

Chapter 16

The obftinate Pharifees and Sadducees, as though his forefaid miracles were not fufficient to proue him to be Chrif, require to fee fome one from Heauen. 5. whervpon forfaking them, he warneth his Difciples to beware of the leauen of their doctrine: 13. and Peter (the time now approaching for him to goe into Iurie to his Pafsion) for confeffing him to be Chrif, he maketh the Rock of his Church; giuing fulnes of Ecclefiastical power accordingly. 21. And after he fo rebuketh him for diffuading his Croffe and pafsion, that he alfo affirmeth the like fuffering in euerie one, to be neceffarie to faluation.

*Mr. 8, 12.
Luc. 12, 54.*

And there came to him the Pharifees and Sadducees tempting: and they demanded him to fhew them a figne from Heauen. ² But he answered & faid to them: When it is euening, you fay: It wil be faire-weather, for the element is red. ³ And in the morning: This day there wil be a tempeft, for the element doth glow and lowre. The face therfore of the element you haue fkil to difcerne: & the fignes of times can you not? ⁴ The naughtie and aduouterous Generation feeketh for a figne: and there fhall not a figne be giuen it, but the figne of Ionas the Prophet. And he left them and went away.

Mat. 12, 39.

*Mr. 6, 14.
Luc. 12, 1.*

⁵ And when his Difciples were come ouer the water, they forgot to take bread ⁶ Who faid to them: Looke wel and beware of the leauen of the Pharifees & Sadducees. ⁷ But they thought within them felues faying: Becaufe we tooke not bread. ⁸ And IESVS knowing it, faid: why do you thinke within your felues, O ye of litle faith, for that you haue not bread? ⁹ Do you not yet vnderftand, neither do you remember the fiue loaves among fiue thoufand men, and how many baskets you tooke vp? ¹⁰ neither the feauen loaves, among foure thoufand men, and how many maundes you tooke vp? ¹¹ Why do you not vnderftand that I faid not of bread to you: Beware of the leauen of the Pharifees, & Sadducees? ¹² Then they vnderftood that he faid not they

Mt. 14, 17.

Mt. 15, 34.

should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

Mr. 8, 27.
Lu. 9, 18.

¹³ And IESVS came into the quarters of Cæfarea Philippi: and he asked his Disciples, saying: *Whom say men that the Sonne of man is?* ¹⁴ But they said: Some Iohn the Baptift, & otherfome Elias, and others Hieremie, or one of the Prophets. ¹⁵ IESVS faith to them: But whom do you say that I am? ¹⁶ Simon Peter answered & said: *Thou art Christ the Sonne of the liuing God.* ¹⁷ And IESVS answering, said to him: *Blessed art thou Simon Bar-Iona: because flesh & blood hath not reuealed it to thee, but my Father which is in Heauen.*

Io. 1, 42.

Io. 21, 15.

¹⁸ And I say to thee: *That thou art a Peter; and vpon this rock I will build my Church, and the gates of Hel shall not preuaile against it.* ¹⁹ And I will giue to thee the keys of the Kingdom of Heauen. And what soeuer thou shalt bind vpon earth, it shall be bound also in Heauen: and what soeuer thou shalt loose in earth, it shall be loosed also in Heauen.

²⁰ Then he commanded his Disciples, that they should tel no body that he was IESVS CHRIST.

²¹ From that time IESVS began to shew his Disciples, that he must goe to Hierusalem, & suffer many things of the Ancients & Scribes and Cheefe-Priests, and be killed, and the third day rise againe. ²² And Peter taking him, began to rebuke him, saying: Lord, be it farre from thee, this shall not be vnto thee. ²³ Who turning said to Peter: Goe after me b)Sathan, thou art a scandal vnto me: because thou fauourest not the things that are of God, but the things that are of men. ²⁴ Then IESVS said to his Disciples: If any man will come after me, let him denie himself, and take vp his croffe, and follow me. ²⁵ For he that will saue his life, shall lose it, and he that shall lose his life for me, shall find it. ²⁶ For what doth it profit a man, if he gaine the whole world, and sustaine the damage of his soule? Or what permutation shall a man giue for his

^a That is, a Rock.

