

Chapter 19

He answereth the tempting Pharisees, that the case of a man with his wife shal be (as in the first institution it was) vtterly indiffoluble, though for one cause he may be diuorced. 10. And thervpon to his Disciples he highly cōmendeth single life for Heauen. 13. He wil haue children come vnto him. 16. He sheweth what is to be done to enter into life euerlasting; 20. what also, for a rich man to be perfect; 27. As also what pasing reward they shal haue which folow that his counfel of perfection: 25. yea though it be but in some one peece.

The fourth part of this Ghospel, Christs comming into Iurie toward his Paffion.

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 faying: Is it lawful for a man to dimiffe 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 shal leaue father & mother, & shal cleaue to his wife, and they two shal be in one flesh.*

Deut. 24, 1.

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

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

⁸ He faith to them: Because Moyfes for the hardnes of your hart permitted you to dimiffe your wiues: but from the beginning it was not so. ⁹ And I say to you, that whofoeuer shal dimiffe his wife, ¹⁰ but for fornication, and shal mary an other, doth commit aduoutrie: and he that shal mary her that is dimiffed, 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 mary. ¹¹ Who said to them: ¹² Not al 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. Maister, what good shall 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 witness. 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 shall 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 saved. *Aug. de Fid. & Op.*
c. 15.

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

this is impoffible: but with God ^aal things are poffible. 27 Then Peter anfwering, faid to him: Behold we haue ^aleft al things, & haue folowed thee: ^awhat therefore fhall we haue? 28 And IESVS faid to them: Amen I fay to you, that you which haue folowed me, in the regeneration, when the Sonne of man fhall fit in the feat of his maieftie, ^ayou alfo fhall fit vpon twelue feats, iudging the twelue Tribes of Ifrael. 29 And euery one that hath left houfe, or brethren, or fifters, or Father, or mother, or ^awife, or children, or landes for my names fake: fhall receaue an hundred-fold, & fhall poffeffe life euerlafting. 30 And many fhall be firft, that are laft; and laft, that are firft.

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

ANNOTATIONS

6 Not man feparate) This infeparability betwixt man and wife rifeth 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 dimiffe an other. *Mat. 5.* But neither party can mary againe for any caufe 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 pennance, 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, fhall be called an aduoutrefe: contrary to the doctrine of our Aduerfaries.

Mariage after di-
uorce vnlawful.

In Epitaph. Fabiola.

11 Not al take) Whofoeuer haue not this guift 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 guift 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 eident no man is excluded from this guift, but (as Origen here faith) it is giuen to al that afke for it; contrarie to our Aduerfaries that fay it is impoffible, & that for excufe of breaking their vowes, wickedly fay, they haue not the guift.

*Origen. tract. 7.
in Mat.*

12 Gelded them felues) They geld themfelues for the Kingdom of Heauen which vow chaftity. *Aug. de virginitate c. 24.* Which proueth thofe kind of vowes to be both lawful, and alfo

Vow of chaftitie.

^a Hereof is gathered that the Apoftles among other things, left their wiues alfo to folow Chrif. *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 Chrif 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 blafphemous 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 Chrif doeth wel allow it in them by his anfwer.

Vow of pouertie in refpect of reward.

28 You alfo shal fit) Note that not only Chrif, 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.