

Chapter 11

John the Baptift in prifon alfo doing his diligence, fendeth fome of his Difciples to Chrif: that as they heard, fo they might alfo fee his miracles with their eyes. 7. Afterward Chrif 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 Chrif; 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: Art thou that art to come? 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 [♠]Elias that is for to come. ¹⁵ 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, fay: 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 [♠]eating nor drinking; & they fay: He hath a Diuel. ¹⁹ The Sonne of man came eating and drinking, and they fay: Behold a man that is a glotton and a winedrinker, a friend of Publicans and finners. And wifedom is iuftified of her children.

Luc. 10, 13. ²⁰ Then began he to vpbraide the cities, wherein 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 [♠]penance in heairecloth & afhes long agoe. ²² But neuertheleffe, I fay to you, it fhall be more tolerable for Tyre and Sidon in the day of iudgement, then for you. ²³ And thou Capharnaum, fhalt thou be exalted vp to Heauen? thou fhalt 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 fay to you, that it fhall 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 haft hid these things from the wise and prudent, and haft reuealed them to [♠]litle ones. ²⁶ Yea Father; for so hath it wel pleased thee. ²⁷ Al 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 shal please the Sonne to reueale. ²⁸ Come ye to me al 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 shal find reft to your foules. ³⁰ For my yoke is sweet, and my burden light.

ANNOTATIONS

3 Art thou he) Iohn himself doubted not, for he baptized him and gaue great testimony of him before: *Io. 1.* But because his Disciples knew him not, nor esteemed of him so much as of Iohn their owne Maister, therefore did he send them vnto Christ, that by occasion of Christs answer he might the better instruct them what he was, & so make them Christs Disciples, preferring them to a better Maister.

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

Eremitical life.

7 Into the desert) The faithful people in all ages resorted of deuotion into wildernes, to see men of special and rare holines, Prophets, Eremites, Anchorites &c. to haue their prayers or ghostly counsel. See *S. Hierom. de vita Hilarionis.*

14 Elias) As Elias shal be the messenger of Christs latter coming, so was Iohn his messenger and Precursor at his former coming: & therefore is he called Elias; because 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 all the actes and life of good men. If they be great fasters and austere liuers, they are blasphemed & counted hypocrites: if they conuerse with other men in ordinary manner, then they be counted dissolute.

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 sorrowfulness or recounting of our offences already committed, but requireth punishment and chastisement 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 primitive Church did publike Penance) say *οι εν μετανοια οντες* that is, *Men that are doing Penance.* And concerning that part of Penance which is Confession, the Ecclesiastical historie calleth it by the same Greeke word, and the Penitents coming to confession, *τους μετανοουντας.* *Sozam. li. 76. 16. Socrat. li. 5. c. 19.*

Penance.

Μετάνοια

Dionys. Eccl. hier.
c. 3. in initio.

25 Litle ones) These litle ones do not signifie here only the vnlearned, as though Coblers, and weauers, and women, & girles had this reuelation, & therefore do vnderftand al Scriptures and are able to expound them: but here are signified the humble, whether they be learned or vnlearned: as when he fayth, vnles
Mt. 18, 3. *you become as litle ones, you shal not enter into the Kingdom of Heauen.* And fo alfo the greateft Doctours (who as they were moft learned, fo moft humbled themfelues to the iudgement of the Catholike Church) are these litle ones: and Heretikes, who although vnlearned, yet vant their knowledge & their fpirit of vnderftanding aboue al ancient Fathers and the whole Church, cannot be of these litle and humble ones.

30 Yoke fweet) What is this light burden and fweet Yoke, but his commandements, of which S. Iohn faith, *1. Ep. 5. His commandments are not heauy?* cleane contrary to the Aduerfaries that fay, they are vnpossible to be kept.

The commande-
ments possible.