^b This word in Hebrew signifieth an aduerfarie, as *3. Reg. 5, 4.* and so it is taken here.

foule? ²⁷ For the Sonne of man fhall come in the glorie of his Father with his Angels: and then wil he render to euery man according to his workes. ²⁸ Amen I fay to you, there be fome of them that ftand here, that fhall not tafte death, til they fee the Sonne of man comming in his Kingdom.

Mar. 9, 1.
Luc. 9, 27.

ANNOTATIONS

13 Whom fay men) Chrift intending here to take order for the founding, regiment, & ftabilitie of his Church after his deceafe, & to name the Perfon to whom he meant to giue the general charge thereof, would before by interrogatories draw out (& namely out of that one whom he thought to make the cheefe) the profeffion of that high and principal Article: that he was the Sonne of the liuing God, which being the ground of the Churches faith, was a neceffarie qualitie and condition in him that was to be made Head of the fame Church, and the perpetual keeper of the faid faith, and al other points thereon depending.

OF PETERS PRIMACIE.

14 But they faid) When Chrift asked the Peoples opiniō of him, the Apoftles al indifferently made anfwer: but when he demanded what themfelues thought of him, then loe Peter the mouth and head of the whole felowfhip answered for al. *Chryfoftom. homil. 35. in Mat.*

17 Bleffed art thou) Though fome other (as Nathanael *Io. 1, 49.*) feemed to haue before beleued and professed the fame thing, for which Peter is here counted bleffed, yet it may be plainly gathered by this place, & fo S. Hilarie and others thinke, that none before this did further vtter of him, then that he was the Sonne of God by adoption as other Saints be, though more excellent then other be. For it was of congruitie and Chriftes fpecial appointment, that he vpon whom he intended to found his new Church, & whose faith he would make infallible, fhould haue the preeminence of this firft profeffion of Chriftes natural diuinitie, or, that he was by nature the very Sonne of God; a thing fo farre aboue the capacitie of nature, reafon, flefh, and bloud, and fo repugnant to Peters fenfe and fight of Chriftes humanitie, flefh, and infirmities, that for the beleefe and publik profeffion thereof he is counted bleffed, as Abrahā was for his faith; and hath great promifes for himfelf and his polteritie, as the faid Patriarch had for him and his feed. According as S. Bafil faith: Because he excelled in faith, he receaued the building of the Church committed to him.

Hilar. can. 6. in Mat. & li. 6. de Trinit. Chryf. ho. 55. in Mat.

Bafil. li. 2. adu. Eunom.

18 And I fay to thee) Our Lord recompenseth Peter for his confeffion, giuing him a great reward, in that vpon him be builded his Church. *Theophilactus. vpon this place.*

18 Thou art Peter) Chrif (in the *firft of Iohn v. 42.*) fore-
 told and appointed that this man thē named Simon, should af-
 terward be called *Cephas*, or *Petrus*, that is to fay, a *Rock*; not
 then vttering the caufe, but now expreffing the fame, *videlicet*
 (as S. Cyril writeth) *For that vpon him as vpon a firme rock his*
Church should be builded. Wherevnto S. Hilarie agreeing faith:
O happie foundation of the Church in the impofing of thy new
name &c. And yet Chrif here doth not fo much cal him by the
 name Peter or Rock, as he doth affirme him to be a rock; fignifying
 by that Metaphore, both that he was defigned for the foundation
 and groundwork of his houfe, which is the Church, & alfo that
 he should be of inuincible force, firmitie, durablenes, and ftabilitie,
 to fufftaine al the windes, waues, and ftormes that might fal
 or beate againft the fame. And the Aduerfaries obiecting againft
 this, that Chrif only is the Rock or fundation, wrangle againft
 the very exprefse Scriptures, & Chriftes owne wordes, giuing both
 the name & the thing to this Apoftle. And the fimple may learne
 by S. Bafil's wordes, how the cafe ftādeth. *Though (faith he) Pe-*
ter be a rock, yet he is not a rock as Chrif is. For Chrif is the
true vnmouable rock of himfelf. Peter is vnmouable by Chrif the
rock. For Iefus doth communicate and impart his dignities, not
voyding himfelf of them, but holding them to himfelf, beftoweth
them alfo vpon others. He is the light, and yet You are the light:
he is the Prieft, and yet he maketh Priefts; he is the rock, and he
made a rock.

