

CHAPTER 5

First, 3. he promiseth rewards, 13. and he layeth before the Apostles their office. 17. Secondly, he protesteth unto us that we must keep the commandments, and that more exactly than the Scribes and Pharisees, whose justice was counted most perfect; but yet that it was insufficient, he showeth in the precepts of 21. Murder, 27. Adultery, 31. Divorce, 33. Swearing, 38. Revenge, 42. usury, 43. Enemies.

Luke 6:20

AND seeing the multitudes, he went up into a mountain: and when he was set, his Disciples came unto him,

2. And opening his mouth he taught them, saying:

3. Blessed are the poor in Spirit: for theirs is the Kingdom of heaven.

4. Blessed are the meek: for they shall possess the land.

5. Blessed are they that mourn: for they shall be comforted.

6. Blessed are they that hunger and thirst after justice: for they shall have their fill.

7. Blessed are the merciful: for they shall obtain mercy.

8. Blessed are the clean of heart: for they shall see God.

9. Blessed are the peace-makers: for they shall be called the children of God.

10. Blessed are they that suffer persecution for justice: for theirs is the Kingdom of heaven.

11. Blessed are ye when they shall revile you, and persecute you, and speak all that naught is against you, untruly, for my sake:

12. be glad and rejoice, for your reward is very great in heaven. For so they persecuted the Prophets, that were before you.

13. You are the salt of the earth.

Mark 9:50

Luke 14:34

14. But if the salt lose his virtue, wherewith shall it be salted? It is good for nothing any more but to be cast forth, and to be trodden of men.

15. You are the light of the world. A city cannot be hid, situated on a mountain.

16. Neither do men light a *candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house.

Mark 4:25

Luke 8:16,

11:33.

17. So let your light shine before men: that they may see your good works, and glorify your father which is in heaven.

18. Do not think that I am come to break the Law or the Prophets. I am not come to break: but to fulfill.

19. For assuredly I say unto you, *till heaven and earth pass, one iota or one tittle shall not pass of the Law till all be fulfilled.

Luke 16:17

James. 2:10

20. He therefore that shall *break one of these least commandments, and shall so teach men: shall be called the least in the Kingdom of heaven. But he that shall do and teach: he shall be called great in the Kingdom of heaven.

21. For I tell you, that unless your justice abound more then that of the Scribes and Pharisees, you shall not enter into the Kingdom of heaven.

22. You have heard it said to them of old. *Thou shalt not kill and who so killeth, he shall be in danger of judgment.

Exo. 20:58

Deut. 5:17

23. But I say to you, that whosoever is angry with his brother, shall be in danger of judgment. And whosoever shall say to his brother, Raca: shall be in danger of a council⁴.

And whosoever shall say, Thou fool: shall be guilty of the hell of fire.

24. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath ought against thee:

25. leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift.

26. *Be at agreement with thy adversary betimes whiles thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into ^vprison.

THE SERMON of Christ upon the Mount: containing the

pattern of a Christian life, in these three chapters following. Whereof St. Augustine hath two goodly books to. 4

THE EIGHT BEATITUDES: which are a part of the Catechism.

The Gospel upon All Hallows day, and upon the feasts of many Martyrs.

The Gospel on the feasts of Doctors.

The Gospel upon the fifth Sunday after Pentecost.

^vThis Prison is taken of very ancient Fathers for Purgatory: namely St. Cyprian *ep. 12 ad Anton. nu. 6.*

⁴council: Pertaining to the council of the Sanhedrin.

