

The Holy Gospel Of Jesus Christ, According To Luke

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Luke 1

1 Luke's Preface. 5 Zacharias and Elizabeth. 15 What a one John should be. 20 Zacharias stricken dumb, for his incredulity. 26 The Angel saluteth Mary, and foretelleth Christ's nativity. 39 Mary visited Elizabeth. 46 Mary's song. 68 The song of Zacharias, shewing that the promised Christ is come. 76 The office of John.

1 Forasmuch as (1) many have (a) taken in hand to set forth the story of those things, whereof we are fully persuaded,

- (1) Luke commendeth the witness that saw this history.
- (a) Many took it in hand, but did not perform; Luke wrote his Gospel before Matthew and Mark.

2 (b) (*) As they have delivered them unto us, which from the beginning saw them theirselves, and were ministers of the (♣) word,

- (b) Luke was not an eye witness, and therefore it was not he to whom the Lord appeared when Cleopas saw him; and he was taught not only by Paul, but by others of the Apostles also.
- (*) Meaning the Apostles with whom he was conversant.
- (♣) Or of the thing; and it may be referred either to Christ or to the Gospel and hereby is meant that they were the ministers of Christ who is called the word; or ministers of that word, that is to say, of the Gospel; and this commendeth the authority of his doctrine, seeing he received it of the Apostles.

3 It seemed good also to me (c) most noble Theophilus) as soon as I had searched out perfectly all things (d) from the beginning, to write unto thee thereof from point to point,

- (c) It is most mighty, and therefore Theophilus was a very honorable man, and in a place of great dignity.
- (d) Luke began his Gospel a great deal farther off, than the others did.

4 That thou mightest (e) acknowledge the certainty of those things, whereof thou hast been instructed.

- (e) Have fuller knowledge of those things, which before thou knewest but meanly.

5 In (2) the (f) time of (g) (♣) Herod King of Judea, there *was* a certain Priest named Zacharias, of the (*) (h) course of Abia; and his wife *was* of the (♣) daughters of Aaron, and her name *was* Elizabeth.

- (2) John who was another Elijah, and appointed to be herald of Christ, coming of the stock of Aaron, and of two famous and blameless parents, hath shewed in his conception, which was against the course of nature, a double miracle, to the end that men should be more readily stirred up to the hearing of his preaching, according to the forewarning of the Prophets.
- (f) Word for word, in the days; so speak the Hebrews, giving us to understand, how short and frail a thing the power of princes is.
- (g) Herod the great.
- (♣) The son of Antipater.

(*) 1 Chronicles 24:10 .
(h) For the posterity of Aaron was divided into courses.
(♣) By her father; for by her mother's line she was of the house of David.

6 Both were (i) (*) just before God, and (k) walked in all the (l) commandments and (♣) ordinances of the Lord, (m) without reproof.

(i) The true mark of righteousness is, to be liked and allowed of in the judgment of God.
(*) This perfection or justice is judged by the fruits and outward appearance, and not by the cause; which only cometh of God's free mercy through Christ.
(k) Lived, so speak the Hebrews; for our life is as a way, wherein we must walk, until we come to the mark.
(l) In all the moral and ceremonial law.
(♣) The Greek word signifieth justifications, whereby is meant the outward observation of the ceremonies commanded by God.
(m) Whom no man could justly reprove; now so it is, that the fruits of justification are set forth here, and not the cause, which is faith only, and nothing else.

7 And they had no child, because that Elizabeth was barren, and both were well stricken in age.

8 And it came to pass, as he executed the Priest's office before God, as his course came in order,

9 (*) According to the custom of the Priest's office, his lot was to (♣) burn incense, when he went into the (n) (♣) Temple of the Lord.

(*) Exodus 30:7 .
(♣) That is, the evening and morning sacrifice according to the Law.
(n) The Temple was one, and the Court another; for Zacharias went out of the Court or outward room, where all the people were, and therefore are said to be without, into the Temple.
(♣) The Temple was divided into three parts: the first was the body of the Temple called Atrium, where the people were; the second called Sanctum, where the Priests and Levites were; and the third Sanctum Sanctorum, into the which the high Priest entered once a year to sacrifice.

10 And the whole multitude of the people were without in prayer, (*) while the incense was burning.

(*) Exodus 30:7; Leviticus 16:17 .

11 Then appeared unto him an Angel of the Lord, standing at the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the Angel said unto him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name (*) John.

(*) Which signifieth the grace of the Lord.

14 And thou shalt have joy and gladness, and many shall rejoice at his birth.

15 For he shall be great in the (o) sight of the Lord, and shall neither drink wine, nor (p) (*) strong drink, and he shall be filled with the holy Ghost, even from his mother's womb.

(o) So speak the Hebrews when it signifieth a rare kind of excellency; so is it said of Nimrod, Genesis 10:9 . He was a valiant hunter before God.

(p) Any drink that may make drunk.

(*) The word signifieth all manner of drink which maketh men drunk.

16 (*) And many of the children of Israel shall he (q) turn to their Lord God.

(*) Malachi 4:5 .

(q) Shall be a means to bring many to repentance, and turn themselves to the Lord from whom they fell.

17 (*) For he shall go (r) (♣) before him (s) in the spirit and power of Elijah, to turn the (t) hearts of the (♣) fathers to the children, and the disobedient to the (u) wisdom of the just men, to make ready a people prepared for the Lord.

(*) Matthew 11:14 .

(r) As they use to go before kings, and when you see them, you know the king is not far off.

(♣) As a King in his royalty hath one to go before him, who signifieth the King to be at hand.

(s) This is spoken by the figure Metonymy, taking the spirit, for the gift of the spirit, as you would say, the cause, for that which cometh of the cause.

(t) By this figure Synecdoche, he sheweth that he shall take away all kinds of enmities, which use to breed great troubles and turmoils amongst men.

(♣) When Christ saith he came to set the father against the son, he meaneth the success which cometh of the Gospel through the malice of men; but here he speaketh of the true end and prosperity of the Gospel.

(u) Wisdom and goodness are two of the chiefest causes which make men reverence and honor their fathers.

18 Then Zacharias said unto the Angel, Whereby shall I know this? For I am an old man, and my wife is of a great age.

19 And the Angel answered, and said unto him, I am (*) Gabriel (x) that stand in the presence of God, and am sent to speak unto thee, and to shew thee these good tidings.

(*) Which signifieth, the strength or sovereignty of God.

(x) That appear, for so the Hebrews use this word (to stand) meaning that they are ready to do his commandment.

20 And behold, thou shalt be dumb, and not be able to speak, until (*) the day that these things be done, because thou believedst not my words, which shall be fulfilled in their season.

(*) We must not measure God's promises by our weak senses.

21 Now the people waited for Zacharias, and marveled that he tarried so long in the Temple.

22 And when he came out, he could not speak unto them; then they perceived that he had seen a vision in the Temple; for he made signs unto them, and remained dumb.

23 And it came to pass, when the days of his office were fulfilled, that he departed (*) to his own house.

(*) Whiles their course endured to sacrifice, they might not lie with their wives, nor drink any liquor that might make one drunk.

24 And after those days, his wife Elizabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me, in the days wherein he looked on *me*, to take from me (*) my rebuke among men.

(*) For the barren women enjoyed not the promise which God made to them that were married, to have issue; but principally they were deprived of that promise which God made to Abraham, that he would increase his seed.

26 ¶ (3) And in the sixth month, the Angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

(3) The Angel serving the Lord which should be born, is sent to the virgin Mary, in whom the Son of the most high promised to David, is conceived by the virtue of the holy Ghost.

27 (*) To a virgin affianced to a man whose name *was* Joseph, of the (y) house of David, and the virgin's name *was* Mary.

(*) Matthew 1:18 .
(y) As much is to be said of Mary, otherwise Christ had not have been of the stock, not the son of David.

28 And the Angel went in unto her, and said, (*) Hail thou *that art* (z) (♣) freely beloved, the Lord *is* with thee; (a) blessed *art* thou among women.

(*) Or, gladness be to thee.
(z) It might be rendered word for word, full of favor and grace, and he sheweth straight after, laying out plainly unto us, what that favor is, in that he saith, the Lord is with thee.
(♣) Or, received into favor.
(a) Of God.

29 And when she saw *him*, she was (b) troubled at his saying, and thought what manner of salutation that should be.

(b) Moved at the strangeness of the matter.

30 Then the Angel said unto her, Fear not, Mary; for (*) thou hast (c) found favor with God.

(*) Not for her merits, but only through God's free mercy, who loved us when we were sinners, that whosoever rejoiceth, should rejoice in the Lord.

(c) So speak the Hebrews, saying, that men have found favor, which are in favor.

31 (*) For lo, thou shalt conceive in thy womb, and bear a son, (♣) and shalt call his name JESUS.

(*) Isaiah 7:14 .

(♣) Luke 2:21; Matthew 1:21 .

32 He shall be great, and shall be (d) called the Son (*) of the most High, and the Lord God shall give unto him the throne of his father David.

(d) He shall be declared so to be, for he was the Son of God from everlasting, but was made manifest in the flesh in his time.

(*) Because he is the true Son of God, begotten from before all beginning, and manifested in flesh at the determinate time.

33 (*) And he shall reign over the house of Jacob forever, and of his kingdom shall be none end.

(*) Daniel 7:14-27, Micah 4:7 .

34 Then said Mary unto the Angel, (e) (*) How shall this be, seeing (f) I know not a man?

(e) The greatness of the matter causeth the Virgin to ask this question, not that she distrusteth any whit at all, for she asketh only of the manner of the conceiving, so that it is plain she believed all the rest.

(*) She would be resolved of all doubts to the end that she might more surely embrace the promise of God.

(f) So speak the Hebrews, signifying by this modest kind of speech the company of man and wife together, and this is the meaning of it; how shall this be, foreseeing, I shall be Christ his mother, I am very sure I shall not know any man; for the godly virgin had learned by the Prophets, that the Messiah should be born of a Virgin.

