

Chapter 18

To his Disciples he preacheth againft ambition the mother of Schifme: 7. foretelling both the authour whofoeuer he be, and alfo his folowers, of their woe to come. 10. and shewing on the contrary fide, how precious Christian foules are to their Angels, to the Sonne of man, and to his Father. 15. charging vs therfore to forgiue our brethren, when alfo we haue iuft caufe againft them, be it neuer fo often, and to labour their faluation by al meanes pofsible.

*Mr. 9, 34.
Lu. 9, 46.*

At that houre the Disciples came to IESVS, faying: ¶Who, thinkeft thou, is the greater in the Kingdom of Heauen? ² And IESVS calling vnto him a litle child, fet him in the middes of them, ³ and faid: Amen I fay to you, vnles you be conuerted, and become as litle children, you fhall not enter into the Kingdom of Heauen. ⁴ Whofoeuer therfore fhall humble himfelf as this ^a)litle child, he is the greater in the Kingdom of Heauen. ⁵ And he that fhall receaue one fuch litle child in my name, receaueth me. ⁶ And he that fhall fcandalize one of thefe litle ones that beleue in me, it is expedient for him that a millstone be hanged about his neck, and that he be drowned in the depth of the fea.

*Mr. 9, 42.
Lu. 17, 2.*

⁷ Woe be to the world for ¶fcandals. For it is neceffary that fcandals do come: but neuertheleffe woe to that man by whom the fcandal commeth. ⁸ And if thy ¶hand, or thy foot fcandalize thee, cut it of, and caft it from thee. It is good for thee to goe into life maimed or lame, rather then hauing two hands or two feet, to be caft into euerlafting fire. ⁹ And if thine eye fcandalize thee, pluck him out, and caft him from thee: It is good for thee hauing one eye to enter into life, rather then hauing two eyes to be caft into the Hel of fire. ¹⁰ See that you defpife not one of thefe litle ones: for I fay to you, that ¶their Angels in Heauen alwaies do fee the

*Mt. 5, 30.
Mar. 9, 43.*

^a Humility, innocencie, fimplicity, cōmēded to vs in the ftate & Perfon of a child.

Luc. 19, 10. face of my Father which is in Heauen. ¹¹ For the Sonne
Lu. 15, 4. of man is come to faue that which was perished. ¹² How
thinke you? If a man haue an hundred sheep, and one of
them shal goe astray; doth he not leaue ninetie nine in
the mountaines, and goeth to seek that which is strayed?
¹³ And if it chance that he find it: Amen I say to you,
that he reioyceth more for that, then for the ninetie nine
that went not astray. ¹⁴ Euen so it is not the wil of your
Father, which is in Heauen, that one perish of these litle
ones.

Luc. 17, 3. ¹⁵ But if thy brother shal offend against thee, goe,
and rebuke him between thee and him alone. If he shal
heare thee, thou shalt gaine thy brother. ¹⁶ And if he
wil not heare thee, ioine with thee besides, one or two:
Deu. 19, 15. that in the mouth of two or three witneses euery word
may stand. ¹⁷ And if he wil not heare them, ^a)tel the
Church. *And if he wil not heare the Church, let him
be to thee as the Heathen and Publican.* ¹⁸ Amen I say
to you, whatsoever you shal bind vpon earth, shal be
bound also in Heauen: and whatsoever you shal loofe
vpon earth, shal be loofed also in Heauen. ¹⁹ Againe I
say to you, that if two of you shal ^b)consent vpon earth,
concerning euery thing whatsoever they shal aske, it shal
be done to them of my Father which is in Heauen. ²⁰ For
where there be two or three gathered in my name, there
am I in the middes of them.

Lu. 17, 4. ²¹ Then came Peter vnto him and said: Lord, how
often shal my brother offend against me, & I forgiue
him? vntil seauen times? ²² IESVS said to him: I say not
Lu. 17, 4. to thee vntil seauen times but vntil ^a)seuentie times
seauen times. ²³ Therefore is the Kingdom of Heauen
likened to a man being a King, that would make an
account with his seruants. ²⁴ And when he began to

^a That is (as S. Chrysoftō here expoūdeth it) Tel the Prelates & cheefe Pastours of the Church; for they haue iurisdiction to bind & loofe such offenders, by the wordes folowing *v. 18.*

^b Al ioyning together ī the vnity of Chriftes Church in Councils, and Synods, or publike prayers, is of more force then of any particular man.

