

Chapter 23

The Scribes and Pharisees after al this, continuing ftill incorrigible, although he wil haue the doctrine of their Chaire obeied, yet againft their workes (and namely their ambition) he openly inueigheth, crying to them eight woes for their eightfold hypocrifie and blindnes: 34. and fo concluding with the moft worthy reprobation of that perfecuting Generation and their mother citie Ierufalem, with her Temple.

Then IESVS fpake to the multitudes and to his Disciples, ² faying: Vpon ¹the chaire of Moyfes haue fitten the Scribes & the Pharifees. ³ Al things therfore ¹whatfoeuer they fhall fay to you, obferue ye and doe ye: but according to their workes doe ye not, for they fay and doe not. ⁴ For they bind heauie burdens & importable: & put them vpon mens fhoulders: but with a finger of their owne they wil not moue them. ⁵ But they doe al their workes for to be feen of men. For they make brode their ^aphylacteries, and enlarge their fringes. ⁶ And they ¹loue the firft places at fuppers, and the firft chaires in the Synagogues, ⁷ and falutations in the market-place, and to be called of men, Rabbi. ⁸ But be not you called Rabbi. For ¹one is your Maifter, and al you are brethren. ⁹ And call none Father to yourfelf vpon earth: for one is your Father, he that is in Heauen. ¹⁰ Neither be ye called ¹Maifters: for one is your Maifter, Chrif. ¹¹ He that is the greater of you, fhall be your feruitour. ¹² And he that exalteth himfelf, fhall be humbled: and he that humbleth himfelf, fhall be exalted.

¹³ But woe to you ¹Scribes & Pharifees, Hypocrites: becaufe you fhut the Kingdom of Heauen before men.

*Lu. 11, 46.
Act. 15, 10.*

*Deu. 22, 12.
Nu. 15, 38.
Mr. 12, 38.*

Ia. 3, 1.

^a These phylacteries were peeces of parchment, wherein they wrote the ten commandements, and folded it, and caried it on their forehead before their eyes, imagining grofly and fuperftitioufly, that fo they fulfilled that which is faid *Deu. 6. They fhall be immouable before thine eyes. Hiero. in 23. Mat.*

For your felues do not enter in: & thofe that are going in, you fuffer not to enter.

Luc. 20, 47. ¹⁴ Woe to you Scribes and Pharifees, Hypocrites: becaufe you deuoure widowes houfes, ♪praying long prayers. For this you fhall receaue the greater iudgement.

¹⁵ Woe to you Scribes and Pharifees, Hypocrites: becaufe you goe round about the fea and the land to make one Profelyte: and when he is made, you make him the child of Hel ♪double more then yourfelues.

¹⁶ Woe to you blind guides, that fay, whofoeuer fhall fweare by the temple, it is nothing: but he that fhall fweare by the gold of the temple, is bound. ¹⁷ Ye foolifh and blind: for whether is greater, the gold, or the temple that fanctifieth the gold? ¹⁸ And whofoeuer fhall fweare by the Altar, it is nothing: but whofoeuer fhall fweare by the giift that is vpon it, is bound. ¹⁹ Ye blind; for whether is greater, the giift, or the Altar that ♪fanctifieth the giift? ²⁰ He therefore that fweareth by the Altar, fweareth by it, and by al things that are vpon it: ²¹ And whofoeuer fhall fweare by the temple, fweareth by it and ♪by him that dwelleth in it: ²² And he that fweareth by Heauẽ, fweareth by the throne of God, and by him that fitteth thereon.

²³ Woe to you Scribes and Pharifees, Hypocrites: becaufe you tithẽ mint, and anife, and cummin, and haue left the weightier things of the law, iudgement, and mercie, and faith. Thefe things you ought to haue done, & not to haue omitted thofe. ²⁴ Blind guides, that ftraine a gnat, and fwallow a camel.

²⁵ Woe to you Scribes and Pharifees, Hypocrites: becaufe you make cleane that on the outfide of the cup and difh, but within, ‘you are full’ of rapine and vncleannes. ²⁶ Thou blind Pharifee, firft make cleane the infide of the cup and the difh that the outfide may become cleane.

²⁷ Woe to you Scribes and Pharifees, Hypocrites: becaufe you are like to whited fepulchres, which outwardly appeare vnto men beautiful, but within are full

of dead mens bones, and al filthines. ²⁸ So you alfo outwardly indeed [♠]appeare to men iuft; but inwardly you are ful of hypocriefie and iniquitie.

²⁹ Woe to you Scribes and Pharifees, Hypocrites: becaufe you build the Prophets fepulchres, and [♠]garnifh the monimēts of iuft men, ³⁰ and fay: If we had been in our Fathers dayes, we had not been their felowes in the bloud of the Prophets. ³¹ Therefore you are a teftimonie to your owne felues, that you are the fonnes of them that killed the Prophets. ³² And fil you vp the meafure of your Fathers. ³³ You ferpents, vipers broods, how wil you flee from the iudgemēt of Hel? ³⁴ Therefore behold I fend vnto you Prophets, and wife men, and Scribes, and of them you fhall kil & crucifie, and of them you fhall fcourge in your Synagogues, and perfecute from citie into citie: ³⁵ that vpon you may come al the iuft bloud that was fhed vpon the earth, from the bloud of Abel the iuft, euen vnto the bloud of Zacharias the fonne of Barachias, whom you murdered between the temple & the Altar. ³⁶ Amen I fay to you, al thefe things fhall come vpon this Generation. ³⁷ Hierufalem, Hierufalem, which killeth the Prophets, and ftoneft them that were fent to thee, how often would I gather together thy children as the henne doth gather together her chickens vnder her wings, and thou ^awouldeft not? ³⁸ Behold, your houfe fhall be left defert to you. ³⁹ For I fay to you, you fhall not fee me from hence forth til you fay: Bleffed is he that commeth in the name of our Lord.