The Gospel of Saint Matthew

27. Amen I say to thee, thou shalt no go out from thence till thou repay the last farthing. Luke 12:58
28. You have heard that it was said to them of old, *Thou shalt not commit adultery.
29. But I say to you, that whomsoever shall see a woman to lust after her, hath already committed adultery with her in his heart. Exo. 20:14
30. And if thy right eye scandalize thee, pluck it out, and cast it from thee, for it is expedient for thee that one of thy limbs perish, rather than thy whole body be cast into hell.
31. And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy limbs perish, rather than that thy whole body go into hell.
32. It was said also, whosoever shall dismiss his wife, let him give her a bill of divorcement. Deut. 24:1
Mark 19:7
33. But I say to you, *whosoever shall dismiss his wife, excepting the cause of fornication, maketh her to commit adultery. And he that shall marry her that is dismissed, committeth adultery.
34. Again you have heard that it was said to them of old, *Thou shalt not commit perjury but thou shalt perform thy oaths to our Lord. Exo. 20:7
Lev. 19:11
35. But I say to you not to swear at all: neither by heaven because it is the throne of God: neither by the earth, because it is the foot stool of his feet: neither by Jerusalem, because it is the city of the great King.
36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.
37. Let your talk be, yea, yea: no, no: and that which is over and above these, is of evil.
38. You have heard that it was said, *An eye for an eye, and a tooth for a tooth. Exo. 21:24
39. But I say to you not to resist evil: but if one strike thee on thy right cheek, turn to him also the other:
40. and to him that will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him.
41. and whosoever will force thee one mile, go with him other twain.
42. He that asketh of thee, give to him: and to him that would borrow of thee, turn not away. Deu. 15:7
43. You have heard that it was said, *Thou shalt love thy neighbor, and hate thine enemy. Lev. 19:18
44. But I say to you, love your enemies, do good to them that hate you: and pray for them that persecute and abuse you:
45. that you may be the children of your father which is in heaven, who maketh his sun to rise upon good and bad, and raineth upon just and unjust.
46. For if you love them that love you, what reward shall you have? do not also the Publicans this?
47. And if you salute your brethren only, what do you more? do not also the heathen this?
48. Be you perfect therefore, as also your heavenly father is perfect.

The Gospel upon the Friday after Ash Wednesday.

So taught the Pharisees, but not the Law.

We see then that the temporal prosperity of persons and countries is no sign of better men or truer religion.

ANNOTATIONS

Chapter 5

False Martyrs

10. *For justice.*] Heretics and other malefactors sometime suffer willingly and stoutly: but they are not blessed, because they suffer not for justice. For (*saith St. Augustine*) they cannot suffer for justice, that have divided the Church, and, where sound faith or charity is not, there cannot be justice. *Cont. ep. Parm. li. 1. c. 9., Ep. 10. Psal. 34. Conc. 3.* And so by this scripture are excluded all false martyrs, as St. Augustine often declareth, and *St. Cyprian de Unis. Eccl., nu. 8.*

Merces
μισθος

12. *Reward.*] In Latin and Greek the word signifieth very wages and hire due for works, and so presupposeth a meritorious deed.

The Church visible.

15. *The light.*] This light of the world, and city on a mountain, and candle upon a candlestick, signifieth the Clergy, and the whole Church, so built upon Christ the mountain, that it must needs be visible, and cannot be hid nor unknown. *Aug. cont. Fulg. Donat. c. 18. Li. 16. cont. Faust. c. 17.* And therefore, the Church being a candle nor under a bushel, but shining to all in the house (that is) in the world, what shall I say more (*saith St. Augustine*) than that they are blind which shut their eyes against the candle that is set on the candlestick? *Tract. 2. in ep. 10.*

17. *Your light.*] The good life of the Clergy edifieth much, and is God's great honor: whereas the contrary dishonoreth him.

20. *One of these.*] Behold how necessary it is, not only to believe, but to keep all the commandments, even the very least.

21. *Your justice.*] It is our justice, when it is given us of God. *Aug. in Ps. 10. Conc. 1. De Sp. & lit. c. 9.* So that Christians are truly just, and have in themselves inherent injustice, by doing God commandments. Without which injustice of works no man of age can be saved. *Aug. de fid. & opr. C. 16.* Whereby we see salvation, justice, and justification, not to come of any faith, or imputation of Christ's justice.

23. *Hell of fire.*] Here is a plain difference of sins, some mortal that bring to Hell, some less, and less punished, called venial.

24. *Gift at the altar.*] Beware of coming to the holy altar or any Sacrament out of charity. But be first reconciled to thy brother, and much more to the Catholic Church, which is the whole brotherhood of Christian men, *Heb. 13:1.*

33. *Excepting the cause of fornication.*] This exception is only to show, that for this one cause a man may put away his wife forever: but not that he may marry another: as it is most plain in St. Mark and St. Luke, who leave out this exception, saying *Whosoever dismisseth his wife and marrieth another, committeth adultery.* See the Annot. Luke 19:9. But if both parties be in one and the same fault, then can neither of them not so much as divorce or put away the other.

33. *Committeth adultery.*] The knot of Marriage is a think of so great a Sacrament, that not by separation itself of the parties it can be loosed, being not lawful neither for the one part nor the other, to marry again upon divorce. *Aug. de bo. Coniug. c. 7.*

35. *Not to swear.*] The Anabaptists here not following the Church's judgment, but the bare letter (as other Heretics in other cases) hold that there is no oath lawful, no not before a judge, whereas Christ speaketh against rash and usual swearing in common talk, when there is not cause.