35 And the Angel answered, and said unto her, The holy Ghost (g) shall come upon thee, and the power of the most High shall (*) overshadow thee; therefore also that (h) (♣) holy thing which shall be born of thee, shall be (i) called the Son of God.

(g) That is, the holy Ghost shall cause thee to conceive by his mighty power.

(*) It shall be a secret operation of the holy Ghost.

(h) That pure thing and void of all spot of uncleanness; for he that was to take away sin, must needs be void of sin.

(♣) He must be pure and without sin, which must take away the sins of the world.

(i) Declared and shewed to the world, to be the Son of God.

36 And behold, thy (k) (*) cousin, Elizabeth, she hath also conceived a son in her old age; and this is her (l) sixth month, which was called barren.

(k) Though Elizabeth were of the tribe of Levi, yet she might be Mary's cousin; for whereas it was forbidden by the Law, for maidens to be married to men of other tribes, this could not let, but that the Levites might take them wives out of any tribe; for the Levites had no portion allotted them, when the land was divided among the people.

(*) Notwithstanding that Elizabeth was married to one of the tribe of Levi, yet she was Mary's cousin which was of the stock of David. For the law which forbade marriage out of their own tribe, was only that the tribes should not be mixed and confounded, which could not be in marrying with the Levites; for they had no portion assigned unto them.

(l) This is now the sixth month from the time when she conceived.

37 For with God shall nothing be impossible.

38 Then Mary said, Behold the servant of the Lord; be it unto me according to thy word. So the Angel departed from her.

39 ¶ (4) And Mary arose in those days, and went into the (m) hill *country* with haste to a (n) (*) city of Judah,

(4) Elizabeth being great with child of John, and Mary with Christ, by the inspiration of the holy Ghost, do rejoice each for other.

(m) Which is on the Southside of Jerusalem.

(n) That is to say, Hebron; which was in times past called Kirjatharba, which was one of the towns, that was given to the Levites, in the tribe of Judah, and is said to be in the mountains of Judah; Joshua 14:15; Joshua 21:11 .

(*) Which was also called, Kirjath-arba or Hebron, Joshua 14:15; Joshua 21:11 .

40 And entered into the house of Zacharias, and saluted Elizabeth.

41 And it came to pass, as Elizabeth heard the salutation of Mary, the babe (o) (*) sprang in her belly, and Elizabeth was filled with the holy Ghost.

(o) This was no ordinary nor usual kind of moving.

(*) This moving was extraordinary and not natural, which was to commend the miracle.

42 And she cried with a loud voice, and said, Blessed art thou among women, because (p) the (*) fruit of thy womb is blessed.

(p) Christ is blessed in respect of his humanity.

(*) He sheweth the cause why Mary was blessed.

43 And whence cometh this to me, that the mother of my Lord should come to me?

44 For lo, as soon as the voice of thy salutation sounded in my ears, the babe sprang in my belly for joy,

45 And blessed is she that believed, for those things shall be performed, which were told her (*) from the Lord.

(*) By the message of the Angel.

46 (5) Then Mary said, My (*) soul magnifieth the Lord,

(5) Christ the redeemer of the afflicted, and revenger of the proud, of long time promised to the fathers, is now at length exhibited indeed.

(*) The soul, and spirit signify the understanding and affection, which are the two principal parts of the soul.

47 And my spirit rejoiceth in God my Saviour.

48 For he hath (q) looked on the (r) (*) poor degree of his servant; for behold, from henceforth shall all ages call (♣) me blessed,

(q) Hath freely and graciously loved.

(r) Word for word, My baseness, that is, my base estate, so that the Virgin vaunteth not her deserts, but the grace of God.

(*) Or, low estate.

(♣) This favor that God hath shewed me, shall be spoken of forever.

49 Because he that is mighty hath done for me great things, and holy is his Name.

50 And his (*) mercy is from generation to generation on them (s) that fear him.

(*) According to the promise made to Abraham that he would be his God, and the God of his seed forever.

(s) To them that live godly and religiously, so speak the Hebrews.

51 (*) He hath shewed strength with his (t) arm; (♣) he hath (u) scattered the proud in the (x) (♣) imagination of their hearts.

(*) Isaiah 51:9; Psalm 33:10 .

(t) That is, a heaping up of words more than needs, which the Hebrews use very much, and the arm is taken for strength.

(♣) Isaiah 29:15 .

(u) Even as the wind doth the chaff.

(x) He hath scattered them, and the imagination of their hearts; or by and through the imagination of their own hearts; so that their wicked counsel turned to their own destruction.

(♣) The wicked lay snares for others, wherein they themselves are taken.

52 (*) He hath (y) put down the mighty from their seats, and exalted them of (z) low degree.

(*) 1 Samuel 2:6 .

(y) The mighty and rich men.

(z) Such as none account is made of, who are vile in men's eyes, which are indeed the poor in spirit, that is, such as challenge nothing to themselves in the sight of God.

53 (*) He hath filled the (a) hungry with good things, and sent away the rich empty.

(*) Psalm 34:10 .
(a) Them that are brought to extreme poverty.

54 (b) (*) He hath upholden Israel his servant to be mindful of his mercy.

(b) He has helped up Israel with his arm, being clean cast down.
(*) Isaiah 30:18; Isaiah 41:8; Isaiah 54:5; Jeremiah 31:5 .

55 ((*) As he hath (c) spoken to our fathers, *to wit*, to Abraham, and his (♣) seed) forever.

(*) Genesis 17:19; Genesis 22:17; Psalm 132:12 .
(c) Promised.
(♣) Or, posterity.

56 ¶ And Mary abode with her about three months, after, she returned to her own house.

57 ¶ (6) Now Elizabeth's time was fulfilled, that she should be delivered, and she brought forth a son.

(6) John's nativity is set out with new miracles.

58 And her neighbors, and cousins heard tell how the Lord had shewed his great mercy upon her, and they (*) rejoiced with her.

(*) Luke 1:14 .

59 And it was so that on the eighth day they came to circumcise the babe, and called him Zacharias after the name of his father.

60 But his mother answered, and said, Not so, but he shall be called John.

61 And they said unto her, There is none of thy kindred, that is named with this name.

62 Then they made signs to his father, how he would have him called.

63 So he asked for writing tablets, and wrote, saying, His name is John, and they marveled all.

64 And his mouth was opened immediately, and his tongue *loosed*, (*) and he (♣) spake and praised God.

(*) Was restored to it's former state, is read in some copies.

(♣) Not only for his benefit in pardoning his fault, but also to shew that he was justly punished for his incredulity.

65 Then fear came on all them that dwelt near unto them, and all (d) these words were noised abroad throughout all the hill *country* of Judea.

(d) All this that was said and done.

66 And all they that heard them, (e) laid *them* up in their hearts, saying, What manner child shall this be? And the (f) (*) hand of the Lord was with him.

(e) Thought upon them diligently and earnestly, and as it were, printed them in their hearts.

(f) That is, the present favor of God, and a singular kind of virtue appeared in him.

(*) The mighty power of God and his grace which declared that he should be an excellent person.

67 (7) Then his father Zacharias was filled with the holy Ghost, and prophesied, saying,

(7) John scarce born, by the authority of the holy Ghost, is appointed to his office.

68 Blessed *be* the Lord God of Israel, because he hath (g) (♣) visited (*) and (h) redeemed his people,

(g) That he hath shewed himself mindful of his people, insomuch that he came down from heaven himself, to visit us in person, and to redeem us.

(♣) In declaring himself mindful of his people, and therefore is come from heaven to visit and redeem them.

(*) Luke 2:30; Matthew 1:21 .

(h) Hath paid the ransom, that is to say, the price of our redemption.

69 (*) And hath raised up the (i) (♣) horn of salvation unto us, in the house of his servant David,

(*) Psalm 132:17 .

(i) This word Horn in the Hebrew tongue signifieth might, and it is a Metaphor, taken from beasts, that fight with their horns; and by raising up the might of Israel, is meant, that the kingdom of Israel was defended, and the enemies thereof laid on the ground, even then when the strength of Israel seemed to be utterly decayed.

(♣) When the promises of God seemed to have failed, and the state of Israel to have perished, then sent he his Christ who by his invincible strength, as with a strong horn overthrew his enemies.

70 (*) As he spake by the mouth of his holy Prophets, which were since the world began, *saying*,

(*) Jeremiah 23:6; Jeremiah 30:10 .

71 *That he would send us* deliverance from our enemies, and from the hands of all that hate us,

72 That he might shew (*) mercy towards our fathers, and (k) remember his holy covenant,

(*) He declareth the cause and fountain of our redemption.
(k) Declared indeed that he was mindful.

73 (*) *And* the oath, which he sware to our father Abraham.

(*) Genesis 22:16; Jeremiah 31:33; Hebrews 6:13-17 .

74 *Which was,* that he would grant unto us, that we being delivered out of the hands of our enemies, should (*) serve him without fear,

(*) This is the end of our redemption.

75 All the days of our life, in (*) holiness and righteousness (l) (♣) before him.

(*) 1 Peter 1:13 .
(l) To God's good liking.
(♣) To whom no hypocrite can be acceptable.

76 *And thou,* (m) babe, shalt be called the Prophet of the most High; for thou shalt go before the face of the Lord, to prepare his ways,

(m) Though thou be at this present never so little.

77 *And* to (n) give knowledge of salvation unto his people, by the (o) (*) remission of their sins,

(n) Open the way.
(o) Forgiveness of sins, is the means whereby God saveth us; Romans 4:7 .
(*) He sheweth that our salvation consisteth in the remission of sins, which is the principal part of the Gospel.

78 Through the tender mercy of our God, whereby (*) the (p) (♣) dayspring from on high hath visited us,

(*) Zechariah 3:8; Zechariah 6:12; Malachi 4:2 .
(p) Or, bud, or branch, he alludeth unto the places in Jeremiah 23:5. Zechariah 3:8 and Zechariah 6:12; and he is called a bud from on high, that is, sent from God unto us, and not as other buds which bud out of the earth.
(♣) Or, branch of a tree, meaning the Messiah, who is the son of righteousness which shineth from heaven.