Cyr. l. 8. c. 12.
Cō. in Io.
Hilar. in
hunc locū.

Bafil li. de pœnit.

Mt. 5, 14.
Luc. 22, 19.

Thou art *Cephas*,
 and vpon this
Cephas.

πέτρος, πέτρα, rock

18 And vpon this rock) Vpon that which he faid Peter was,
 wil he build his Church; and therefore by moft euidēt fequele he
 foundeth his Church vpō Peter. And the Aduerfaries wrangling
 againft this, doe againft their owne confcience & knowledge; fpe-
 cially feeing they know and confeffe that in Chriftes wordes fpeak-
 ing in the Syriake tōgue, there was no difference at al between
Petrus and *Petra*; yea and that the Greeke wordes alfo though
 differing in termination, yet fignifie one thing, to wit, a *rock*, or
ftone, as themfelues alfo tranflated it. *Io. 1, 42.* So that they
 which profefse to folow the Hebrew, or Syriake, & the Greeke, &
 to tranflated immediatly out of them into Latin or English, should if
 they had dealt fincerely, haue thus turned Chriftes wordes: *Thou*
art a rock, & vpon this rock; or, *Thou art Peter, and vpon this*
Peter wil I build my Church. For fo Chrif fpake by their owne
 confeffion without any differēce. Which doth exprefly ftop them
 of al their vaine euafioſ, that *Petrus*, the former word is referred to
 the Apoftles, and *Petra* the later word, either to Chrif only, or to
 Peters faith only; neither the faid original tongues bearing it, nor
 the fequele of the wordes, *vpon this*, fuffering any relation in the
 world but to that which was fpoken of in the fame ſentence next
 before; neither the wordes folowing which are directly addrefsed
 to Peters Perſon, not Chriftes intētion by any meanes admitting
 it, which was not to make himfelf or to promiffe himfelf to be the

head or foundation of the Church. For his Father gaue him that dignitie, & he took not that honour to himself, nor fent himself, nor took the keies of Heauen of himself, but al of his Father. He had his commiffion the very houre of his incarnation. And though

*Aug. li. 1.
retr. c. 21.*

S. Aug. fometimes referre the word (*Petra*) to Chrift in this fentence (which no doubt he did becaufe the terminations in Latin are diuers, and becaufe he examined not the nature of the original wordes which Chrift fpake, nor of the Greek, and therefore the Aduerfaries which otherwife flee to the tōgues, should not in this cafe alleage him) yet he neuer denieth but Peter alfo is the Rock & head of the Church, faying that himself expounded it of Peter

*In Pfal. 66. De.
verb. Do. fec. Io.
fer. 49. fer. 15,
16, 26, 29. de
Sanctis. Annot.
in Iob. c. 30.*

in many places, and alleageth alfo S. Amb. for the fame in his Hymne which the Church fingeth. And fo do we alleage the holy Council of Chalcedon, *Act 3 pag.118. Tertul. de præfcrip. Origin, Ho. 5. in evo. S. Cyprian, De vnit. Ec. S. Hilarie, Can. 16. in Mat. S. Ambrofe, Ser. 47. 68. li. 6. in c. 9. Lucæ. S. Hierom, li. 1. in Iouin. & in c. 2. Effa. & in c. 16. Hier. S. Epiphanius, in Anchor. S. Chryfoftum, Ho. 55. in Mat. S. Cyril, li. 2. c. 12. com in Io. S. Leo. ep. 89. S. Gregorie, Li. 4. ep. 42. ind. 13.*

*Theod. li. 5.
har. Fabul.
c. de pœnit.*

and others; euery one of them faying exprefly, that the Church was founded and builded vpō Peter. For though fometimes they fay the Church to be builded on Peters faith, yet they meane not (as our Aduerfaries fo vnlearnedly take them) that it should be builded vpon faith either feperated from the man, or in any other man; but vpon faith as in him who here confeffed that faith.