39. *Not to resist evil.*] Here also the Anabaptists gather of the letter, that it is not lawful to go to law for our right; as Luther also upon this place held, that Christians might not resist the Turk. Whereas by this, as by that which followeth, patience only is signified and a will to suffer more, rather than to revenge. For neither did Christ nor St. Paul follow the letter by turning the other cheek. *Io. 15. Act. 23.*

True inherent justice.

Venial Sins

Marriage a Sacrament, and is not dissolved by divorce.

Mark 10:11
Luke 16:28

CHAPTER 6

In this second chapter of his Sermon, he controverteth the Pharisees justice (that is, their alms, prayer, and fasting) for the scope and intention thereof, which was vain glory, 19. Their end also was to be rich, but ours must not be so much as in necessities.

TAKE good heed that you do not your justice before men, to be seen of them: otherwise reward you shall not have with your father which is in heaven.

2. Therefore when thou doest an alms-deed, sound no a trumpet before thee, as the hypocrites do in the Synagogues and in the streets, that they may be honored of men: Amen I say to you, they have received their reward.

3. But when thou doest an alms-deed, let not thy left hand know what thy right hand doeth:

4. that thy alms-deed may be in secret, and thy father which seeth in secret, will repay thee.

5. And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the Synagogues and corners of the streets, that they may be seen of men: Amen I say to you, they have received their reward.

6. But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy father in secret: and thy father which seeth in secret, will repay thee.

7. And when you are praying, speak not much, as the heathen. For they think that in their much-speaking they may be heard.

8. Be not you therefore like to them, for your father knoweth what is needful for you, before you ask him.

9. Thus therefore shall you pray. **OUR FATHER* which art in heaven sanctified be thy name.

10. *Let thy Kingdom come. Thy will be done, as in heaven, in earth also.*

THE first work of justice.

THE second work of justice.

The PATER NOSTER.

Luke 11:8

Luke 6:22,
18:1, 1:36
1 Thess. 1:17
Cyprian *de
orat. Do. in
fine.*

6. *Much speaking.*] Long prayer is not forbid, for Christ *himself spent whole nights in prayer, and he saith, We must pray always, and *the Apostle exhorteth to pray without intermission, and the holy Church from the beginning hath had her Canonical hours of prayer: but idle and voluntary babbling, either of the heathens to their gods, or of Heretics, that by long rhetorical prayers think to persuade God: whereas the Collects of the Church are most brief and most effectual. *See. St. Augustine ep. 121, c. 8, 9, 10.*

11. *Supersubstantial bread.*] By this bread so called here according to the Latin word and the Greek, we ask not only all necessary sustenance for the body, but much more all spiritual food, namely the blessed Sacrament itself, which is Christ the true bread that came from heaven, and the bread of life to us that eat his body. *Cypr. de grat. Do. Aug. ep. 131. c. 11.* And therefore it is called here Supersubstantial, that is, the bread that passeth and excelleth all creatures. *Hiero. in S. Tit. in 6. Mat. Ambr. li. 5. de Sacr. c. 4. Aug. ser. 28. de verb. Do. sec. Mat. 3. Germanus in Theoria.*

12. *Debts.*] These debts do signify not only mortal sins, but also venial, as St. Augustine often teacheth: and therefore every man, be he never so just, yet because he cannot live without venial sins, may very truly and ought to say this prayer. *Aug. con. duas ep. Plag. li. 1. c. 14.*

In expos. orat.
Do. lac. 1

13. *Lead us not.*] St. Cyprian readeth, *Ne patiaru nos induci.* Suffer us not to be led, as St. Augustine noteth *li. de. bo. perseu. c. 6.* and so the holy Church understandeth it, because God (as St. James saith) tempteth no man: though for our sins, or for our probation⁵ and crown, he permit us to be tempted. Beware then of Beza's exposition upon this place, who (according to the Calvinist's opinion) saith, that God leadeth them into tentation, into whom himself bringeth in Satan for to fill their hearts: so making God the author of sin.

14. *If you forgive.*] This point, of forgiving our brother, when we ask forgiveness of God, our Saviour repeateth again, as a think much to be considered: and therefore commended in the parable also of the servant that would not forgive his fellow servant, *Matt. 18.*

Jud. 20:26
2 Esd. 9
Joel 2:15
Jon 3

16. *Fast.*] He forbiddeth not open and public fasts, which in the Scriptures were commanded and proclaimed to the people of God, and the Ninivites by such fasting appeased God's wrath: but to fast for vain glory and praise of men, and to be desirous by the very face and look to be taken for a faster, that is forbidden, and that is hypocrisy.