79 To give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of (q) (*) peace.

(q) Into the way which leadeth us to true happiness.
(*) That is, of all felicity.

80 And the child grew, and waxed strong in spirit, and was in (*) the wilderness, till the day came that he should shew himself unto Israel.

(*) He meaneth that part of Judea which was least inhabited where also the gross and rude people dwelled.

Luke 2

1 Augustus Caesar taxeth all the world. 7 Christ is born. 13 The Angel's song. 21 Christ is circumcised. 22 Mary purified. 28 Simeon taketh Christ in his arms. 29 His song. 36 Anna the Prophetess. 40 The child Christ. 46 Jesus disputeth with the doctors.

1 And (1) it came to pass in those days, that there came a decree from Augustus Caesar, that all the (a) world should be (b) (*) taxed.

(1) Christ the Son of God, taking upon him the form of a servant, and making himself of no reputation, is poorly born in a stable; and by the means of Augustus the mightiest prince in the world (thinking nothing less) hath his cradle prepared in Bethlehem, as the Prophets forewarned.
(a) So far as the Empire of the Romans did stretch.
(b) That is, the inhabitants of every city should have their names taken, and their goods rated it a certain value, that the Emperor might understand, how rich every country, city, family, and house was.
(*) Or, put in writing.

2 (This first (*) taxing was made when Cyrenius was governor of Syria.)

(*) Whereby the people were more charged and oppressed.

3 Therefore went all to be taxed, every man to his own city.

4 And (♣) Joseph also went up from Galilee out of a city called Nazareth, into Judea, unto the (c) city of (*) David, which is called Bethlehem (because he was of the house and lineage of David,)

(♣) He sheweth by what occasion Jesus was born in Bethlehem.
(c) Which David was born, and brought up in.
(*) John 7:42 .

5 To be taxed with Mary that was given him to wife, which was with child.

6 ¶ And so it was, that while they were there, the days were accomplished that she should be delivered,

7 And she brought forth her (*) first begotten son, and wrapped him in swaddling clothes, and laid him in a (♣) crèche, because there was no room for them in the Inn.

(*) Read Matthew 1:25 .

(♣) Whereby appeared his poverty, and their cruelty which would not pity such a woman in such case.

8 ¶ (2) And there were in the same country shepherds, (d) abiding in the field, and keeping watch by night over their flock.

(2) The Angels themselves declare to poor shepherds (nothing regarding the pride of the mighty) the Godhead and office of the child lying in the crib.

(d) Lodging without doors, and open in the air.

9 And lo, the Angel of the Lord (e) came upon them, and the glory of the Lord shone about them, and they were sore afraid.

(e) Came suddenly upon them, when they thought of no such matter.

10 Then the Angel said unto them, Be not afraid; for behold, I bring you glad tidings of great joy, that shall be to all the people,

11 *That is*, that unto you is born this day in the city of (*) David, a Saviour, which is Christ the Lord.

(*) Which was Bethlehem.

12 And (*) this *shall be* a sign unto you, Ye shall find the babe swaddled, and laid in a crèche.

(*) Because they should not be offended with Christ's poor estate, the Angel preventeth this doubt, and sheweth in what sort they should find him.

13 And straightway there was with the Angel (f) a multitude of heavenly soldiers, praising God, and saying,

(f) Whole armies of Angels, which compass the Majesty of God round about, as it were soldiers.

14 Glory *be* to God in the high *heavens*, and peace in earth, and towards men (g) (*) good will.

(g) God's ready, good, infinite, and gracious favor towards men.

(*) The free mercy and good will of God, which is the fountain of our peace and felicity, and is chiefly declared to the elect.

15 And it came to pass when the Angels were gone away from them into heaven, that the shepherds said one to another, Let us go then unto Bethlehem, and see this thing that is come to pass, which the Lord hath shewed unto us.

16 So they came with haste, and found both Mary and Joseph and the babe laid in the crèche.

17 And when they had seen it, they published abroad the thing which was told them of that child.

18 And all that heard it, wondered at the things which were told them of the shepherds.

19 But Mary kept all those sayings, and pondered *them* in her heart.

20 And the shepherds returned glorifying and praising God, for all that they had heard and seen, as it was spoken unto them.

21 ¶ (*) (3) And when the eight days were accomplished, that they should circumcise the child, his name was then called (♣) JESUS, which was named of the Angel, before he was conceived in the womb.

(*) Genesis 17:12; Leviticus 12:3; John 7:22 .

(3) Christ the head of the Church, made subject to the Law, to deliver us from the curse of the Law, (as the Name of Jesus doth well declare) being circumcised, doeth ratify and seal in his own flesh, the circumcision of the fathers.

(♣) Luke 1:31; Matthew 1:21 .

22 (*) (4) And when the days of (h) (♣) her purification, after the Law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord,

(*) Leviticus 12:6 .

(4) Christ, upon whom all our sins were laid, being offered to God, according to the Law, doth purify both Mary and us all in himself.

(h) This is meant, for the fulfilling of the Law; for otherwise the virgin was not defiled, nor unclean, by the birth of this child.

(♣) Or, their.

23 (As it is written in the Law of the Lord, (*) Every man child (♣) that *first* openeth the womb, shall be called holy to the Lord)

(*) Exodus 13:2; Numbers 8:16 .

(♣) Or, that is first born.

24 And to give an oblation, (*) as it is commanded in the Law of the Lord, (♣) a pair of turtle doves, or two young pigeons.

(*) Leviticus 12:6 .

(*) Which offering was appointed to them which were so poor that they were not able to offer a lamb.

25 (5) And behold, there was a man in Jerusalem, whose name was Simeon; this man *was* just, and feared God, and waited for the consolation of Israel, and the (i) (*) holy Ghost was upon him.

(5) Simeon doth openly in the Temple foretell the death, of the coming of Messiah, of the casting out of the greatest part of Israel, and of the calling of the Gentiles.

(i) He was endued with the gifts of the holy Ghost, and this is spoken by the figure Metonymy.

(*) The Spirit of prophecy.

26 And it was declared to him from God by the holy Ghost, that he should not see death, before he had seen the Lord's (*) Christ.

(*) Or, Messiah.

27 And he came (*) by *the motion* of the Spirit into the Temple, and when the (k) parents brought in the child Jesus, to do for him after the custom of the Law,

(*) Greek, in the Spirit.

(k) Joseph and Mary; and so he speaketh, as it was commonly taken.

28 Then he took him in his arms, and praised God, and said,

29 Lord, (*) now (l) lettest thou thy servant depart in peace, according to thy (m) word,

(*) Simeon declareth himself to die willingly since he hath seen the Messiah which was promised.

(l) Lettest me depart out of this life, to be joined to my fathers.

(m) As thou promisedst me.

30 For (n) mine eyes have seen thy (o) (*) salvation,

(n) That is, for I have seen with my very eyes; for he saw before in mind, as it is said of Abraham, He saw my day, and rejoiced.

(o) That, wherein thy salvation is contained.

(*) The mean and substance of salvation.

31 Which thou hast prepared (p) before the face of all people,

(p) As a sign set up in a high place, for all men to look upon.

32 A light to (*) be revealed to the Gentiles, and the glory of thy people Israel.

(*) Or, for the revelation of.

33 And Joseph and his mother marveled at those things, which were spoken touching him.

34 And Simeon (♣) blessed them, and said unto Mary his mother, Behold, this *child* is (q) appointed for the (*) (r) (♣) fall and rising again of many in Israel, and for a (s) sign which shall be spoken against,

(♣) That is, prayed to God for them, and for the prosperity of Christ's kingdom.

(q) Is appointed and set of God for a mark.

(*) Isaiah 8:14; Romans 9:32; 1 Peter 2:8 .

(r) Fall of the reprobate, which perish through their own default; and for the rising of the elect, unto whom God shall give faith to believe.

(♣) To be the fall of the reprobate which perish through their own default, and raising up of the elect to whom God giveth faith.

(s) That is, a mark, which all men shall strive earnestly to hit.

35 (Yea and a (*) sword shall (t) pierce through thy soul) that the (♣) thoughts of many hearts may be opened.

(*) That is, sorrows should pierce her heart, as a sword.

(t) Shall wound and grieve most sharply.

(♣) This chiefly appeareth when the cross is laid upon us, whereby men's hearts are tried.

36 (6) And there was a Prophetess, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had (*) lived with a husband seven years from her virginity,

(6) Another witness beside Simeon, against whom no exception may be brought, inviting all men to the receiving of the Messiah.

(*) She was seven years married.

37 And she *was* widow about fourscore, and four years, and went (*) not out of the Temple, but served *God* with fastings and prayers night and day.

(*) She was continually in the Temple.

38 She then coming at the same instant upon them, (*) confessed likewise the Lord, and spake of him to all that looked for redemption in Jerusalem.

(*) Or, praised.

39 And when they had performed all things, according to the Law of the Lord, they returned into Galilee to their own city Nazareth.

40 And the child grew, and waxed strong in Spirit, (u) and was filled with wisdom, and the grace of God was with him.

(u) As Christ grew up in age, so the virtue of his Godhead shewed itself more and more.

41 ¶ (7) Now his parents went to Jerusalem every year, (*) at the feast of the Passover.

(7) The Scribes and Pharisees are stirred up to hear the wisdom of Christ in his time, by an extraordinary deed.
(*) Deuteronomy 16:1 .

42 And when he was twelve years old, and they were come up to Jerusalem, after the custom of the feast,

43 And had finished the days *thereof*, as they returned, the child Jesus remained in Jerusalem, and Joseph knew not, nor his mother,

44 But they supposing that he had been in the company, went a days journey, and sought him among *their* kinsfolk, and acquaintances.

