

## 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.*

**A**t that houre the Disciples came to IESVS, faying: ¶Who, thinkeft thou, is the greater in the Kingdom of Heauen? <sup>2</sup> And IESVS calling vnto him a litle child, fet him in the middes of them, <sup>3</sup> 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. <sup>4</sup> Whofoeuer therfore fhall humble himfelf as this <sup>a</sup>)litle child, he is the greater in the Kingdom of Heauen. <sup>5</sup> And he that fhall receaue one fuch litle child in my name, receaueth me. <sup>6</sup> And he that fhall fcandalize one of thefe litle ones that beleue in me, it is expedient for him that a milftone be hanged about his neck, and that he be drowned in the depth of the fea.

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

<sup>7</sup> 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. <sup>8</sup> 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. <sup>9</sup> 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. <sup>10</sup> See that you defpife not one of thefe litle ones: for I fay to

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

<sup>a</sup> Humility, innocencie, fimplicity, cōmēded to vs in the ftate & Perfon of a child.

you, that <sup>†</sup>their Angels in Heauen alwaies do see the face of my Father which is in Heauen. <sup>11</sup> For the Sonne of man is come to faue that which was perished. <sup>12</sup> How thinke you? If a man haue an hundred sheep, and one of them shal goe aftray; doth he not leaue ninetie nine in the mountaines, and goeth to seek that which is strayed? <sup>13</sup> 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 aftray. <sup>14</sup> Euen so it is not the wil of your Father, which is in Heauen, that one perish of these litle ones.

*Luc. 17, 3.* <sup>15</sup> 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. <sup>16</sup> And if he wil not heare thee, ioyne with thee besides, one or two:

*Deu. 19, 15.* that in the mouth of two or three witneses euery word may stand. <sup>17</sup> And if he wil not heare them, <sup>a</sup>tel the Church. *And if he wil <sup>†</sup>not heare the Church, let him be to thee as <sup>†</sup>the Heathen and Publican.* <sup>18</sup> Amen I say to you, whatfoeuer <sup>†</sup>you shal bind vpon earth, shal be bound also in Heauen: and whatfoeuer you <sup>†</sup>shal loofe vpō earth, shal be loofed also in Heauen. <sup>19</sup> Againe I say to you, that if two of you shal <sup>b</sup>consent vpon earth, concerning euery thing whatfoeuer they shal aske, it shal be done to them of my Father which is in Heauen. <sup>20</sup> For where there be two or three gathered in my name, there am I <sup>†</sup>in the middes of them.

*Lu. 17, 4.* <sup>21</sup> Then came Peter vnto him and said: Lord, how often shal my brother offend against me, & I forgiue him? vntil seauen times? <sup>22</sup> IESVS said to him: I say not to thee vntil seauen times but vntil <sup>†</sup>seauentie times seauen times.

*Lu. 17, 4.* <sup>23</sup> Therefore is the Kingdom of Heauen likened to a man being a King, that would make an account

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<sup>a</sup> 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.*

<sup>b</sup> 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.

with his seruants. <sup>24</sup> And when he began to make the account, there was one presented vnto him that owed him ten thousand talents. <sup>25</sup> 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. <sup>26</sup> But that seruãt falling downe, befought him, faying: Haue patience toward me, and I wil repay thee al, <sup>27</sup> And the Lord of that seruant moued with pitie, dimiffed him, and the debt he forgaue him. <sup>28</sup> And when that seruant was gone forth, he found one of his fellow-seruants that did owe him an hundred pence: and laying hands vpon him thratled him, faying: Repay that thou oweft. <sup>29</sup> And his fellowseruant falling downe, befought him, faying: Haue patiẽce toward me, and I wil repay thee al. <sup>30</sup> And he would not: but went his way, and cast him into prifon, til he repayed the debt. <sup>31</sup> And his fellow-seruants feeing what was done, were very forie, and they came, and told their Lord al that was done. <sup>32</sup> Then his Lord called him; and faid vnto him: Thou vngratious seruant, I forgaue thee al the debt, becaufe thou befoughtest me: oughtest not thou therefore alfo to haue mercie vpon thy fellow-seruant, euen as I had mercie vpon thee? <sup>33</sup> And his Lord being angrie deliuered him to the tormenters, vntil he repayed al the debt. <sup>34</sup> So alfo fhal 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 necessary and profitable for a man, is signified, that whatsoever is nearest and dearest to vs, wife, children, friends, riches, all are to be contemned and forsaken for to save our souls.

10 Their Angels) A great dignity, and a marvelous benefit, that everyone hath from his Nativity an Angel for his custody and patronage, against the wicked, before the face of God. *Hier. upon this place.* And the thing is so plain, that Calvin dare not deny it, and yet he will needs doubt of it. *lib. 1. Inst. c. 14. sect. 7.*

17 Not hear the Church) Not only Hereticks, but any other obstinate offender that will not be judged nor ruled by the Church, may be excommunicated, & so made as an Heathen or Publican was to the Jews, by the discipline of the same, casting him out of the fellowship of Catholics. Which Excommunication is a greater punishment, than if he were executed by sword, fire, & wild beasts. *Aug. cont. Adu. leg. li. 1. c. 17.* And againe he saith: Man is more sharply & pitifully bound by the Churches Keys, then with any iron or adamantine manacles or fetters, in the world. *Aug. ibidem.*

17 Heathen) Hereticks therefore because they will not hear the Church, be no better nor no otherwise to be esteemed of Catholics, then Heathen men and Publicans were esteemed among the Jews.

*Mt. 16, 19.*

18 You shall bind) As before he gave this power of binding and loosing over the whole, first of all and principally to Peter, upon whom he builded his Church; so here not only to Peter, and in him to his successors, but also to the other Apostles, & in them to their successors, every one in their charge. *Hierom lib. 1 c. 14. aduers. Iovin. and Epist. ad Heliud. Cyprian. de unit. Eccl. nu. 3.*

*li. 1. de poenit. c. 2.*

18 Shall loose) Our Lord giveth no lesser right and authority to the Church to loose, then to bind, as S. Ambrose writeth against the Novatians, who confessed that the Priests had power to bind, but not to loose.

20 In the middes of them) Not all assemblies may challenge the presence of Christ, but only such as be gathered together in the unity of the Church, and therefore no conventicles of Hereticks directly gathering against the Church, are warranted by this place. *Cyp. de unit. Eccl. nu. 7. 8.*

22 Seaventy times seven) There must be no end of forgiving them that be penitent, either in the Sacrament by absolution, or one man another their offenses.

Protection of Angels.

Disobedience to the Church.

Excommunication.

Power to bind and loose.

Catholic Assemblies.