20. *Treasures in heaven.*] Treasures laid up in heaven, must needs signify, not saith only, but plentiful alms and deeds of mercy and other good works, which God keeping as in a book, will reward them accordingly: as of the contrary the Apostle saith, *He that soweth sparingly, shall reap sparingly, 2. Cor. 9.*

24. *Two Masters.*] Two religions, God and Baal, Christ and Calvin, Masse and Communion, the Catholic Church and Heretical Conventicles. Let them mark this lesson of our Saviour that think they may serve all masters, all times, all religions. Again, these two masters do signify, God and the world, the flesh and the spirit, justice and sin.

25. *Careful.*] Prudent provision is not prohibited, but too much doubtfulness and fear of God's provision for us: to whom we ought with patience to commit the rest, when we have done sufficiently for our part.

ΤΟΝ ΕΠΙΟΥΣΙΟΝ

The Blessed
Sacrament

Venial Sins

God is not author of
evil.

Public fast.

Meritorious Works

CHAPTER 7

In this third and last Chapter of his Sermon, because we know not men's ends, he biddeth us beware of judging: 6. and nevertheless to take open dogs (so he calleth them) as they be. 7. If these works of justice seem too hard, we must pray instantly to him that giveth them. 12. In the conclusion, he giveth one short rule of all justice. 13. and then he exhorteth with all vehemence to the strait way both of the Catholic faith, 21. and also of good life: because only faith will not suffice.

Luke 6:37
Mark 4:24

JUDGE not, that you be not judged.

2. For in what judgment you judge, you shall be judged: and in what measure you mete, it shall be measured to you again.

3. And why seest thou the mote that is in thy brothers eye: and the beam that is in thine own eye thou seest not?

4. Or how sayest thou to thy brother, Let me cast out the mote of thine eye: and behold a beam is in thin own eye?

⁵probation: the action or process of testing; putting to the proof,

The Gospel of Saint Matthew

5. Hypocrite, cast out first the beam out of thine own eye, and then shalt thou see to cast out the mote out of thy brothers eye.

6. Give not that which is holy to dogs: neither cast ye your pearls before swine, lest perhaps they tread them with their feet, and turning all to tear you.

7. Ask, and it shall be given you: seek, and you shall find, knock, and it shall be opened to you. Luke 11:9

8. Everyone that asketh, receiveth: and that seeketh, findeth: and to him that knocketh, it shall be opened.

∇These good things are grace and all spiritual gifts, and whatsoever pertaineth to the health of the soul.

9. Or what man is there of you, whom if his child shall ask bread, will he reach him a stone?

10. Or if he shall ask him fish, will he reach him a serpent?

11. If you then being naught, know how to give good ∇gifts to your children: how much more will your father which is in heaven, give good things to them that ask him?

12. *All things therefore whatsoever you will that men do to you do you also to them. For this is the Law and the Prophets. Luke 6:31

13. *Enter ye by the narrow gate: because broad is the gate, and large is the way that leadeth to perdition, and many there be that enter by it. Luke 13:14

14. How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!

The Gospel on the 7th Sunday after Pentecost.

15. Take ye great heed of false Prophets, which come to you in the clothing of sheep, but inwardly are ravening wolves.

16. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Luke 6:44

17. Even so every good tree yieldeth good fruits, and the evil yieldeth evil fruits.

18. A good tree cannot yield evil fruits, neither an evil tree yield good fruits.

19. Every tree that yieldeth not good fruit, shall be cut down, and shall be cast into fire.

20. Therefore by their *fruits you shall know them.

21. Not everyone that saith to me, **Lord, Lord**, shall enter into the Kingdom of heaven: but he that doeth the will of my father which is in heaven, he shall enter into the kingdom of heaven.

22. Many shall say to me in that day, Lord, Lord, have not we prophesied in thy name, and in thy name cast out devils, and in thy name wrought many miracles?

23. And then I will confess unto them, That I never knew you, depart from me you that work iniquity.

24. *Every one therefore that heareth these my words, and doeth them: shall be likened to a wise man that built his house upon a rock, Luke 6:47

25. and the rain fell, and the floods came, and the winds blew, and they beat against that house, and it fell not, for it was founded upon a rock.

26. And every one that heareth these my words, and doeth them not, shall be like a foolish man that built his house upon the sand,

27. and the rain fell, and the floods came, and the winds blew, and they beat against that house, and it fell, and the fall thereof was great.

