

tep. 251. See
1 Cor. 16:2
bEpiph. har.
75
cHiero. ep. 54
ad Marcel
cont. Mont.
Luke 2:37

Tob. 12
Judith c. 2
Esth. 4
Luke 10:16
*Matt. 18:17

against the holy laws, canons, and precepts of the Church and our spiritual Governors, concerning fasts, festivities, and other rules of discipline and due order in life and in the service of God. For such are not repugnant but consonant to God's word and all piety, and our Lord is truly honored, worshipped, and served both by the making and also by the observing of them. *St. Paul gave commandments both by his epistles and by word of mouth, even in such matters wherein Christ had prescribed nothing at all, and he chargeth the faithful to observe the same. *The Apostles and Priests at Jerusalem made laws, and the Christians were bound to obey them. ^aThe keeping of Sunday instead of the Sabbath is the tradition of the Apostles, and dare the Heretics deny the due observation thereof to be an acceptable worship of God? ^bThey prescribed the Feasts of Easter, and Whitsuntide and other Solemnities of Christ and his Saints, which the Protestants themselves observe. ^cThey appointed the Lent and Ember fasts and other, as well to chastise the concupiscence of man, as to serve and please God thereby, as is plain in the fasting of *Anna, Tobias, Judith, Esther, who served and pleased God thereby. Therefore neither these nor other such Apostolic Ordinances, nor any precepts of the holy Church or of our lawful Pastors are implied in these Pharaisaical traditions here reprehended, nor to be counted or called the doctrines and commandments of men, because they are not made by mere human power, but by Christ's warrant and authority, and by such as he hath placed to rule his Church, of whom he saith, **He that heareth you, heareth me: he that despiseth you, despiseth me.* They are made by the Holy Ghost, joining with our Pastors in the regiment of the faithful, they are made by our Mother the Church, which whosoever obeyeth not, *we are warned to take him as an Heathen. But on the other side, all laws, doctrines, service and injunctions of Heretics, how soever pretended to be consonant to the Scriptures, be commandments of men: because both the things by them prescribed are impious, and the Authors have neither sending nor commission from God.

11. *Not that which entereth.*] The Catholics do not abstain from certain meats, for that they esteem any meat unclean either by creation or by Judaical observation: but they abstain for chastisement of their concupiscences. *Aug. li. de mor. Ec. Catho. c. 35.*

18. *Defile a man.*] It is sin only which properly defileth man, and meats of themselves or of their own nature do not defile: but so far as by accident they make a man to sin, as the disobedience of God's commandments or of our Superiors who forbid some meats for certain times and causes, is a sin. As the apple which our first parents did eat of, though of itself it did not defile them, yet being eaten against the precept, it did defile. So neither flesh nor fish of itself doth defile, but the breach of the Churches precept defileth.

Difference of meats

Catholic abstinence

Gen. 3

CHAPTER 16

The obstinate Pharisees and Sadducees, as though his foresaid miracles were not sufficient to prove him to be Christ, require to see someone from heaven. 5. Whereupon forsaking them, he warneth his disciples to beware of the leaven of their doctrine: 13. and Peter (the time now approaching for him to go into Jewry to his Passion) for confessing him to be Christ, he maketh the Rock of the Church, giving fullness of Ecclesiastical power accordingly. 21. And after, he so rebuketh him for dissuading his Cross and Passion, that he also affirmeth the like suffering in every one to be necessary to salvation.

Mark 8:12
Luke 12:54

AND there came to him the Pharisees and Sadducees tempting: and they demanded him to show them a sign from heaven.

2. But he answered and said to them, When it is evening you say, It will be fair weather, for the element is red.

3. And in the morning, This day there will be a tempest, for the element doth glow and lower. The face therefore of the element you have skill to discern: and the signs of times can you not?

Matt. 12:39

4. A *naughty and adulterous generation seeketh for a sign: and there shall not a sign be given it, but the sign of Jonas the Prophet. And he left them, and went away.