45 And when they found him not, they turned back to Jerusalem, and sought him.

46 And it came to pass three days after, that they found him in the Temple, sitting in the midst of the (*) doctors, both hearing them, and asking them questions.

(*) Or, learned men.

47 And all that heard him, were astonished at his understanding and answers.

48 (8) So when they saw him, they were amazed, and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee with very heavy hearts.

(8) All duties which we owe to men as they were not to be neglected, so are they according to our vocation, not to be preferred before the glory of God.

49 Then said he unto them, **How is it that ye sought me? (*) Knew ye not that I must go about my Father's business?**

(*) Our duty to God is to be preserved before the father and mother.

50 But they (*) understood not the word that he spake to them.

(*) For his vocation was not yet manifestly known.

51 (9) Then he went down with them, and came to Nazareth, and was subject to them; and his mother kept all these sayings in her heart.

(9) Christ very man is made like unto us in all things, except sin.

52 And Jesus increased in wisdom, and stature, and in favor with God and men.

Luke 3

4 John exhorteth to repentance. 15 His testimony of Christ. 20 Herod putteth him in prison. 21 Christ is baptized. 23 His pedigree.

1 Now (1) in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and (*) Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Ituraea, and of the country of Trachonitis, and Lysanias the Tetrarch of Abilene,

(1) John cometh at the time foretold of the Prophets, and layeth the foundation of the Gospel which is exhibited unto us, setting forth the true observing of the Law, and free mercy in Christ, which cometh after him, using also baptism the effectual sign both of regeneration and also forgiveness of sins.
(*) This was the son of Herod called the great.

2 ((*) When (a) Annas and Caiaphas were the high (♣) Priests) the word of God came unto John, the son of Zacharias in the wilderness.

(*) Acts 4:6 .
(a) Josephus calleth him Ananus.
(♣) There could be by God's Law but one sacrificer at once; but because of the troubles that then reigned, the office was so mangled by reason of ambition and bribery, that both Caiaphas and Annas his father in law had it divided between them.

3 (*) And he came into all the coasts about Jordan, preaching the baptism of repentance for the remission of sins,

(*) Matthew 3:2; Mark 1:4 .

4 As it is written in the book of the sayings of Isaiah the Prophet, which saith, (*) The voice of him that crieth in the wilderness is, Prepare ye the way of the Lord, make his paths straight.

(*) Isaiah 40:3; John 1:23 .

5 Every (*) valley shall be filled, and every mountain and hill shall be brought low, and crooked things shall be made straight, and the rough ways *shall be made* smooth.

(*) All impediments shall be taken away, which should hinder the way of God or of salvation, so that the way shall be plain by Christ to lead us unto God.

6 And (*) all flesh shall see the (♣) salvation of God.

(*) Or, every man.

(♣) That is, the Messiah shall be revealed to the world.

7 Then said he to the people that were come out to be baptized of him, (*) (♣) O generations of vipers, who hath forewarned you to flee from the wrath to come?

(*) Matthew 3:7 .

(♣) Or, viper's broods.

8 Bring forth therefore fruits worthy amendment of life, and begin not to say with yourselves, We have Abraham to *our* father, for I say unto you, that God is able of these stones to raise up children unto Abraham.

9 Now also is the (*) axe laid unto the root of the trees; therefore every tree which bringeth not forth good fruit, shall be hewn down, and cast into the fire.

(*) The vengeance of God is at hand.

10 ¶ Then the people asked him, saying, What shall we do then?

11 And he answered, and said unto them, (*) He (♣) that hath two coats, let him part with him that hath none; and he that hath meat, let him do likewise.

(*) James 2:15; 1 John 3:17 .

(♣) He willeth that the rich help the poor according to their necessity.

12 Then came there (*) Publicans also to be baptized, and said unto him, Master, what shall we do?

(*) Whose office was to receive the tribute and tolls.

13 And he said unto them, Require no more than that which is (b) appointed unto you.

(b) Require no more than that sum that is appointed for the tribute money.

14 The soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your (c) wages.

(c) Which was paid to them partly in money, and partly in victual.

15 (2) As the people waited, and all men mused in their hearts of John, if he were not the Christ,

(2) If we will rightly, and fruitfully receive the sacraments, we must neither rest in the signs, neither in him that ministereth the signs, but lift up our eyes to Christ, who is the author of the sacraments, and the giver of that which is represented by the sacraments.

16 John answered, and said to them all, (*) Indeed I (♣) baptize you with water, but one stronger than I, cometh, whose shoe's latchet I am not worthy to unloose; he will baptize you with the holy Ghost, and (♣) with fire.

(*) Matthew 3:11; Mark 1:8; John 1:26; Acts 1:5; Acts 8:4; Acts 11:16; Acts 19:4 .

(♣) The virtue and force of baptism standeth in Jesus Christ, and John was but the minister thereof.

(♣) That is, with a mighty and vehement Spirit; whose property is to consume and purge our filth as fire doeth the metals.

17 (*) (3) Whose fan *is* in his hand, and he will make clean his floor, and will gather the wheat into his (♣) garner, but the chaff will he burn up with fire that never shall be quenched.

(*) Matthew 3:12 .

(3) The Gospel is the fan of the world.

(♣) A granary, or a building or place where grain is stored for preservation.

18 Thus then exhorting with many other things, he preached unto the people.

19 (*) (4) But when (♣) Herod the Tetrarch was rebuked of him, for Herodias his brother Philip's wife, and for all the evils which Herod had done,

(*) Matthew 14:8; Mark 6:17 .

(4) John's preaching is confirmed with his death.

(♣) Named Antipas.

20 He added yet this above all, that he shut up John in prison.

21 (*) (5) Now it came to pass, as all the people were baptized, and that Jesus was baptized and did pray, that the heaven was opened,

(*) Matthew 3:13; Mark 1:9; John 1:32 .

(5) Our baptism is sanctified in the head of the Church, and Christ also is pronounced, by the voice of the Father, to be one everlasting King, Priest, and Prophet.

22 And the holy Ghost came down in a bodily shape like a dove, upon him, and there was a voice from heaven, saying, Thou art my beloved Son, in thee I am well pleased.

23 ¶ (6) And Jesus himself began to be about thirty years of age, being as men supposed the son of (*) Joseph, *which was the son of Eli,*

(6) The stock of Christ according to the flesh, is brought order even to Adam, and so to God, that it might appear, that he only it was, whom God promised to Abraham and David, and appointed from everlasting to his Church, which is gathered together of all sorts of men.

(*) Luke ascendeth from the last father to the first, and Matthew descendeth from the first to the last. Matthew extendeth not his rehearsal further then to Abraham, which is for the assurance of the promise for the Jews. Luke referreth it even to Adam, whereby the Gentiles also are assured of the promise, because they came of Adam, and are restored in the second Adam; Matthew counteth by the legal descent, and Luke by the natural; finally both two speaking of the same persons apply unto them divers names.

24 *The son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph,*

25 *The son of Mattathias, the son of Amos, the son of Naum, the son of Esli, the son of Nagge,*

26 *The son of Maath, the son of Mattathias, the son of Semei, the son of (*) Joseph, the son of Judah,*

(*) Or, Joseph.

27 *The son of Joanna, the son of Rhesa, the son of Zorobabel, the son of Salathiel, the son of Neri,*

28 *The son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er,*

29 ¶ *The son of Jose, the son of Eliezer, the son of Jorim, the son of (*) Matthat, the son of Levi,*

(*) Or, Mattha.

30 *The son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim,*

31 *The son of Melea, the son of (*) Mainan, the son of Mattatha, the son of Nathan, the son of David,*

(*) Or, Menna.

32 *The son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Naasson,*

33 *The son of Aminadab, the son of Aram, the son of Esrom, the son of Phares, the son of Judah,*

34 *The son of Jacob, the son of Isaac, the son of Abraham, the son of Thara, the son of Nachor,*

35 *The son of Saruch, the son of Ragau, the son of Phalec, the son of Eber, the son of Sala,*

36 *The son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,*

37 *The son of Methuselah, the son of Enoch, the son of Jared, the son of Maleleel, the son of Cainan,*

38 *The son of Enos, the son of Seth, the son of Adam, the son (*) of God.*

(*) Not that Adam was the son of God by generation, but by creation, in the which sense God also calleth himself father; Deuteronomy 32:6; Deuteronomy 32:18-19 .

Luke 4

1 Of Christ's temptation, and fasting. 16 He teacheth in Nazareth to the great admiration of all. 24 A Prophet that teacheth in his own country is contemned. 33 One possessed of the devil is cured. 38 Peter's mother in law is healed. 40 And divers sick persons are restored to health. 41 The devil's acknowledge Christ.

1 And (1) Jesus full of the holy Ghost returned from Jordan, and was led by that Spirit into the wilderness,

(1) Christ being carried away (as it were out of the world, into the desert) after the fast of forty days, and the overcoming of Satan thrice, coming as it were suddenly from heaven, beginneth his office.

2 (*) And was *there* forty days tempted of the devil, and in those days (♣) he did eat nothing, but when they were ended, he afterward was hungry.

(*) Matthew 4:1; Mark 1:12 .

(♣) This fast was miraculous, to confirm the gospel, and ought no more of men to be followed than the other miracles that Christ did.

3 (2) Then the devil said unto him, If thou be the Son of God, command this stone, that it be made bread.

(2) Christ being stirred up of Satan, first to distrust in God, secondly to one desire of riches and honor, and lastly to a vain confidence of himself, overcometh him thrice by the word of God.

4 But Jesus answered him, saying, **It is written, (♣) That man shall not live by bread only, but by every (♣) word of God.**

(♣) Deuteronomy 8:3; Matthew 4:4 .

(♣) That is, by the ordinance, and providence of God.

5 Then the devil took him up into a high mountain, and shewed him all the kingdoms of the world, (♣) in the twinkling of an eye.

(♣) Greek, in a moment of time.

6 And the devil said unto him, All this (a) power will I (♣) give thee, and the glory of those *kingdoms*; for that is (b) delivered to me, and to whomsoever I will, I give it.

