned, so most humbled themselves to the judgment of the Catholike Church) are these little ones: and Heretikes, who although unlearned, yet want their knowledge & their spirit of understanding about all ancient Fathers and the whole Church, cannot be of these little and humble ones.

30 Yoke sweet) What is this light burden and sweet Yoke, but his commandments, of which S. Iohn saith, *1. Ep. 5. His commandments are not heavy?* cleane contrary to the Adversaries that say, they are impossible to be kept.

The commandments possible.