28. And it came to pass, when JESUS had fully ended these words, the multitude were in *admiration upon his doctrine. Mark 1:22
Luke 4:32

29. For he was teaching them as having power, and not as their Scribes and Pharisees.

ANNOTATIONS

Chapter 7

1. *Judge not.*] It is not Christian part to judge ill of men's acts which be in themselves good and may proceed of good meaning, or of man's inward meanings and intentions which we cannot see: of which fault they must beware that are suspicious and given to deem always the worst of other men. But to say, that Judas, or an Heretic evidently known to die obstinately in heresy, is damned, and in all other plain and manifest cases to judge, is not forbidden.

Worthy receiving.

6. *Holy to dogs.*] No holy Sacrament and specially that of our Saviour's blessed body, must be given wittingly to the unworthy, that is, to them that have not by confession of all mortal sins examined and proved themselves. See the Annotation *1 Cor. 11:27,28,29.*

Romans
16:18

15. *Clothing of sheep.*] Extraordinary appearance of zeal and holiness is the sheep's coat in some Heretics: but these of this time wear not that garment much, being men of insatiable sin. This is rather their garment, common to them with all other Heretics, to take much of the word of the Lord, and by pretended allegations and sweet words of benediction, and specially by promise of knowledge, light, and liberty of the Gospel, to seduce the simple and the sinful.

Heretics wolves in
sheepskins.

16. *Fruits.*] These are the fruits which Heretics are known by: division from the whole Church, division among themselves, taking to themselves new names and new masters, inconstancy in doctrine, disobedience both to others and namely to spiritual officers, love and liking of themselves, pride and intolerable vaunting of their own knowledge above all the holy Doctors, corruption, falsification, and quite denying of the parts of Scriptures that specially make argument against them, and these be common to all Heretics lightly. Othersome are more peculiar to these of our times, as Incestuous marriages of vowed persons, Despoiling of Churches, Sacrilege and profanation of all holy things, and many other special points of doctrine, directly tending to the corruption of good life in all states.

Heretics known by
their fruits.

21. *Lord, Lord.*] These men have faith, otherwise they could not invoke, *Lord, Lord: Romans 10.* But here we see that to believe is not enough, and that not only infidelity is sin, as Luther teacheth, Yea Catholics also that work true miracles in the name of our Lord, and be never so great faith, yet without the works of justice shall not be saved, *1 Cor. 13.* Again, consider here who they are that have so often in their mouth, *The Lord, the Lord,* and how little it shall avail them, that set so little by good works, and contemn Christian justice.

Not only faith.

CHAPTER 8

Immediately after his Sermon (to confirm his doctrine with a miracle) he cureth a Leper. 5. But above him and all other Jews, he commendeth the faith of the Centurion, who was a Gentile: and foretelleth by that occasion, the vocation of the Gentiles, and reprobation of the Jews. 14. In Peter's house he showeth great grace. 18. In the way to the sea he speaketh with two, of following him: 21. and upon the sea commandeth the tempest: 28 and beyond the sea he manifesteth the devil's malice against man, in a herd of swine.

Mark 1:40
Luke 5:12

AND when he was come down from the mountain, great multitudes followed him:
2. And *behold a leper came and adored him saying, Lord if thou wilt, thou canst make me clean.

The Gospel on the 3rd
Sunday after the
Epiphany.

Lev. 14:2

3. And JESUS stretching forth his hand, touched him, saying, I will, be thou made clean. And forthwith, his leprosy was made clean.

Luke 7:1

4. And JESUS saith to him, See thou tell nobody: but go, *show thyself to the priest, and offer the gift which Moses commanded for a testimony to them.

5. And *when he had entered into Capharnaum, there came to him a centurion, beseeching him,

THE GOSPEL upon
the Thursday after Ash
Wednesday. And also
in Mass for the sick.

6. And saying, Lord, my boy lieth at home sick of the palsy, and is sore tormented.

7. And JESUS saith to him, I will come, and cure him.

8. And the centurion making answer, said: "'Lord, I am not worthy that thou shouldst enter under my roof: but only say the word, and my boy shall be healed.

9. For I also am a man subject to authority, having under me soldiers; and I say to this, go, and he goeth, and to another, come, and he cometh: and to my servant, do this, and he doeth it.

10. And JESUS hearing this, marveled: and said to them that followed him, Amen I say to you, I have not found so great faith in Israel.

11. And I say to you that many shall come from the East and West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven:

12. But the children of the kingdom shall be cast out into exterior darkness: there shall be weeping and gnashing of teeth.

13. And JESUS said to the Centurion, Go: and as thou hast believed, be it done to thee. And the boy was healed in the same hour.

Mark 1:29
Luke 4:38

14. And *when JESUS was come into Peter's house, he saw his wife's mother lying, and sick of a fever:

15. And he touched her hand, and the fever left her, and she arose and ministered to them.