(a) By this word power, are the kingdoms themselves meant, which have the power; and so it is spoken by the figure Metonymy.

(♣) Satan promiseth that, which he can not give, thinking thereby that he might deceive the more craftily; for he is but prince of the world by permission, and hath his power limited.

(b) That is sure so, for he is prince of the world yet not absolutely, and as the sovereign over it, but by sufferance, and way of entreaty, and therefore he saith not true, that he can give it to whom he will.

7 If thou therefore wilt (♣) worship me, they shall be all (c) thine.

(♣) Or, fall down before me.

(c) Out of a high place, which had a goodly champion country underneath it, he shewed him the situation of all countries.

8 But Jesus answered him, and said, **Hence from me, Satan, for it is written, (♣) Thou shalt worship the Lord thy (♣) God, and him alone thou shalt serve.**

(♣) Christ sheweth that all creatures ought only to worship and serve God.

(♣) Deuteronomy 6:13; Deuteronomy 10:20 .

9 Then he brought him to (♣) Jerusalem, and set him on a pinnacle of the Temple, and said unto him, If thou be the Son of God, cast thyself down from hence,

(♣) This declareth how hard it is to resist the temptations of Satan; for he giveth not over twice or thrice putting back.

10 For it is written, (♣) That he will give his Angels charge over thee to keep thee,

(*) Psalm 91:11-12 .

11 And with *their* hands they shall lift thee up, lest at any time thou shouldest dash thy foot against a stone.

12 And Jesus answered, and said unto him, **It is said, (*) Thou shalt not tempt the Lord thy God.**

(*) Deuteronomy 6:16 .

13 And when the devil had ended all the temptation, he departed from him (*) for a little season.

(*) It is not enough, twice or thrice to resist Satan; for he never ceaseth to tempt; or if he relent a little, it is to the end that he may renew his force and assail us more sharply.

14 ¶ And Jesus returned by the power of the spirit into Galilee, and there went a fame of him throughout all the region round about.

15 For he taught in their Synagogues, and was honored of all men.

16 (*) (3) And he came to Nazareth where he had been brought up, and (as his custom was) went into the Synagogue on the Sabbath day, and stood up to read.

(*) Matthew 13:54; Mark 6:2; John 4:43 .

(3) Who Christ is, and wherefore he came, he sheweth out of the Prophet Isaiah.

17 And there was delivered unto him the book of the Prophet Isaiah. And when he had (d) opened the book, he found the place, where it was written,

(d) Their books in those days were rolled up as scrolls upon a ruler; and so Christ unrolled, or unfolded it, which is here called opened.

18 (*) **The Spirit of the Lord is upon me, because he hath (♣) anointed me, that I should preach the Gospel to the poor, he hath sent me, that I should heal the broken hearted, that I should preach deliverance to the captives, and recovering of sight to the blind, that I should set at liberty them that are bruised,**

(*) Isaiah 61:1 .

(♣) That is, endued with grace.

19 **And that I should preach the (*) acceptable year of the Lord.**

(*) He alludeth to the year of Jubilee, which is mentioned in the Law, whereby this great deliverance was figured.

20 And he closed the book, and gave it again to the minister, and sat down; and the eyes of all that were in the Synagogue were fastened on him.

21 Then he began to say unto them, **This day is the Scripture fulfilled in your ears.**

22 (4) And all (e) (*) bare him witness, and (f) wondered at the (g) gracious words, which proceeded out of his mouth, and said, Is not this Joseph's son?

(4) Familiarity causeth Christ to be contemned, and therefore he often times goeth to strangers.

(e) Approved those things, which he spake, with common consent and voice; for the word, witness, signifieth in this place and many other to allow and approve a thing with open confession.

(*) These approved and commended whatsoever he said.

(f) Not only the doctors but also the common people were present at this conference of the Scriptures; and besides that their mother tongue was used, for else how else how could the people have wondered? Paul appointed the same order in the Church at Corinth; 1 Corinthians 14 .

(g) Words full of the mighty power of God, which appeared in all his doings as well, and allured men marvelously unto him, Psalm 45:2; grace is poured into thy lips.

23 Then he said unto them, **Ye will surely say unto me this proverb, Physician, (*) heal thyself; whatsoever we have heard done in Capernaum, do it here likewise in thy own country.**

(*) Bestow thy benefits upon them which appertain more unto thee.

24 And he said, **Verily I say unto you, (*) No (♣) Prophet is accepted in his own country.**

(*) John 4:44 .

(♣) Their infidelity stayed Christ from working miracles.

25 **But I tell you of a truth, many widows were in Israel in the days of (*) Elijah, when heaven was shut three years and six months, when great famine was throughout all the (h) land;**

(*) 1 Kings 17:9; James 5:17 .

(h) Land of Israel.

26 **But unto none of them was Elijah sent, save into Sarepta, a city of Sidon, unto a (*) certain widow.**

(*) He sheweth by examples that God oft times preferreth the strangers to them of the household.

27 **Also many lepers were in Israel, in the time of (*) Elisha the Prophet; yet none of them was made clean, saving Naaman the Syrian.**

(*) 2 Kings 5:14 .

28 (5) Then all *that were* in the Synagogue, when they heard it, were (*) filled with wrath,

(5) The more sharply the world is rebuked, the more it rageth openly; but the life of the godly is not simply subject to the pleasure of the wicked.
(*) Because they perceived that the grace of God should be taken from them and given to others.

29 And rose up, and thrust him out of the city, and led him unto the edge of the hill, whereon their city was built, to cast him down headlong.

30 But he passed (*) through the midst of them, and went his way,

(*) And escaped miraculously out of their hands; for his hour was not yet come.

31 ¶ (*) And came down into Capernaum a city of Galilee, and there taught them on the Sabbath days.

(*) Matthew 4:13; Mark 1:21 .

32 (*) And they were astonished at his doctrine, for his word was with (♣) authority.

(*) Matthew 7:29; Mark 1:22 .
(♣) Full of dignity and majesty, which touched the heart of the auditors and caused them to bear reverence to his words.

33 (*) And in the Synagogue there was a man which had a (♣) spirit of an unclean devil, which cried with a loud voice,

(*) Mark 1:23 .
(♣) That is, the motion of the devil, or that was tormented with a very devil.

34 (6) Saying, Oh, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know who thou art, *even* the Holy one of God.

(6) Christ astonisheth not only men, be they never so blockish, but even the devils also, whether they will or no.

35 And Jesus rebuked him, saying, **Hold thy peace, and come out of him.** Then the devil throwing him in the midst *of them*, came out of him, and hurt him not.

36 So fear came on them all, and they spake among themselves, saying, What thing is this? For with authority and power he commandeth the foul spirits, and they come out?

37 And the fame of him spread abroad throughout all the places of the country round about.

38 ¶ (*) (7) And he rose up, and came out of the Synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever, and they required him for her.

(*) Matthew 8:14; Mark 1:29 .

(7) In that which Christ healeth the diseases of the body with his word only, he proveth that he is God Almighty, sent for man's salvation.

39 Then he stood over her, and rebuked the fever, and it left her, and immediately she arose, and ministered unto them.

40 Now at the sun setting, all they that had sick *folks* of divers diseases, brought them unto him, and he laid his hands on every one of them, and healed them.

41 (*) (8) And devils also came out of many, crying, and saying, (♣) Thou art the Christ the Son of God; but he rebuked them, and suffered them not to say that they knew him to be the Christ.

(*) Mark 1:39 .

(8) Satan, who is a continual enemy to the truth, ought not to be heard, no not then, when he speaketh the truth.

(♣) The devils are constrained to confess Christ to be the Son of God, and yet it doeth nothing avail them because it cometh not of faith.

42 (9) And when it was day, he departed, and went forth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.

(9) No color of zeal ought to hinder us in the race of our vocation.

43 But he said unto them, **Surely I must also preach the kingdom of God to other cities, for therefore am I sent.**

44 And he preached in the Synagogues of Galilee.

Luke 5

1 Christ teacheth out of the ship. 6 Of the draught of fish. 12 The Leper. 16 Christ prayeth in the desert. 18 One sick of palsy. 27 Levi the Publican. 34 The fastings and afflictions of the Apostles after Christ's ascension. 36 Faint hearted and weak disciples are likened to old bottles and worn garments.

1 Then (1) (*) it came to pass, as the people (a) pressed upon him to hear the word of God, that he stood by the lake of Gennesaret,

(1) Christ adviseth the four disciples which he had taken unto him, of the office of the Apostleship, which should hereafter be committed unto them.

(*) Matthew 4:18; Mark 1:16 .

(a) Did as it were lie upon him, so desirous they were to see him, and hear him, and therefore he taught them out of a ship.

2 And saw two ships stand by the lakeside, but the fishermen were gone out of them, and were washing their nets.

3 And (*) he entered into one of the ships, which was Simon's, and required him that he would thrust off a little from the land, and he sat down, and taught the people out of the ship.

(*) To the intent that he might not be thronged of the press, and also that he might the better be heard.

4 ¶ Now when he had left speaking, he said unto Simon, **Launch out into the deep, and let down your nets to make a draught.**

5 Then Simon answered, and said unto him, (b) Master, we have travailed sore all night, and have taken nothing, nevertheless at thy (*) word I will let down the net.

(b) The word signifieth him that hath rule over anything.

(*) He sheweth his prompt obedience to Christ's commandment.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckoned to their partners, which were in the other ship, that they should come and help them, who came then, and filled both the ships, that they did (*) sink.

(*) They were so laden that they almost sunk.

8 Now when Simon Peter saw it, he fell down at Jesus' knees, saying, Lord, go from me, for I am a sinful man.

9 For he (*) was utterly astonished, and all that were with him, for the draught of fishes which they took.

(*) The feeling of God's presence maketh affrayed.