18 Rock) The Aduerfaries hearing alfo the Fathers fometimes fay, that Peter had thefe promifes and prerogatiues, as bearing the Perfon of al the Apoftles or of the whole Church, deny abfurdly that himself in Perfon had thefe prerogatiues. As though Peter had been the Proctour only of the Church or of the Apoftles, confeffing the faith and receauing thefe things in other mens names. Where the holy Doctours meane only, that thefe prerogatiues were not giuen to him for his owne vfe, but for the good of the whole Church, and to be imparted to euery vocation according to the meafure of their callings; and that thefe great priuileges giuen to Peter should not decay or die with his Perfon, but be perpetual in the Church in his fuceffours. Therefore S. Hierom to Damafus taketh this Rock not to be Peters Perfon only,

Hier. ep. 7. to. 2.

but his fuceffours and his Chaire. *I (faith he) folowing no cheefe or principal but Chrift, ioyne myfelf to the communion of Peters chaire, vpō that rock I know the Church was built.* And of that fame Apoftolike Chaire S. Auguft. faith: *That fame is the Rock which the proud gates of Hel do not ouercome.* And S. Leo, *Our Lord would the Sacramēt or myfterie of this giuft fo to pertaine vnto the office of al the Apoftles, that he placed it principally in Bleffed S. Peter the cheefe of al the Apoftles, that from him as from a certaine head he might poure out his giuftes, as it were through the whole body; that he might vnderftand himself to be*

*Pfa. cõt. part.
Donat. to. 7.
Leo ep. 89.*

an aliene from the diuine myfterie that should perfume to reuolt from the foliditie or stedfaftnes of Peter.

18 Build my Church) The Church or houfe of Chrifft was only promifed here to be builded vpon him (which was fulfilled. *Io. 21, 15.*) the foundation, ftone, & other pillars or matter being yet in preparing; and Chrifft himfelf being not only the fupereminent foundation but alfo the founder of the fame; which is an other more excellent qualitie then was in Peter, for which he calleth it *my Church*: meaning fpecially the Church of the new Teftament. Which was not perfectly formed and finished, and diftincted from the Synagogue til Whitfunday, though Chrifft gaue Peter and the reft their commiffions actually before his Afcenfion.

18 Gates of Hel) Becaufe the Church is reffembled to a houfe or a citie, the aduerfarie powers alfo be likened to a contrarie houfe or towne, the gates wherof, that is to fay, the fortitude, or impugnationes fhall neuer preuaile againft the citie of Chrifft. And fo by this promife we are affured that no herefies nor other wicked attempts cã preuaile againft the Church builded vpon Peter, which the Fathers cal Peters See and the Romane Church. *Count* (faith S. Auguftine) *the Priests from the very See of Peter, and in that order of Fathers confider who to whom hath fucceeded: that fame is the rock which the proud gates of Hel do not ouercome.* And in an other place, *that is it which hath obtained the top of authoritie, Heretikes in vaine barking round about it.*

*Pfa. cõt.
part. Donat.*

*De vtil. cred.
c. 17.*

19 To thee) In faying, *to thee wil I giue*, it is plaine that as he gaue the keies to him, fo he builded the Church vpon him. So faith S. Cyprian: *To Peter firft of al, vpon whom our Lord built the Church, and from whom he intituted and shewed the beginning of vnitie, did he giue this power, that that should be loofed in the Heauens, which he had loofed in earth.* Wherby appeareth the vaine cauil of our Aduerfaries, which fay the Church was built vpon Peters Confeffion only, common to him and the reft, and not vpon his Perfon, more then vpon the reft.