make the account, there was one presented vnto him that owed him ten thousand talents. ²⁵ And hauing not whence to repay it, his Lord commanded that he should be sold, and his wife and children, and al that he had, and it to be repaid. ²⁶ But that seruãt falling downe, befought him, saying: Haue patience toward me, and I wil repay thee al, ²⁷ And the Lord of that seruãt moued with pitie, dimiffed him, and the debt he forgaue him. ²⁸ And when that seruãt was gone forth, he found one of his fellow-seruants that did owe him an hundred pence: and laying hands vpon him thratled him, saying: Repay that thou owest. ²⁹ And his fellowseruant falling downe, befought him, saying: Haue paciẽce toward me, and I wil repay thee al. ³⁰ And he would not: but went his way, and cast him into prifon, til he repayed the debt. ³¹ And his fellow-seruants seeing what was done, were very forie, and they came, and told their Lord al that was done. ³² Then his Lord called him; and said vnto him: Thou vngratious seruãt, I forgaue thee al the debt, because thou befoughtest me: oughtest not thou therefore also to haue mercie vpon thy fellow-seruant, euen as I had mercie vpon thee? ³³ And his Lord being angrie deliuered him to the tormenters, vntil he repayed al the debt. ³⁴ So also shal my Heauenly Father doe to you, if you forgiue not euery one his brother from your harts.

ANNOTATIONS

1 Who is the greater) The occasion of this question, & of their contention for Superioritie, among the rest of their infirmities, which they had before the comming of the Holy Ghost, was (as certaine holy Doctours write) vpon emulation toward Peter, whom only they saw preferred before the rest, in the payment of the tribute, by these wordes of our Sauour: Giue it them for me and thee. *Chrys. ho. 59. Hier. in Matth. Vpon this place.*

7 Scandals) The simple be most annoyed by taking scandal of their Preachers, Priests, and elders il life: and great damnation is to the guides of the People, whether they be temporal or spiritual, but specially to the spiritual, if by their il example and scandalous life, the People be scandalized.

8 Hand, foot, eye) By these parts of the body so necessarie and profitable for a man, is signified, that whatfoeuer is neereft

and deereft to vs, wife, children, friendes, riches, al are to be contemned and forfaken for to faue our foule.

10 Their Angels) A great dignitie, and a maruelous benefit, that eueryone hath from his Natiuitie an Angel for his cuftodie and patronage, againft the wicked, before the face of God. *Hier. vpon this place.* And the thing is fo plaine, that Caluin dare not deny it, and yet he wil needes doubt of it. *lib. 1. Inft. c. 14. fect. 7.*

Protection of Angels.

17 Not heare the Church) Not only Heretikes, but any other obftinate offender that wil not be iudged nor ruled by the Church, may be excommunicated, & fo made as an Heathen or Publican was to the Iewes, by the difcipline of the fame, cafting him out of the felowfhip of Catholikes. Which Excommunication is a greater punifhment, then if he were executed by fword, fire, & wild beaftes. *Aug. cont. Adu. leg. li. 1. c. 17.* And againe he faith: Man is more Sharply & pitifully bound by the Churches Keies, then with any iron or adamantine manicles or fetters, in the world. *Aug. ibidem.*

Difobedience to the Church.

Excommunication.

17 Heathen) Heretikes therfore becaufe they wil not heare the Church, be no better nor no otherwife to be eftemed of Catholikes, then Heathen men and Publicans were eftemed among the Iewes.

Mt. 16, 19.

18 You shal bind) As before he gaue this power of binding and loofing ouer the whole, firft of al and principally to Peter, vpon whom he builded his Church; fo here not only to Peter, and in him to his fucceffours, but alfo to the other Apoftles, & in them to their fucceffours, euery one in their charge. *Hierom lib. 1 c. 14. aduers. Iouin. and Epift. ad Heliod. Cyprian. de vnit. Eccl. nu. 3.*

Power to bind and loofe.

li. 1. de poenit. c. 2.

18 Shal loofe) Our Lord giueth no leffe right and authoritie to the Church to loofe, then to bind, as S. Ambrofe writeth againft the Nouatians, who confeffed that the Priefts had power to bind, but not to loofe.

20 In the middes of them) Not al affemblies may chalenge the preface of Chrifft, but only fuch as be gathered togeather in the vnity of the Church, and therefore no conuenticles of Heretikes directly gathering againft the Church, are warranted by this place. *Cyp. de vnit. Eccl. nu. 7. 8.*

Catholike Affemblies.

22 Seauentie times feauen) There muft be no end of forgiuing them that be penitent, either in the Sacrament by abfolution, or one man an other their offenses.