10 And so was also James and John the sons of Zebedee, which were companions with Simon. Then Jesus said unto Simon, **Fear not, from (*) henceforth thou shalt catch men.**

(*) He appointeth him to the office of an Apostle.

11 And when they had brought the ships to land, they forsook all, and followed him.

12 ¶ (*) (2) Now it came to pass, as he was in a certain city, behold, *there was* a man full of leprosy, and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

(*) Matthew 8:2; Mark 1:40 .

(2) Christ by healing the leper with his only touch, and sending him to the Priest, witnesseth that it is he, through whom and by whom, apprehended by faith, all we which are unclean, according to the Law, by the witness of God himself, are pronounced to be pure and clean.

13 So he stretched forth his hand, and touched him, saying, **I will, be thou clean.** And immediately the leprosy departed from him.

14 And he commanded him that he should tell it no man, but **Go, saith he, and shew thyself to the (♣) Priest, and offer for thy cleansing, as (*) Moses hath commanded, for a witness unto them.**

(♣) Hereby he sheweth them that he would not transgress the Law, and that they should be inexcusable, who seeing the miracle wrought, would not believe Christ.

(*) Leviticus 14:4 .

15 (3) But so much more went there a fame abroad of him, and great multitudes came together to hear, and to be healed of him of their infirmities.

(3) Christ had rather be famous by his doctrine, than by miracles, and therefore he departeth from them that seek him, as a physician of the body, and not as the author of salvation.

16 But he kept himself apart in the wilderness, and prayed.

17 ¶ (4) And it came to pass, on a certain day, as he was teaching, that the Pharisees and doctors of the Law sat by, which were come out of every town of Galilee, and Judea, and Jerusalem, and the power of the Lord (c) *was in him*, to heal them.

(4) Christ in healing him that was sick of the palsy, sheweth the cause of all diseases, and the remedy.
(c) The mighty power of Christ's Godhead shewed itself in him, at that time.

18 (*) Then behold, men brought a man lying in a bed, which was taken with a palsy, and they sought means to bring him in, and to lay him before him.

(*) Matthew 9:2; Mark 2:3 .

19 And when they could not find by what way they might bring him in, because of the press, they went up on the house, and let him down through the tiling, bed and all, in the midst before Jesus.

20 And when he saw their faith, he said unto him, **Man, thy (*) sins are forgiven thee.**

(*) Christ toucheth the principal cause of all our evils.

21 Then the Scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God only?

22 But when Jesus perceived their thoughts, he answered, and said unto them, **What reason ye in your hearts?**

23 **Whether is easier to say, Thy (*) sins are forgiven thee, or to say, Rise and walk?**

(*) For as much as his divinity was sufficiently shewed by this miracle, he gave them hereby to understand that he had power to forgive sins.

24 **But that ye may know that the Son of man hath authority to forgive sins in earth,** (he said unto the sick of the palsy) **I say to thee, Arise, take up thy bed, and go to thy house.**

25 And immediately he rose up before them, and took up *his bed* whereon he lay, and departed to his own house, praising God.

26 And they were all amazed, and praised God, and were filled with fear, saying, Doubtless we have seen (*) strange things today.

(*) Or, above our expectations.

27 ¶ (*) (5) And after that, he went forth and saw a Publican named (♣) Levi, sitting at the receipt of custom, and said unto him, **Follow me.**

(*) Matthew 9:9; Mark 2:14 .

(5) The Church is a company of sinners through the grace of Christ repentant, which banquet with him, to the great offence of the proud and envious worldlings.
(♣) Or, Matthew.

28 And he left all, rose up, and followed him.

29 Then Levi made him a great feast in his own house, where there was a great company of Publicans, and of others that sat at table with them.

30 But they that were Scribes and Pharisees among them, murmured against his disciples, saying, Why eat ye and drink ye with Publicans and sinners?

31 Then Jesus answered, and said unto them, **They that are whole, need not the Physician, but they that are sick.**

32 (*) **I came not to call the (♣) righteous, but sinners to repentance.**

(*) 1 Timothy 1:15 .
(♣) Which seem to be righteous and yet are but hypocrites.

33 (*) (6) Then they said unto him, Why do the disciples of John fast often, and (♣) pray, and the *disciples* of the Pharisees also, but thine eat and drink?

(*) Matthew 9:14; Mark 2:18 .
(6) It is the point of hypocrites and ignorant men to put a holiness in fasting, and in things indifferent.
(♣) Greek, make prayers.

34 (7) And he said unto them, **Can ye make the (*) children of the wedding chamber to fast, as long as the bridegroom is with them?**

(7) Laws generally made without any consideration of circumstances, for fasting and other things of like sort, are not only tyrannous, but very hurtful in the Church.
(*) The friends and familiars of Christ; and hereby Jesus Christ declareth that he will not burden his, before that he hath made them able to bear.

35 **But the days will come, even when the bridegroom shall be taken away from them, then shall they fast in those days.**

36 Again he spake also unto them a parable, **No man putteth a piece of a new garment into an old vesture; for then the new renteth it, and the piece *taken* out of the new, agreeth not with the old.**

37 (*) **Also no man poureth new wine into old vessels; for then the new wine will break the vessels, and it will run out, and the vessels will perish;**

(*) Matthew 9:17 .

38 But new wine must be poured into new vessels, so both are preserved.

39 Also no man that (*) drinketh old wine, straightway desireth new; for he saith, The old is better.

(*) He admonisheth them not to trust too much to their own sense or judgment; nor because they have accustomed themselves to one thing, to condemn another, which is better.

Luke 6

1 The disciples pull ears of corn on the Sabbath. 6 Of him that had a withered hand. 13 The election of the Apostles. 20 The blessings and curses. 27 We must love our enemies. 46 With what fruit the word of God is to be heard.

1 And (*) (1) it came to pass on a second (♣) Sabbath, after the first, that he went through the corn fields, and his disciples (a) plucked the ears of corn, and did eat, and rubbed them in *their* hands.

(*) Matthew 12:1; Mark 2:23 .

(1) Christ sheweth against the superstitious, who stick in every trifle, that the Law of the very Sabbath, was not given to be kept without exception; much less that the salvation of man should consist in the outward keeping of it.

(♣) Those feasts which contained many days as the Passover, and the feast of Tabernacles, had two Sabbaths; the first day of the feast, and the last.

(a) Epiphanius noteth well in his treatise, where he confuteth Ebion, that the time, when the disciples plucked the ears of the corn, was in the feast of unleavened bread; Now, whereas in these feasts which were kept many days together, as the feast of Tabernacles, and the Passover, their first day and their last were of like solemnity, Leviticus 23; Luke fitly calleth the last day the second Sabbath, though Theophylact understandeth it of any other of them, that followed the first.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days?

3 Then Jesus answered them, and said, (*) **Have ye not read this, that David did when he himself was ahungered, and they which were with him,**

(*) 1 Samuel 21:6 .

4 How he went into the house of God, and took, and ate the shewbread, and gave also to them which were with him, which was not lawful to eat, but for the (*) Priests only?

(*) Exodus 29:33; Leviticus 8:31; Leviticus 24:9 .

5 And he said unto them, **The Son of man is (*) Lord also of the Sabbath day.**

(*) Having power to dispense with, and qualify the keeping of the Sabbath and other ceremonies.

6 ¶ (*) (2) It came to pass also on another Sabbath, that he entered into the Synagogue, and taught, and there was a man, whose right hand was dried up.

(*) Matthew 12:10; Mark 3:1 .

(2) Charity is the rule of all ceremonies.

7 And the Scribes and Pharisees watched him, whether he would heal on the Sabbath *day*, that they might find an accusation *against* him.

8 But he knew their thoughts, and said to the man which had the withered hand, **Arise, and stand up in the midst.** And he arose, and stood up.

9 Then said Jesus unto them, I will ask you a question, **Whether is it lawful on the Sabbath days to do good, or to do evil? To save (*) life, or to (b) destroy?**

(*) Or, a person.

(b) Who so helpeth not his neighbor when he can, he killeth him.

10 And he beheld them all in compass, and said unto the man, **Stretch forth thy hand.** And he did so, and his hand was restored again, as whole as the other.

11 Then they were filled full of madness, and communed one with another, what they might do to Jesus.

12 ¶ (3) And it came to pass in those days, that he went into a mountain to pray, and spent the night in prayer to God.

(3) In that which Christ useth earnest and long prayer, in choosing twelve of his own company, to the office of the Apostleship, he sheweth how religiously we ought to behave ourselves in the choice of Ecclesiastical persons.

13 And when it was day, (*) he called his disciples, and of them he chose (♣) twelve which also he called (♣) Apostles:

(*) Luke 9:1; Matthew 10:1; Mark 3:13; Mark 6:7 .

(♣) According to the similitude of the twelve Patriarchs, of whom the Church of God is sprung.

(♣) Ambassadors or messengers whom he had elected before, but now enjoined them their charge.

14 (Simon whom he named also Peter, and Andrew his brother, James and John, Philip and Bartholomew;

15 Matthew and Thomas; James *the son* of Alphaeus, and Simon called zealous;

16 Judas James' *brother*, and Judas Iscariot, which also was the traitor.)

17 Then he came down with them, and stood in (*) a plain place, with the company of his disciples, and a great multitude of people out of all Judea, and Jerusalem, and from the (c) sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases,

(*) Or, champion.

(c) From all the sea coast, which is called Syrophoenecia.

18 And they that were vexed with foul spirits, and they were healed.

19 And the whole multitude sought to touch him, for there went virtue out of him, and healed them all.

20 ¶ (*) (4) And he lifted up his eyes upon his disciples, and said, **Blessed be ye (♣) poor, for yours is the kingdom of God.**

(*) Matthew 5:3 .

(4) Christ teacheth against all Philosophers, and especially the Epicureans, that the chiefest felicity of man is laid up in no place here in earth, but in heaven; and that persecution for righteousness' sake, is the right way unto it.

(♣) They that are humble and submit themselves willingly to obey God.

