

## Chapter 15

*The Pharifees of Hierufalem coming fo farre to carp him, he chargeth with a tradition contrarie to Gods commandement. 10. And to the People he yealdeth the reafon of that which they reprobud: 15. & againe to his Difciples, shewing the ground of the Pharifaical washing (to wit, that meates otherwife defile the foule) to be falle. 21. then he goeth afide to hide himfelf among the Gentils, where, in a woman he findeth fuch faith, that he is faine, left the Gentils should before the time extort the whole bread, as she had a crumme, to returne to the Iewes. 34. where (al contrarie to thofe Pharifees) the common People feeke wonderfully vnto him: and he after he hath cured their difeafed, feedeth 4000. of them with feauen loaves.*

*Mr. 7, 1.*

**T**hen came to him from Hierufalem Scribes and Pharifees, faying: <sup>2</sup> Why do thy Difciples tranfgrefse the tradition of the Ancients? For they wafh not their hands when they eate bread. <sup>3</sup> But he anfwering faid to them: Why do you alfo tranfgrefse the commandement of God for your tradition? For God faid: <sup>4</sup> *Honour father and mother.* And: *He that fhall curfe father or mother, dying let him dye.* <sup>5</sup> But you fay: whofoeuer fhall fay to father or mother, the giuft whatfoeuer proceedeth from me, fhall profit thee: <sup>6</sup> And fhall not honour his father or his mother: & you haue made frustrate the commandement of God for your own tradition. <sup>7</sup> Hypocrits, wel hath Efay Prophecied of you, faying: <sup>8</sup> *This People honoureth me ♪with their lips: but their hart is farre from me.* <sup>9</sup> *And in vaine do they worship me, teaching doctrines and ♪commandements of men.*

*Exo. 20, 12.*

*Leu. 20, 9.*

*Efa. 29, 13.*

<sup>10</sup> And hauing called together the multitudes vnto him, he faid to them: Heare ye and vnderftand. <sup>11</sup> ♪Not that which entreth into the mouth, defileth a man: but that which proceedeth out of the mouth, that defileth a man. <sup>12</sup> Then came his Difciples, and faid to him: Dofth thou know that the Pharifees, when they heard

this word, were scandalized? <sup>13</sup> But he answering said: Al planting which my Heauenly Father hath not planted, shal be rooted vp. <sup>14</sup> Let them alone: blind they are, guides of the blind. And if the blind be guide to the blind, both fall into the ditch. <sup>15</sup> And Peter answering said to him: Expound vs this parable. <sup>16</sup> But he said: Are you also as yet without vnderstanding? <sup>17</sup> Doe you not vnderstand, that al that entreth into the mouth, goeth into the belly, and is cast forth into the priuy? <sup>18</sup> But the things that proceed out of the mouth, come forth from the hart, and those things <sup>a</sup>defile a man. <sup>19</sup> For from the hart come forth euil cogitations, murders, aduoutries, fornications, thefts, false testimonies, blasphemies. <sup>20</sup> These are the things that defile a man. But to eate with vnwashed hands, doth not defile a man.

<sup>21</sup> And IESVS went forth from thence and retired  
*Mr. 7, 25.* into the quarters of Tyre and Sidon. <sup>22</sup> And behold a woman of Chanaan came forth out of those coasts, & crying out, said to him: Haue mercie vpon me, O Lord the Sonne of Dauid: my daughter is fore vexed of a Diuel. <sup>23</sup> Who answered her not a word. And his Disciples came and befought him saying: Dimisse her, because she crieth out after vs. <sup>24</sup> And he answering said: I was not sent but to the sheep that are lost of the house of Israel. <sup>25</sup> But she came and adored him, saying: Lord, help me. <sup>26</sup> Who answering, said: It is not good to take the bread of the Children, and to cast it to the dogs. <sup>27</sup> But she said: Yea Lord; for the whelps also eate of the crummes that fall from the table of their maisters. <sup>28</sup> Then IESVS answering said to her: O woman, <sup>a</sup>great is thy faith: be it done to thee as thou wilt: And her daughter was made whole from that houre.

<sup>29</sup> And when IESVS was passed from thence, he came beside the sea of Galilee: & ascending into the

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<sup>a</sup> It were a strange case that Chrift should commend in this woman a sole faith without good workes, that is to say, a dead faith such as could not worke by loue, and which S. Iames doubted not to call the faith not of Chriftians but of Diuels. *Aug. de Fid. & Op. c. 16.*

mountaine, fate there. <sup>30</sup> And there came to him great multitudes, hauing with thẽ dumme perfons, blind, lame, feeble, and many others: and they caft them downe at his feete, and he cured them: <sup>31</sup> fo that the multitudes marueled feeing the dumme fpeake, the lame walke, the blind fee: and they magnified the God of Ifrael. <sup>32</sup> And IESVS called togeather his Difciples, and faid: I pitie the multitude becaufe three dayes now they continue with me, & haue not what to eate: and dimiffe them fafting I wil not, left they faint in the way. <sup>33</sup> And the Difciples fay vnto him: whence then may we get fo many loaues in the defert as to fil fo great a multitude? <sup>34</sup> And IESVS faid to them: How many loaues haue you? But they faid: Seauen, & a few litle fifhes. <sup>35</sup> And he commanded the multitude to fit downe vpon the ground. <sup>36</sup> And taking the Seauen loaues & the fifhes, and giuing thankes, he brake, & gaue to his Difciples, and <sup>a)</sup>the Difciples gaue to the People. <sup>37</sup> And they did al eat, and had their fill. And that which was left of the fragments they tooke vp, feauen baskets ful. <sup>38</sup> And there were that did eate, foure thoufand men, befide children & women.

