

Chapter 19

He answereth the tempting Pharisees, that the case of a man with his wife shall be (as in the first institution it was) utterly indissoluble, though for one cause he may be divorced. 10. And thereupon to his Disciples he highly commendeth single life for Heaven. 13. He will have children come unto him. 16. He sheweth what is to be done to enter into life everlasting; 20. what also, for a rich man to be perfect; 27. As also what passing reward they shall have which follow that his counsel of perfection: 25. yea though it be but in some one piece.

The fourth part of this Gospel, Christs coming into Iurie toward his Passion.

Mr. 10, 1.

And it came to passe, when IESVS had ended these wordes, he departed from Galilee, and came into the coastes of Iurie beyond Iordan, ² and great multitudes folowed him; and he cured them there.

³ And there came to him the Pharisees tempting him, and saying: Is it lawful for a man to dimisse his wife for euery cause? ⁴ Who answering, said to them:

*make man
Gen. 1, 27.
Gen. 2, 24.*

Haue ye not read, that he which did 'make' from the beginning, *made them male & femal?* And he said: ⁵ *For this cause, man shall leaue father & mother, & shall cleaue to his wife, and they two shall be in one flesh.*

Deut. 24, 1.

⁶ Therefore now they are not two, but one flesh. That therefore which God hath ioyned together, let not man separate. ⁷ They say to him: Why then did Moyfes command to giue a bil of diuorce, and to dimisse her?

*Mt. 5, 32.
Mr. 10, 11.
Luc. 16, 18.
1. Cor. 7, 11.*

⁸ He saith to them: Because Moyfes for the hardnes of your hart permitted you to dimisse your wiues: but from the beginning it was not so. ⁹ And I say to you, that whofoeuer shall dimisse his wife, not but for fornication, and shall marry an other, doth commit aduoutrie: and he that shall marry her that is dimissed, committeth aduoutrie.

*χωροῦσι.
capiunt.*

¹⁰ His Disciples say vnto him: If the case of a man with his wife be so, it is not expedient to marry. ¹¹ Who said to them: Not all take this word, but they to whom it is giuen. ¹² For there are Eunuches which were borne so from their mothers wombe: and there are Eunuchs which

were made by men: and there are Eunuches, which haue
♠gelded thēfelues for the Kingdom of Heauē. ♠He that
can take, let him take.

Mr. 10, 13. ¹³ Then were litle children preſented to him, that
Luc. 18, 15. he ſhould ♠impoſe hands vpon them & pray. And the
Diſciples rebuked them. ¹⁴ But IESVS ſaid to them: Suf-
fer the litle children, and ſtay them not from coming
vnto me: for the Kingdom of Heauen is for ſuch. ¹⁵ And
when he had impoſed hands vpon them, he departed
from thence.

Mr. 10, 17. ¹⁶ And behold one came and ſaid to him: Good
Luc. 18, 18. Maſter, what good ſhal I doe that I may haue life eu-
erlaſting? ¹⁷ Who ſaid to him: what aſkeſt thou me of
good? One is good, God. But ^a)if thou wilt enter into
life keep the cōmandements. ¹⁸ He ſaith to him, which?

Exo. 20, 13. And IESVS ſaid: *Thou ſhalt not murder, Thou ſhalt not*
cōmit aduoutrie, Thou ſhalt not ſteale, Thou ſhalt not
beare falſe witnes. ¹⁹ *Honour thy father & thy mother,*

Leu. 19, 18. *Thou ſhalt loue thy neighbour as thyſelf.* ²⁰ The yong
man ſaith to him: Al theſe haue I kept frō my youth;
what is yet wāting vnto me? ²¹ IESVS ſaid to him: ♠If
thou wilt be perfect, goe, ſel the things that thou haſt,
& giue to the poore, and thou ſhalt haue treaſure in
Heauen: and come, ♠follow me. ²² And when the yong
man had heard this word, he went away ſad: for he had
many poſſeſſions. ²³ And IESVS ſaid to his Diſciples:
Amen I ſay to you, that a rich man ſhal hardly enter
into the Kingdom of Heauen. ²⁴ And againe I ſay to
you, it is eaſier for a camel to paſſe through the eye of
a needle, ^b)then for a rich man to enter into the King-
dom of Heauen. ²⁵ And when they had heard this, the
Diſciples marueled very much, ſaying: who then can be
ſaued? ²⁶ And IESVS beholding, ſaid to them: With men

^a I ſee not (ſaith S. Auguſtine) why Chriſt ſhould ſay, If thou wilt
haue life euerlaſting, keep the commandements, if without obſeru-
ing of thē, by only faith one might be ſaued. *Aug. de Fid. & Op.*
c. 15.

^b S. Marke expoundeth it thus, rich men truſting in their riches.
c. 10, 24.

this is impossible: but with God ^aall things are possible.
 27 Then Peter answering, said to him: Behold we have
 left all things, & have followed thee: what therefore shall
 we have? 28 And IESVS said to them: Amen I say to
 you, that you which have followed me, in the regener-
 ation, when the Sonne of man shall sit in the seat of
 his maiestie, you also shall sit upon twelve seats, iudging
 the twelve Tribes of Israel. 29 And every one that hath
 left house, or brethren, or sisters, or Father, or mother,
 or ^awife, or children, or lands for my names sake: shall
 receive an hundred-fold, & shall possess life everlasting.
 30 And many shall be first, that are last; and last, that
 are first.