21 (*) **Blessed are ye that hunger now, for ye shall be satisfied. (♣) Blessed are ye that weep now, for ye shall laugh.**

(*) Isaiah 65:13 .

(♣) Isaiah 61:3 .

22 (*) **Blessed are ye when men hate you, and when (d) (♣) they separate you, and revile you, and put out your name as evil, for the Son of man's sake.**

(*) Matthew 5:11 .

(d) Cast you out of their Synagogues, as John expoundeth it, John 16:2; which is the sharpest punishment the Church hath, if so be the Elders judge rightfully, and by the word of God.

(♣) He meaneth excommunication which also he calleth putting out their names John calleth it casting out of the Synagogue; Paul, delivering to Satan, which punishment as it is most terrible when it is justly executed, so it is comfortable to the godly when they are cast out of wicked men's company as the Prophet declareth, Psalm 1:1 .

23 **Rejoice ye in that day, and (e) be (*) glad, for behold, your reward is great in heaven, for after this manner their fathers did to the Prophets.**

(e) Leaps (as cattle do, which are provender pricked) for exceeding joy.

(*) The word signifieth to leap for joy, or to shew mirth by outward gesture.

24 (*) **But woe be to you that are (♣) rich, for ye have (f) received your consolation.**

(*) Amos 6:1 .

(♣) That put your trust in your riches, and forget the life to come.

(f) That is, you reap now of your riches, all the commodity and blessings you are ever like to have, and therefore, you have not to look for any other reward; Matthew 6:2 .

25 (*) *Woe be to you that are full, for ye shall hunger. Woe be to you that now (♣) laugh, for ye shall wail and weep.*

(*) Isaiah 65:13 .

(♣) Signifying them that live at ease and after the pleasures of the flesh.

26 *Woe be to you when all (*) men speak well of you, for so did their fathers to the false prophets.*

(*) He reproveth ambition and vain glory when as men go about by all means to get favor, and worldly pomp.

27 ¶ (*) (5) *But I say unto you which hear, Love your enemies, do well to them which hate you.*

(*) Matthew 5:44 .

(5) Christian charity, which differeth much from the worldly, doth not only not revenge injuries, but comprehended even our most grievous enemies, and that for our Father's sake, which is in heaven; so far is it, from seeking it own profit in doing well.

28 *Bless them that curse you, and pray for them which hurt you.*

29 (*) *And unto him that (♣) smiteth thee on the one cheek, offer also the other; (♣) and him that taketh away thy cloak, forbid not to take thy coat also.*

(*) Matthew 5:39 .

(♣) Rather endure more injury than revenge yourselves.

(♣) 1 Corinthians 6:7 .

30 *Give to every man that asketh of thee, and of him that taketh away the things that be thine, (*) ask them not again.*

(*) Be not careful for the loss of thy goods, that thou shouldest be discouraged to serve God.

31 (*) *And as ye would that men should do to you, so do ye to them likewise.*

(*) Matthew 7:12 .

32 (*) *For if ye love them which love you, (g) what thank shall ye have? For even the (♣) sinners love those that love them.*

(*) Matthew 5:46 .

(g) What is there in this your work, that is to be accounted of? For if you look to have commodity by loving, seek those commodities, which are commodities indeed; love your enemies, and so you shall shew to the world that you look for those commodities, which come from God.

(♣) They are commonly called sinners, which are of a wicked life, and without all fear of God.

33 And if ye do good for them which do good for you, what thank shall ye have? For even the sinners do the same.

34 (*) And if ye lend to them of whom ye hope to receive, what thank shall ye have? For even the sinners lend to sinners, to receive the like.

(*) Matthew 5:42; Deuteronomy 15:8 .

35 Wherefore love ye your enemies, and do good, and lend, (h) (♣) looking for nothing again, and your reward shall be great, and ye shall be the children of (*) the most High; for he is kind unto the unkind, and to the evil.

(h) When you will lend, do it only to benefit and pleasure withal, and not for hope, to receive the principal again.

(♣) Not only not hoping for profit, but to lose the stock and principal for as much as Christ bindeth himself to repay the whole with a most liberal interest.

(*) Matthew 5:45 .

36 Be ye therefore merciful, as your Father also is merciful.

37 ¶ (*) (6) Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; (i) forgive, and ye shall be forgiven.

(*) Matthew 7:1 .

(6) Brotherly reprehension must not proceed from curiosity, nor churlishness, nor malice, but they must be just, moderate, and loving.

(i) He speaketh not here of civil judgments, and therefore by the word, forgive, is meant that good nature, which the Christians use in suffering and pardoning wrongs.

38 Give, and it shall be given unto you; (*) a good measure, (k) pressed down, shaken together and running over shall men give into your bosom; for with what measure ye mete, with the same shall men mete to you again.

(*) Matthew 7:2; Mark 4:24 .

(k) These are borrowed kinds of speeches taken from them which use to measure dry things, as corn and such like, who use a frank kind of dealing therein, and thrust it down and shake it together, and press it and heap it.

39 (7) And he spake a parable unto them, (*) Can the blind lead the blind? Shall they not both fall into the ditch?

(7) Unskillful reproachers hurt both themselves and others; for such as the master is, such is the scholar.

(*) Matthew 15:14 .

40 (*) The disciple is not above his master; but whosoever *will be* a perfect disciple, shall be as his master.

(*) Matthew 10:24; John 13:16; John 15:20 .

41 ¶ (*) (8) And why (♣) seest thou a mote in thy brother's eye, and considerest not the beam that is in thine own eye?

(*) Matthew 7:3 .

(8) Hypocrites, which are very severe reproachers of others, are very quick of sight to spy other men's faults, but very blind to see their own.

(♣) He reproveth the hypocrisy of such as wink at their own horrible faults, and yet are too curious to spy out the least fault in their brother.

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beam that is in thine own eye? Hypocrite, cast out the beam out of thine own eye first, and then shalt thou see perfectly to pull out the mote that is in thy brother's eye.

43 ¶ (*) (9) For it is not a good tree that bringeth forth evil fruit, neither an evil tree, that bringeth forth good fruit.

(*) Matthew 7:17 .

(9) He is a good man, not that is skillful to reprehend others, but he that proveth his uprightness in word and deed.

44 (*) For every tree is known by his own fruit; (♣) for neither of thorns gather men figs, nor of bushes gather they grapes.

(*) Matthew 12:33 .

(♣) Matthew 7:16 .

45 A (*) good man out of the good treasure of his heart bringeth forth good, and an evil man out of the evil treasure of his heart bringeth forth evil; for of the abundance of the heart his mouth speaketh.

(*) The name and title are nothing worth to prove that a man is sent of God, except in effect he shew the same.

46 ¶ (*) But why call ye me (♣) Lord, Lord, and do not the things that I speak?

(*) Matthew 7:21; Romans 2:13; James 1:21 .

(♣) He speaketh not only to the false prophets, but to all false pastors, hirelings and hypocrites.

47 (10) Whosoever cometh to me, and heareth my words, and doeth the same, I will shew you to whom he is like:

(10) Affliction doth at the length discern true godliness from false and feigned.

48 He is like a man which built a house, and dug deep, and laid the foundation on a rock; and when the waters arose, the flood beat upon that house, and could not shake it, for it was grounded upon a rock.

49 But he that heareth and doeth not, is like a man that built a house upon the earth without foundation, against which the flood did beat, and it fell by and by, and the fall of that house was great.

Luke 7

1 Of the Centurion's servant. 9 The Centurion's faith. 11 The widow's son raised from death at Nain. 19 John sendeth his disciples to Christ. 33 His peculiar kind of living. 37 The sinful woman washeth Jesus' feet.

1 When (*) (1) he had ended all his sayings in the audience of the people, he entered into Capernaum.

(*) Matthew 8:5 .

(1) Christ admonisheth the Jews, by setting before them the example of the Centurion, that for their obstinacy and rebellion, he will go to the Gentiles.

2 And a certain (*) Centurion's servant was sick and ready to die, which was dear unto him.

(*) It might be that this did lie with his garrison in Capernaum.

3 And when he heard of Jesus, he sent unto him the Elders of the Jews, beseeching him that he would come, and heal his servant.

4 So they came to Jesus, and besought him instantly, saying that he was worthy that he should do this for him;

5 For he loveth, *said they*, our nation, and he hath built us a (*) Synagogue.

(*) In building them a Temple for their assemblies, he shewed his zeal towards the true service of God.

6 Then Jesus went with them; but when he was now not far from the house, the Centurion sent friends to him, (*) saying unto him, Lord, trouble not thyself, for I am not worthy that thou shouldest enter under my roof;

(*) The friends speak to Jesus in the captain's name.

7 Wherefore I thought not myself worthy to come unto thee, but (*) say the word, and my servant shall be whole;

(*) Or, command by a word only that it so be.

8 For I likewise am a man set under authority, and have under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marveled at him, and turned him, and said to the people that followed him, **I say unto you, I have not found so (*) great faith, no not in Israel.**

(*) He commendeth this heathen captain because he assureth himself upon Christ's world alone.

10 And when they that were sent, turned back to the house, they found the servant that was sick, whole.

11 (2) And it came to pass the day after, that he went into a city called (a) (*) Nain, and many of his disciples went with him, and a great multitude.

(2) Christ avoucheth openly his power over death.

(a) Nain is the name of a town in Galilee, which was situate on the other side of the Kishon, which falleth into the sea of Galilee.

(*) Which was a town of Galilee in the tribe of Issachar not far from Tiberius.

12 Now when he came near to the gate of the city, behold, there was a dead man carried out, *who was* the only begotten son of his mother, which was a widow, and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, **Weep not.**

14 And he went and touched the (*) coffin (and they that bare him, stood still) and he said, (♣) **Young man, I say unto thee, Arise.**

(*) Or, bier.

(♣) Christ calleth those things that are not, as if they were, and giveth life to them that be dead.

15 And he that was dead, sat up, and began to speak, and he delivered him to his mother.

16 Then there came a fear on them all, and they glorified God, saying, A great Prophet is risen among us, and God hath (*) visited his people.