<sup>39</sup> And hauing dimiffed the multitude, he went vp into a boate, and came into the coaftes of Magedan.

## ANNOTATIONS

8 With their lips) This is to be vnderftood properly of fuch as haue euer God in their mouth, the Word of our Lord, the Scriptures, the Ghofpel, but in their hart and al their life be in deed Godles. It may be applied alfo to fuch as fay their prayers without attention or eleuation of mind to God, whether he vnderftand the prayers or no, that faith them. For many a poore Chriftian man that vnderftandeth not the wordes he fpeaketh, hath his hart neerer Heauen, more feruor & deuotion, more edification to himfelf, more profit in fpirit (as the Apofle fpeaketh) & leffe

<sup>a</sup> Here we fee againe that the People muft not be their owne caruers, nor receaue the Sacraments or other fpiritual fufenance immediatly of Chrift, or at their owne hand, but of their fpiritual gouerners.

diffractions, then not only al Heretikes which haue no true feeling of fuch things, but then many learned Catholikes. And therefore it is not to be vnderftood of praying in vnknown tongues, as Heretikes fometime expound it, farre wide from the circumftance of the place and Chriftes intention, fpeaking of the hypocritical Iewes.

9 Commandements of men) Such only are here called tradi-  
titiōs, doctrines, or commandements of men, which be either re-  
pugnant to Gods lawes, as this of defrauding their parents vnder  
pretense of religion: or which at the leaft be friuolous, vnprof-  
itable, and impertinent to pietie or true worfhip, as that other  
fort of fo often wafhing hands, and veffels, without regard of in-  
ward puritie of hart and mind. Let no man therefore be abufed  
with the Proteftants peruerfe application of this place againft the  
holy lawes, canons, and precepts of the Church, and our fpiri-  
tual Gouvernours, concerning faftes, feftiuities, and other rules of  
difcipline, and due order in life, and in the feruice of God. For  
fuch are not repugnant but confonant to Gods Word & al pietie,  
& our Lord is truly honoured, worfhiped, and ferued both by the  
making and alfo by the obseruing of them. S. Paul gaue comman-  
dement both by his epiftles, and by word of mouth, euen in fuch  
matters wherin Chrift had prefcribed nothing at al, & he char-  
geth the Faithful to obserue the fame. The Apoftles & Priests  
at Hierufalem made lawes, and the Chriftiāns were bound to obey  
them. The keeping of Sunday in fteed of the Sabboth is the  
tradition of the Apoftles: and dare the Heretikes deny the due  
obferuation therof to be an acceptable worship of God? They  
prefcribed the Feaftes of Eaſter, and whitfontide, and other Solem-  
nities of Chrift, and his Saints, which the Proteftants them felues  
obferue. They appointed the Lent & Imber faftes and other, as  
wel to chaſtife the concupifcence of man, as to ferue and pleaſe God  
therby, as is plaine in the faſting of Anna, Tobie, Iudith, Elther;  
who ferued and pleaſed God therby. Therefore neither theſe, nor  
other fuch Apoftolike Ordinances, nor any precepts of the holy  
Church, or of our lawful Paſtours, are implied in theſe Pharifaical  
traditions here reprehended; nor to be counted or called the doc-  
trines and commandements of men, becauſe they are not made by  
mere humane power, but by Chriftes warrant and authoritie, and  
by fuch as he hath placed to rule his Church, of whō he faith:  
*He that heareth you, heareth me: he that diſpifeth you deſpifeth  
me.* They are made by the Holy Ghoſt, ioyning with our Paſtours  
in the regimēt of the Faithful. They are made by our Mother  
the Church, which whoſoeuer obeieſh not, we are warned to take  
him as an Heathē. But on the other ſide, al lawes, doctrines,  
feruices, and iniunctions of Heretikes, how ſoeuer pretended to be  
confonant to the Scriptures, be commandements of men: becauſe  
both the things by them prefcribed are impious, and the Authours  
haue neither ſending nor commiſſion from God.

The difference be-  
tween the Iewiſh  
traditions here  
reprehended, and  
the Churches  
Apoſtolical tra-  
ditions.

2. Theſ. 2, 15.  
1. Cor. 11.

Act. 15.

Aug. ſer. de  
tep. 251. See  
1. Cor. 16, 2.  
Epiph. har. 75.

Jiero. ep. 54.  
ad Marcel.  
contra Mont.  
Lu. 2, 37.  
Tob. 12. Iud.  
c. 8. Eſt. 4.

Lu. 10, 16.

Mat. 18, 17.

11 Not that which entereth) The Catholikes doe not abtaine from certaine meates, for that they esteeme any meate vncleane, either by creation, or by Iudaical obseruation: they abstaine, for chaftifement of their concupiscences *Aug. li. de mor. Ec. Cath. c. 33.* Difference of meates.

18 Defile a man) It is finne only, which properly defileth man, and meates of them felues or of their owne nature doe not defile, but so farre as by accidēt they make a man to finne, as the difobedience of Gods commandement, or of our Superiours, who forbid some meates for certaine times, and causes, is a finne. As *Gen. 3.* the apple which our first parēts did eate of, though of itself it did not defile them, yet being eaten against the precept, it did defile. So neither flesh nor fish of itself doth defile, but the breach of the Churches precept defileth. Catholike abstinence.