Mark 8:14
Luke 12:1

5. And *when his Disciples were come over the water, they forgot to take bread.

6. Who said to them, Look well and beware of the leaven of the Pharisees and Sadducees.

7. But they thought within themselves saying, Because we took not bread

8. And JESUS knowing it, said, Why do you think within yourselves O ye of little faith, for that you have not bread.

The Gospel of Saint Matthew

9. Do you not yet understand, neither do you *remember the five loaves among five thousand men, and how many baskets you took up? Matt. 14:17, 15:34
10. Neither the seven loaves among four thousand men, and how many mounds you took up.
11. Why do you not understand that I said not of bread to you: Beware of the leaven of the Pharisees and Sadducees?
12. Then they understood that he said not they should beware of the leaven of bread, but of the doctrine of Pharisees and Sadducees.
13. And *JESUS came into the quarters of Caesarea Philippi: and he asked his Disciples, saying, Whom say men that the Son of man is? Mark 8:27
Luke 9:18
14. But they said: Some John the Baptist, and othersome Elias, and other Jeremy, or one of the Prophets.
15. JESUS saith to them, but whom do you say that I am?
16. Simon Peter answered and said, Thou art Christ the son of the living God.
17. And JESUS answering, said to him, Blessed art thou Simon bar Jona: because flesh and blood hath not revealed it to thee, but my father which is in heaven.
18. And I say to thee, ***That thou art *vPeter: and upon this Rock will I build my Church, and the gates of hell shall not prevail against it.*** John 1:42
19. ***And I* will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in the heavens: and whatsoever thou shalt loose in earth it shall be loosed also in the heavens.***
20. Then he commanded his Disciples, that they should tell no body that he was JESUS CHRIST.
21. From that time JESUS began to show his Disciples, that he must go to Jerusalem, and suffer many things of the Ancients and Scribes and chief Priests, And be killed, and the third day rise again.
22. And Peter taking him unto him, began to rebuke him, saying, Lord, be it far from thee, this shall not be unto thee.
23. Who turning said to Peter, Go after me vSatan, thou art a scandal unto me: because thou favorest not the things that are of God, but the things that are of men.
24. Then JESUS said to his Disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. THE GOSPEL for a Martyr that is a Bishop.
25. For he that will save his life, shall lose it. and he that shall lose his life for me, shall find it.
26. For what doth it profit a man, if he gain the whole world, and sustain the damage of his soul? Or what permutation shall a man give for his soul?
27. For the Son of man shall come in the glory of his father with his Angels: and then will he render to every man according to his works.
28. Amen I say to you, *there be some of them that stand here, that shall not taste death, till they see the Son of man coming in his kingdom. Mark 9:1
Luke 9:27

ANNOTATIONS

Chapter 16

OF PETER'S PRIMACY

13. *Whom say men.*] Christ intending here to take order for the founding, regiment, and stability of his Church after his decease, and to name the person to whom he meant to give the general charge thereof, would before by interrogatories draw out (and namely out of the one whom he thought to make the chief) the profession of that high and principal article, that he was the son of the living God. Which being the ground of the Church's faith, was a necessary quality and condition in him that was to be made head of the same Church, and the perpetual keeper of the said faith and all other points thereon depending.

14. *But they said.*] When Christ asked the peoples opinion of him, the Apostles all indifferently made answer: but when he demanded what themselves thought of him, then Lo Peter the mouth and head of the whole fellowship answered for all. *Chrys. ho. 53. in Matt.*

17. *Blessed art thou.*] Though some other (as Nathaniel, John 1:49) seem to have before believed and professed the same thing for which Peter is here counted blessed, yet it may be plainly gathered by this place, and so St. Hilary and others think, that none before this did further utter of him,

Hilar. can. 6
in Mat. and li.
6 de Trinit.

Chrys. ho 55
in Mat.
Basil li. 2 adv.
Eunom.

then that he was the son of God by adoption as other Saints be, though more excellent than other be. For it was of congruity and Christ's special appointment, that he upon whom he intended to found his new Church, and whose faith he would make infallible, should have the preeminence of this first profession of Christ's natural divinity, or, that he was by nature the very son of God a thing so far above the capacity of nature, reason, flesh and blood, and so repugnant to Peter's sense and sight of Christ's humanity, flesh, and infirmities, that for the belief and public profession thereof he is counted blessed, as Abraham was for his faith: and hath great promises for himself and his posterity, as the said Patriarch had for him and his seed. According as St. Basil saith, Because he excelled in faith, he received the building of the Church committed to him.

18. *And I say to thee.*] Our Lord recompenseth Peter for his confession, giving him a great reward, in that upon him he builded his Church. *Theophilactu* upon this place.

Cyril li. 2 c.
12 Com. In lo
Hilar. In hunc
locu.