Gen. 4, 8.
2. Par. 24, 22.

Lu. 13, 34.

ANNOTATIONS

2 Chaire of Moyfes) God preferueth the truth of Chriftian Religion in the Apoftolike See of Rome, which is in the new Law anfwerable to the chaire of Moyfes, notwithstanding the Bifhops of the fame were neuer fo wicked of life: yea though fome traitour as il as Iudas were Bifhop thereof, it fhould not be preiudicial to the Church and innocent Chriftians, for whom our Lord prouiding faid: Doe that which they fay, but doe not as the doe. *Auguft. Epift. 165.*

The See of Rome
preferued in truth.

^a Free wil.

Contra lit. Petil.
l. 2. c. 51.

3 Whatfoeuer they shal fay) Why (faith S. Auguftin) doeft thou cal the Apoftolike Chaire the Chaire of peftilence? If for the men, Why? Did our Lord Iefus Chrift for the Pharifees, any wrong to the Chaire wherin they fate? Did he not commend that chaire of Moyfes, and preferuing the honour of the Chaire, reprove them? For he faith: They fit vpon the Chaire of Moyfes, that which they fay doe ye. Thefe things if you did wel confider, you would not for the men whom you defame, blafpheme the See Apoftolike wherwith you doe not communicate. And againe he faith: Neither for the Pharifees (to whom you compare vs not of wifdom but of malice) did our Lord command the Chaire of Moyfes to be forfaken, in which Chaire verily he figured his owne, for he warned the People to doe that which they fay, and not to doe that which they doe, and that the holineffe of the Chaire be in no cafe forfaken, nor the vnity of the flock deuided, for the naughty Pafours.

The dignitie of the See of Rome, notwithstanding fome euil Bishops therof.

Contra lit.
Petil. l. 2. c. 6.

6 Loue the firft places) He condemneth not due places of Superiority giuen or taken of men according to their degrees, but ambitious feeking for the fame, and their proud hart and wicked intention, which he faw within them, and therefore might boldly reprehend them.

8 One is your Maifter) In the Catholike Church there is one Maifter, Chrift our Lord, and vnder him one Vicar, with whom al Catholike Doctours and teachers are one, becaufe they teach al one thing. But in Archheretikes it is not fo; where euery one of them is a diuerfe Maifter, and teacheth contrarie to the other, and wil be called Rabbi & Maifter, euery one, of their owne Difciples: Arius a Rabbi among the Arians, Luther among the Lutherans, and among the Caluinifts Caluin.

Many Maifters are many Arch heretikes.

2. Tim. 1.
1. Tim. 2.
Eph. 4.

10 Maifters) Wiclefe, and the like Heretikes of this time, doe herevpon condemne degrees of Schoole & titles of Doctours and Maifters where they might as wel reprove S. Paul for calling himfelf *Doctour and Maifter of the Gentiles*: and for faying that there fhould be alwayes *Doctours* in the Church. And whereas they bring the other words folowing, againft Religious men who are called Fathers; as wel might they by this place take away the name of carnal fathers, and blame S. Paule for calling himfelf the only fpiritual Father of the Corinthians. But indeed nothing is here forbidden but the contentious diuifion and partiality of fuch as make themfelues Ringleaders of Schifmes & Sects, as Donatus, Arius, Luther, Caluin.

Doctours, Maifters, and fpiritual Fathers.

1. Cor. 4, 15.

13 Scibes and Pharifees) In al thefe reprehentions it is much to be noted, that our Sauour for the honour of Priefthood neuer reprehendeth Priefts by that name. *Cypr. ep. 65.* whereas our Heretikes vfe this name of purpofe in reproach and defpite.

The honour of Priefthood.

14 Praying long prayers) They are not reprehended here for the things them felues, which for the moft part are good, as, long prayer, making Profelytes, garnifhing the Prophets fepulchres, &c.

The intention.

but for their wicked purpose and intention, as before is said of fasting, prayers, almes. *Mat. 6.*

15 Double more) They that teach that it is enough to haue only faith, doe make such Christians, as the Iewes did Profelytes children of Hel farre more then before. *Aug. lib. de fide & oper. cap. 26.*

Not only faith.

19 Sanctifieth) Note that donaries and gifts bestowed vpon Churches and Altars, be sanctified by dedication to God, and by touching the Altar and other holy things: as now specially the vessels of the Sacrifice and Sacrament of Christs body and blood, by touching the same, and the Altar itself wherupon it is consecrated. Wherof Theophylact writeth thus vpon this place:

The Altar is sanctified by our Lords body therevpon.

*Theoph. 23. in
Mat.*

In the old law Christ, permitteth not the gifts to be greater then the Altar; but with vs, the Altar is sanctified by the gift: for the hostes by the diuine grace are turned into our Lords body, and therefore is the Altar also sanctified by them.

21 By him that dwelleth in it) By this we see that swearing by creatures, as by the Gospell, by Saints, is al referred to the honour of God, whose Gospell it is, whose Saints they are.

28 Appeare to men) Christ might boldly reprehend them so often and so vehemently for hypocriefie, because he knew their hearts and intentions: but we that can not see within men, may not presume to call mens external good doings, hypocriefie: but iudge of men as we see, and know.

29 Garnish) Christ blameth not the Iewes for adorning the sepulchres of the Prophets, but rebuketh them of their malice toward him, and of that which by his diuine knowledge he foresaw, that they would accomplish the wickednes of their Fathers in shedding his blood, as their Fathers did the blood of the Prophets. *Hilar.*