Cypr. Epift. 73.

*Greg. l. 4.
ep. 32. ind. 13.*

19 The keies) That is, the authoritie or Chaire, of doctrine, knowledge, iudgement and difcretion between true, and falfe doctrine: the height of gouernement, the power of making lawes, of calling Councils, of the principal voice in them, of confirming thẽ, of making Canons, & holefom decrees, of abrogating the contrarie, of ordaining Bifhops and Pafours, or depofing and fufpending them: finally the power to difpenfe the goods of the Church both fpiritual and temporal. Which fignification of preminent power and authoritie by the word, *keies*, the Scripture expreffeth in many places: namely fpeaking of Chrifft: *I haue the keies of death and Hel, that is, the rule.* And Againe: *I wil giue the key of the houfe of Dauid vpon his shoulder.* Moreouer it fignifieth that men cannot come into Heauen but by him, the keies fignifying alfo authoritie to open and fhut, as it is faid *Apoc. 3.* of Chrifft: *Who hath the key of Dauid, he fhutteth and no man openeth.*

*Apoc. 1.
Efa. 22, 22.*

The dignities of
the keies.

By which words we gather that Peters authoritie is maruelous, to whom the keies, that is, the power to open and shut Heauen, is giuen. And therefore by the name of keies is giuen that fupereminent power which is called, in comparifon of the power granted to other Apoftles, Bifhops, and Pafours, *plenitudo potestatis*, fulnes of power. *Bernard. lib. 2. de confiderat. c. 8.*

19 Whatfoeuer thou shalt bind) Al kind of difcipline and punifhment of offenders, either fpiritual (which directly is here meant) or corporal fo farre as it tendeth to the execution of the fpiritual charge, is comprifed vnder the word, *bind*. Of which fort be Excommunications, Anathematifmes, Sufpenfions, degradations, and other cenfures, & penalties, or penāces enioyned either in the Sacrament of Confeflion, or in the exterior Courts of the Church, for punifhment both of other crimes, and fpecially of herefie & rebellion againft the Church, and the cheefe pafours therof.

19 Loofe) To loofe, is as the caufe and the offenders cafe requireth; to loofe them of any former bandes, and to reftore them to the Churches Sacraments, and Communion of the Faithful, and execution of their function; to pardon alfo either al, or part of the pennance enioyned, or what debts foeuer man oweth to God, or the Church, for the fatisfaction of his finnes forgien. Which kind of releafing or loofing is called *Indulgence*: finally this, *whatfoeuer*, exepteth nothing that is punifhable or pardonable by Chrift in earth, for he hath committed his power to Peter. And fo the validitie of Peters fentence in binding or loofing whatfoeuer, fhall by Chriffs promife be ratified in Heauē. *Leo Ser. de Transfig. & Ser. 2. in aniuers. affump. ad Pontif. Hilar. can. 15. in Matt. Epiph. in Anchorato prope initium.* If now any temporal power can fhew their warrant out of Scripture for fuch foueraigne power, as is here giuen to Peter, & cōfequently to his fucceffours, by thefe words, *whatfoeuer thou shalt bind*, and by the very keies, wherby greateft foueraigntie is fignified in Gods Church as in his familie and houfhould, and therefore principally attributed and giuen to Chrift who in the Scripture is faid to haue the key of Dauid, but here communicated alfo vnto Peter as the name of Rock: if I fay any temporal Poteftate can fhew authoritie for the like foueraigntie, let thē challenge hardly to be head, not only of one particular, but of the whole vniuerfal Church.

Efa. 22. Apoc. 3.

27 Workes) He faith not, to giue euery man according to his mercie (or their faith) but according to their workes. *Auguft. de verb. Apoft. Ser. 35.* And againe; How fhould our Sauour reward euery one according to their works, if there were no free wil *Auguft. lib. 2. cap. 4. 5. 8. de Act. cum Fælic. Manich.*

Good workes.

Freewill.