18. *Thou art Peter.*] Christ (in the first of John v. 42) foretold and appointed that this man then named Simon, should afterward be called *Cephas*, or *Petrus*, that is to say, a *Rock*, not then uttering the cause, but now expressing the same, *videlicet* (as St. Hilary agreeing saith, *O happy foundation of the Church in the imposing of thy new name, etc.* And yet Christ here doth not so much call him by the name of Peter or Rock, as he doth affirm him to be a rock: signifying by that Metaphor, both that he was designed for the foundation and ground work of his house, which is the Church: and also that he should be of invincible force, firmity, durableness, and stability, to sustain all the winds, waves, and storms that might fall or beat against the same. And the Adversaries objecting against this, that Christ only is the Rock or foundation, wrangle against the very express Scriptures and Christ's own words, giving both the name and the thing to this Apostle. And the simple may learn by St. Basil's words, how the case standeth. *Though* (saith he) *Peter be a rock, yet he is not a rock as Christ is. For Christ is the true unmoveable rock of himself, Peter is unmoveable by Christ the rock. For Jesus doth communicate and impart his dignities, not voiding himself of them, but holding them to himself, bestoweth them also upon others. He is the light, and yet 2. You are the light: he is the Priest, and yet he 3. maketh Priests: he is the rock, and he made a rock.*

PETER

Basil li. De
poenit.
2. Matt.
5:14
3. Luke
32:19

18. *And upon this rock.*] Upon that which he said Peter was, will he build his Church: and therefore by most evident sequel he foundeth his Church upon Peter. And the Adversaries wrangling against his, do against their own conscience and knowledge: specially seeing they know and confess that in Christ's words speaking in the Syriac tongue, there was not difference at all between *Petrus* and *Petra*: yea and that the Greek words also though differing in termination, yet signify one thing, to wit, a *rock*, or *stone*, as themselves also translate it. *John 1:42* So that they which profess to follow the Hebrew or Syriac and the Greek, and to translate immediately out of them into Latin or English, should if they had dealt sincerely, have thus turned Christ's words, *Thou art a rock, and upon this rock:* or, *Thou art Peter, and upon this peter will I build my Church:* For so Christ spake by their own confession without any difference. Which doth expressly stop these of all their vain evasions, that *Petrus* the former word is referred to the Apostle: and *petra* the later word, either to Christ only, or to Peter's faith only. In neither the said original tongues bearing it, nor the sequel of the words, *upon this*, suffering any relation in the world but to that which was spoken of in the same sentence next before: neither the words following which are directly addressed to Peter's person, nor Christ's intention by any means admitting it, which was not to make himself or to promise himself to be the head or foundation of the Church.

Thou art *Cephah*, and
upon this *Cephah*.

Πετρος
Rock
πετρα

For his father gave him that dignity, and he took not that honor to himself, nor sent himself, nor took the keys of heaven of himself, but all of his father. He had his commission the very hour of his incarnation. And though St. Augustine sometimes refer the word (*Petra*) to Christ in this sentence (which no doubt he did because the terminations in Latin are diverse, and because he examined not the natural of the original words which Christ spake, not of the Greek, and therefore the Adversaries which otherwise flee to the tongues, should not in this case allege him) yet he never denieth but Peter also is the Rock and head of the Church, saying that himself expounded it of Peter in many places, and allegeth also St. Ambrose for the same in his hymn which the Church singeth. And to do we allege the holy Council of Chalcedon, *Act. 1 pg. 110. Tertullian, de praescript., Origen, Ho 5 in Exo., St. Cyprian, e unit. Ec., St. Hilary, Con. 16 in Matt., St. Ambrose, Ser. 47. 68. li. 6 in c. 9. Luca., St. Hierom, Li. 1 in Jouin & c. 2 Esa & in c. 16 Hier., St. Epiphanius, In Anchor, St. Chrysostom, Ho. 55 in Mat., St. Cyril, Li. 2 c. 12. com. in Io., St. Leo, Ep. 89, St. Gregory, Li. 4 ep. 32 ind. 13., *and others: every one of them saying expressly that the Church was founded and builded upon Peter. For though sometimes they say the Church to be builded on Peter's faith, yet they mean not (as our Adversaries do unlearnedly take them) that it should be builded upon faith either separated from the man, or in any other man: but upon faith as in him who here confessed that faith.*

Aug. li. 2 retr.
c.21

in Psalm 69 de
verb.
Do. sec. Io. ser.
49. ser. 15, 16,
26, 29 de Sanctu.
Annot in Job c.
30

18. *Rock.*] The Adversaries hearing also the Fathers sometimes say, that Peter had these promises and prerogatives, as bearing the person of all the Apostles or of the whole Church, deny absurdly that himself in person had these prerogatives. As though Peter had been the proctor only of the