Mr. 10, 31.
Lu. 13, 30.

ANNOTATIONS

6 Not man separate) This inseparability betwixt man and
 wife riseth of that, that wedlock is a Sacrament. *Aug. li. 2. de
 pec. origine c. 34. to. 7. De nupt. & concupif. li. 1. c. 10.*

9 But fornication) For aduoutrie one may dimisse an other.
Mat. 5. But neither party can marry againe for any cause during
 life. *Aug. li. 21. de adult. coniug. c. 21. 22. 24.* For the which
 vnlawful act of marrying againe, Fabiola that noble matrone of
 Rome albeit she was the Innocent part, did publike penance, as
 S. Hierom writeth in her high commendation therefore. And in
S. Paul Ro. 7. it is plaine that she which is with an other man,
 her husband yet liuing, shall be called an aduoutrefe: contrary to
 the doctrine of our Aduerfaries.

Mariage after di-
 uorce vnlawful.

*In Epitaph. Fabi-
 ola.*

11 Not all take) Whosoever haue not this giift giuen them
 it is either for that they wil not haue it, or for that they fulfil not
 that which they wil; & they that haue this giift or attaine to this
 word, haue it of God and their owne free wil. *Aug. li. de grat.
 & lib. arbit c. 4.* So that it is euident no man is excluded from
 this giift, but (as Origen here faith) it is giuen to all that aske for
 it; contrarie to our Aduerfaries that say it is impossible, & that
 for excuse of breaking their vowes, wickedly say, they haue not the
 giift.

*Origen. tract. 7.
 in Mat.*

12 Gelded them felues) They geld themselues for the King-
 dom of Heauen which vow chastity. *Aug. de virginitate c. 24.*
 Which proueth those kind of vowes to be both lawful, and also

Vow of chastitie.

^a Hereof is gathered that the Apostles among other things, left their
 wiues also to follow Christ. *Hier. li. 1. aduerf. Iouin.*

meritorious, and more fure to obtaine life euerlafting, then the ftate of wedlock, contrarie to our Adu. in al refpects.

12 He that can) It is not faid of the Precepts, keepe them who can, for they be neceffarie vnder paine of damnation to be kept; but of Counfels only (as of virginity, abftaining from flefh and wine, of giuing al a mans goods away to the poore) it is faid: He that can attaine to it, let him doe it; which is counfel only, not a commandement. Contrary to our Adu. that fay there are no Counfels, but only precepts.

Counfels not Precepts.

*Aug. fer. 6.
de temp.*

13 Impofe) They knew the valour of Chrifts bleffing, and therefore brought their children to him; as good Christian people haue at al times brought their children to Bishops to haue their bleffing. See *Annotation before Chap. 10. 12.* And of Religious mens bleffings fee *Ruffin. li. 2. c. 8. hift. s. Hierom in Epitaph. Paula c. 7, & in vit. Hilarionis. Theodoret. in hiftoria Sanctorum Patrum num. 8.*

Bishops and Religious mēs bleffing.

21 If thou wilt be perfect) Loe, he maketh a plaine difference between keeping the commandements, which is neceffary for euery man: and being perfect, which he counfeleth only to them that wil. And this is the ftate of great perfection which Religious men doe profefse, according to Chriftes counfel here, leauing al things and folowing him.

21 Folow me) Thus to folow Chrift is to be without wife and care of children, to lack proprietie, and to liue in common, and this hath great reward in Heauen aboue other ftates of life: which S. Auguftine faith, the Apoftles folowed, and himfelf, and that he exhorted others to it as much as lay in him. *Aug. ep. 89. in fine, & in ps. 103. Conc. 3. poft med.*

The Religious ftate of perfection.

26 All things poffible) This of the camel through a needels eye, being poffible to God, although he neither hath done it, nor by like wil doe it: maketh againft the blaſphemous infidelitie of our Aduerfaries that fay, God can doe no more then he hath done, or wil doe. We fee alfo that God cā bring a camel through a needels eye, & therefore his body through a doore, and out of the fepulchre shut, and out of his mother a virgin, and generally aboue nature doe with his body as he lift.

27 Left al) This perfection of leauing al things the Apoftles vowed. *Aug. li. 17. de Ciuit. Dei. c. 4.*

27 What ſhal we haue) They leaue al things in refpect of reward, and Chrift doeth wel allow it in them by his anſwer.

Vow of pouertie in refpect of reward.

28 You alfo ſhal fit) Note that not only Chrift, who is the principal and proper Iudge of the liuing and the dead, but with him the Apoftles and al perfect Saints ſhal iudge; and yet that doeth nothing derogate to his prerogatiue, by whom and vnder whom they hold this and al other dignities in this life and the next.

Aug. in Pfa. 121.