The Gospel of Saint Matthew

Church or of the Apostles, confessing the faith and receiving these things in other mens names. Where the holy Doctors mean only that these prerogatives were not given to him for his own use, but for the good of the whole Church, and to be imparted to every vocation according to the measure of their callings: and that these great privileges given to Peter should not decay or die with his person, but be perpetual in the Church in his succession. Therefore St. Jerome to Damascus taketh this Rock not to be Peter's person only, but his successors and his Chair. (saith he) *following no chief or principal but Christ, join myself to the communion of Peter's chair, upon that rock I know the Church was built.* And St. Leo, *Our Lord would the Sacrament or mystery of this gift so to pertain unto the office of all the Apostles, that he placed it principally in blessed St. Peter the chief of all the Apostles, that from him as from a certain head he might pour out his gifts, as it were through the whole body: that he might understand himself to be an alien form the divine mystery that should presume to revolt from the solidity or steadfastness of Peter.*

18. *Build my Church.*] The Church or house of Christ was only promised here to be builded upon him (which was fulfilled, *John 21:11*) the foundation stone and other pillars or matter being yet in preparing, and Christ himself being not only the super eminent foundation but also the founder of the same: which is another more excellent quality than it was in Peter, for which he calleth it *my Church*: meaning specially the Church of the New Testament which was not perfectly formed and finished, and distinct from the Synagogue till Whitsunday, though Christ gave Peter and the rest their commissions actually before his Ascension.

18. *Gates of hell.*] Because the Church is resembled to a house or a city, the adversary powers also be likened to a contrary house or town, the gates whereof, that is to say, the fortitude or impugnations shall never prevail against the city of Christ. And so by this promise we are assured that no heresies nor other wicked attempts can prevail against the Church builded upon Peter, which the Fathers call Peters see and the Roman Church. *Count* (saith St. Augustine) *the Priests from the very See of Peter, and in that order of fathers consider who to whom hath succeeded, that same is the rock which the proud gates of Hell do not overcome.* And in another place, *that is it which hath obtained the top of authority. Heretics in vain barking round about it.*

19. *To Thee.*] In saying, *to thee will I give*, it is plain that as he gave the keys to him, so he builded the Church upon him. So saith St. Cyprian, *To Peter first of all, upon whom our Lord built the Church, and from whom he instituted and showed the beginning of unity, did he give the power, that that should be loosed in the heavens, which he had loosed in earth.* Whereby appeareth the vain cavil of our Adversaries, which say the Church was built upon Peter's Confession only, common to him and the rest, and not upon his person, more than upon the rest.

19. *The keys.*] That is, the authority of Chair of doctrine, knowledge, judgment and discretion between true and false doctrine: the height of government, the power of making laws, of calling Councils, of the principal voice in them, of confirming them, of making Canons and wholesome decrees, of abrogating the contrary, of ordaining Bishops and Pastors or deposing and suspending them, finally the power to dispense the goods of the Church both spiritual and temporal, which signification or preminent power and authority by the word *keys* the Scripture expresseth in many places: namely speaking of Christ, *I have the keys of death and Hell, that is, the rule.*

And again, *I will give the key to the house of David upon his shoulder.* Moreover it signifieth that men cannot come into heaven but by him, the keys signifying also authority to open and shut, as it is said *Apoc. 3.* of Christ, *Who hath the key of David, he shutteth and no man openeth.* By which words we gather that Peter's authority is marvelous, to whom the keys, that is, the power to open and shut heaven, is given. And therefore by the name of keys is given that super eminent power which is called in comparison of the power granted to other Apostles, Bishops and Pastors, *plenitude potentate*, fullness of power. *Bernard. lib. 2. de considerat. c. 8.*

19. *Whatsoever thou shalt bind.*] All kind of discipline and punishment of offenders, either spiritual (which directly is here meant) or corporal so far as it tendeth to the execution of the spiritual charge, is comprised under the word, bind. Of which sort be Excommunications, Anathemations, Suspensions, degradations, and other censures and penalties or penances enjoined either in the Sacrament of Confession or in the exterior Courts of the Church, for punishment both of other crimes, and specially of heresy and rebellion against the Church and the chief pastors thereof.

19. *Loose.*] To loose, is as the cause and the offenders case requireth, to loose them of any the former bands, and to restore them to the Church's Sacraments and Communion of the faithful and execution of their function, to pardon also either all or part of the penances enjoined, or what debts soever man oweth to God or the Church for the satisfaction of his sins forgiven. Which kind of releasing or loosing is called *Indulgence*: finally this *whatsoever*, excepteth nothing that is punishable or pardonable by Christ in earth, for he hath committed his power to Peter. And so the validity of Peter's sentence in binding or loosing whatsoever, shall by Christ's promise be ratified in heaven. *Leo. Ser. de Transfig. & Ser. 2 in annivers. assumpt. ad Pontif., Hilar. can. 16. in Matth., Epith. in Anchorato prope initium.* If now any temporal power can show their warrant out of scripture for such sovereign power,

*Theodor. li. 5 har. Fabul. c. de poenit.

Hiero. ep. 7, to. 2.

Psal. con. part. Conat. to 7.

Leo ep. 89.

Psal. cont. part. donati.

De util. cred. c. 17.

Cyp. epist. 73.

Greg. li. 4. ep. 12. ind. 13.

The dignities of the Keys.

Apoc. 1 Esa. 22:22

Esa. 22.
Apoc. 1

as is here given to Peter and consequently to his successors, by these words, *whatsoever thou shall bind*, and by the very keys, whereby greatest sovereignty is signified in God's Church as in his family and household, and therefore principally attributed and given to Christ *who in the scripture is said to have the key of David, but here communicated also unto Peter, as the name of Rock: if I say any temporal potentate can show authority for the like sovereignty, let them challenge hardly to be the head not only of one particular, but of the whole universal Church.

27. *Works.*] He saith not, to give every man according to his mercy (or their faith) but according to their works. *August. de verb. Apost. Ser. 85.* And again, how should our Saviour reward every one according to their works, if there were no free will? *August. lib. 3. sap. 4. 5. 8. de act. cum Foelic. Manich.*

Good Works
Free Will

CHAPTER 17

As he promised, he giveth them a sight of the glory, unto which suffering doth bring: 9. And then again doth inculcate his Passion. 14. A devil also he casteth out which being yet in Galilee, he revealeth more about his Passion. 24. and the tribute that the Collectors exalted for all, he payeth for himself and Peter: declaring yet withal his freedom both by word and miracle.

Mark 9:2
Luke 9:28
2 Pet. 1:17

AND after six days JESUS taken unto him Peter and James and John his brother, and bringeth them into a high mountain apart:

2. And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow.

3. And behold there appeared to them Moses and Elias talking with him.

4. And Peter answering, said to JESUS, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles one for thee, and one for Moses, and one for Elias.

5. And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying. This is my well beloved son, in whom I am well pleased: hear ye him.

6. And the Disciples hearing it, fell upon their face, and were sore afraid.

7. And JESUS came and touched them: and he said to them, Arise, and fear not.

8. And they lifting up their eyes, saw no one hut only JESUS.

9. And as they descended from the mount, JESUS commanded them, saying, tell the vision to no body, till the Son of man be risen from the dead.

Mal. 4:5
10. And his Disciples asked him, saying, What say the Scriptures then, that *Elias must come first?

11. But he answering, said to them, Elias in deed shall come, and restore all things.

12. And I say to you, that Elias is already come, and they did not know him, but wrought on him whatsoever they would. So also the Son of man shall suffer of them.

13. Then the Disciples understood, that of John the Baptist he had spoken to them.

Mark 9:14
Luke 9:37
14. *And when he was come unto the multitude, there came to him a man falling down on his knees before him,

15. saying, Lord have mercy on my son, for he is lunatic, and sore vexed: for he falleth often into the fire, and often into the water.

16. and I offered him to thy Disciples: and they could not cure him.

17. JESUS answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? bring him hither to me.

18. And JESUS rebuked him, and the devil went out of him and the lad was cured from that hour.

19. Then came the Disciples to JESUS secretly, and said, Why could not we cast him out?

20. JESUS said to them, because of your incredulity. For, amen I say to you, if you have faith as a mustard seed, you shall say to this mountain, Remove from hence thither, and it shall remove, and nothing shall be impossible to you.

21. But this kind is not cast out but by prayer and fasting.

22. And *when they conversed in Galilee, JESUS said to them, The Son of Man is to be betrayed into the hands of men:

The
TRANSFIGURATION
of our Lord, celebrated
in the Church the 6th
of Aug.

The Gospel of the said
feast, and of the 2nd
Sunday in Lent: and on
the Saturday before.

Mark 9:31
Luke 9:44