(*) That is, to establish and restore them.

17 And this rumor of him went forth throughout all Judea, and throughout all the region round about.

18 (3) And the disciples of John shewed him of all these things.

(3) John sendeth from the prison his unbelieving disciples, to Christ himself, to be confirmed.

19 So John called unto him two certain men of his disciples, and sent them to Jesus, saying, Art thou (*) he that should come, or shall we wait for another?

(*) To wit, the Messiah and redeemer.

20 And when the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or shall we wait for another?

21 And (b) at that time, he cured many of their sicknesses, and plagues, and of evil spirits, and unto many blind men he gave sight.

(b) When John's disciples came to Christ.

22 And Jesus answered, and said unto them, **Go your ways and shew John, (*) what things ye have seen and heard, that the blind see, the halt go, the lepers are cleansed, the deaf hear, the dead are raised, and the (♣) (♣) poor receive the Gospel.**

(*) He declareth by the virtues and power that were in him that he was the Christ.

(♣) Such as feel their own misery and wretchedness.

(♣) Or, the Gospel is preached to the poor.

23 **And blessed is he, that shall not be (*) offended in me.**

(*) That shall preserve and not shrink back for anything that can come unto them.

24 (4) And when the messengers of John were departed, he began to speak unto the people, of John, **What went ye out into the wilderness to see? A (*) reed shaken with the wind?**

(4) That which the Prophets shewed long before, John sheweth at hand; and Christ himself doth present it daily unto us, in the Gospel, but for the most part in vain, for that many seek nothing else, but foolish toys and vain glory.

(*) Matthew 11:7 .

25 But what went ye out to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in Kings' courts.

26 But what went ye forth to see? A Prophet? Yea, I say to you, and greater than a Prophet.

27 This is he of whom it is written, (*) Behold, I send my messenger before thy face, which shall prepare thy way before thee.

(*) Matthew 3:1 .

28 For I say unto you, there is no greater Prophet than John, among them that are (*) begotten of women; nevertheless, he that is the least in the kingdom of God, is greater than he.

(*) Or, born.

29 Then all the people that heard, and the Publicans (c) (*) justified God, being baptized with the (♣) baptism of John.

(c) Said that he was just, good, faithful and merciful.

(*) They praised him as just, faithful, good and merciful, so that the fruit of their baptism appeared in them.

(♣) This word comprehendeth the whole doctrine that John taught.

30 But the Pharisees and the expounders of the Law despised the counsel of God (d) (*) against themselves, and *were* not baptized of him.

(d) To their own hurt.

(*) Meaning to their own condemnation or as some read, with themselves because they durst not openly speak against John's doctrine, for they feared the people, Matthew 21:46 .

31 (*) (5) And the Lord said, *Whereunto shall I liken the men of this generation? And what *thing* are they like unto?*

(*) Matthew 11:16 .

(5) What way so ever God followeth in offering us the Gospel, the most part of men procure offences unto themselves; yet notwithstanding some Church is gathered together.

32 They are like unto little children sitting in the marketplace, and crying one to another, and saying, (*) We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

(*) The songs of little children are sufficient to condemn the Pharisees and such like.

33 For John Baptist came, neither eating bread, nor drinking wine, and ye say, He hath the devil.

34 The Son of man is come, and (*) eateth and drinketh, and ye say, Behold, a man *which is* a glutton, and a drinker of wine, a friend of Publicans and sinners;

(*) Liveth according to the fashion of other men.

35 But wisdom is (*) justified of all her children.

(*) He sheweth that the wicked, although they turn from God, shall nothing hinder the elect to continue in the faith of the Gospel.

36 ¶ (6) And one of the Pharisees desired him that he would eat with him, and he went into the Pharisee's house, and sat down at table.

(6) Proud men deprive themselves of the benefits of the presence of Christ, even then when he is at home with them in their houses, which the humble and base do enjoy.

37 And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at table in the Pharisee's house, she brought a box of ointment.

38 (*) And she stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

(*) Mark 15:40; John 20:11 .

39 (7) Now when the Pharisee which bade him, saw it, he spake within himself, saying, If this man were a Prophet, he would surely have known who, and what manner of woman this is which toucheth him, (e) for she is a sinner.

(7) Rashness is the fellow of pride.

(e) The Pharisee respecteth the Law, which holdeth them defiled, that touch the defiled.

40 (8) And Jesus answered, and said unto him, **Simon, I have somewhat to say unto thee.** And he said, Master, say on.

(8) To love Christ, is a sure and perpetual witness of the remission of sins.

41 **There was a certain lender which had two debtors: the one ought five hundred pence, and the other fifty;**

42 **When they had nothing to pay, he forgave them both. Which of them therefore, tell me, will love him most?**

43 Simon answered, and said, I suppose that he to whom he forgave most. And he said unto him, **Thou hast truly judged.**

44 Then he turned to the woman, and said unto Simon, **Seest thou this woman? I entered into thy house, and thou gavest me no water to my feet, but she hath washed my feet with tears, and wiped them with the hairs of her head.**

45 **Thou gavest me no kiss, but she, since the time I came in, hath not ceased to kiss my feet.**

46 **My head with oil thou didst not anoint, but she hath anointed my feet with ointment.**

47 **Wherefore I say unto thee, many sins are forgiven her, (f) for she (*) loved much. To whom a little is forgiven, he doeth love a little.**

(f) That is, saith Theophylact, she hath sheweth her faith abundantly; and Basil in his Sermon of Baptism saith, He that oweth much, hath much forgiven him, that he may love much more; And therefore Christ's saying is so plain by the similitude, that it is a wonder to see the enemies of the truth draw and rack this place so fondly to establish their meritorious works; for the greater sum a man hath forgiven him, the more he loveth him that hath been so gracious to him; And this woman sheweth by duties of love, how great the benefit was she had received; and therefore the charity that is here spoken of, is not to be taken for the cause, but as a sign; for Christ saith not as the Pharisees did, that she was a sinner, but beareth her witness that the sins of her life past are forgiven her.

(*) This great love is a sign that she felt herself much bound unto Christ, who had forgiven her so many sins.

48 And he said unto her, **Thy sins are forgiven thee.**

49 And they that sat at table with him, began to say within themselves, **Who is this that even forgiveth sins?**

50 And he said to the woman, **Thy faith hath saved thee; (g) go in (*) peace.**

(g) He confirmeth the benefit which he had bestowed with a blessing.

(*) The peace of conscience cometh only of faith.

Luke 8

1 Women that minister unto Christ of their substance. 4 The parable of the sower. 16 The candle. 19 Christ's mother and brethren. 22 He rebuketh the winds. 26 Of Legion. 37 The Gadarenes reject Christ. 41 Jairus' daughter healed. 43 The woman delivered from the issue of blood. 52 Weeping for the dead.

1 And it came to pass afterward, that he himself went through every city and town preaching and publishing the kingdom of God, and the twelve *were* with him,

2 And certain women, which were healed of evil spirits, and infirmities, *as* (*) Mary which was called Magdalene, out of whom went seven devils,

(*) Mark 16:9 .

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others which (*) ministered unto (♣) him of their substance.

(*) Whereby they acknowledged the benefit which they had received of him, and also shewed their perseverance, which proved their knowledge to be of God.

(♣) Or, to them.

4 (*) (1) Now when much people were gathered together, and were come unto him out of all cities, he spake by a parable.

(*) Matthew 13:3; Mark 4:1 .

(1) The selfsame Gospel is sown everywhere, but not with like fruit; and that through the only fault of men themselves.

5 A sower went out to sow his seed, and as he sowed, some fell by the wayside, and it was trodden under feet, and the fowls of heaven devoured it up.

6 And some fell on the stones, and when it was sprung up, it withered away, because it lacked moistness.

7 And some fell among thorns, and the thorns sprang up with it, and choked it.

8 And some fell on good ground, and sprang up, and bare fruit, a hundredfold. And as he said these things, he cried, **He that hath ears to (*) hear, let him hear.**

(*) That is, to understand and believe these things.

9 Then his disciples asked him, demanding what parable that was.

10 And he said, Unto you it is given to know the (a) secrets of the kingdom of God, but to others in (♣) parables, that when (*) they see, they should not see, and when they hear, they should not understand.

(a) Those things are called secret, which may not be uttered; for the word used here, is as much as we say in our tongue, to hold a man's peace.

(♣) Which word is here taken for an obscure or dark saying.

(*) Isaiah 6:9; Matthew 13:14; Mark 4:12; John 12:40; Acts 28:26; Romans 11:8 .

11 (*) The parable is this, The seed is the word of God.

(*) Matthew 13:18; Mark 4:15 .

12 And they that are beside the way, are they that hear; afterward cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved.

13 But they that are on the stones, *are they* which when they have heard, receive the word with joy; but they have no roots; which for a while (*) believe, but in the time of temptation go away.

(*) That is, acknowledge and consent to the word and also reverence it.

14 And that which fell among thorns, are they which have heard, and (*) after (b) their departure are choked with cares and with riches, and voluptuous living, and (c) bring forth no fruit.

(*) When they return home to their affairs.

(b) That is, so soon as they have heard the word, they go about their business.

(c) They bring not forth perfect and full fruit to the ripening; or, they begin, but they bring not to an end.

15 But that *which fell* in good ground, are they which with an (d) honest and good heart hear the word, (e) and keep it, and bring forth fruit with patience.

(d) Which seeketh not only to seem such a one, but is so indeed; so that this word, Honest, respecteth the outward life, and the word, good, is referred to the good gifts of the mind.

(e) With much ado; for the devil and the flesh fight against the Spirit of God, which is a new guest.

16 ¶ (*) (2) No (♣) man when he hath lighted a candle, covereth it under a vessel, neither putteth it under the (♣) bed, but setteth it on a candlestick, that they that enter in, may see the light.

(*) Luke 12:33; Matthew 5:15; Mark 4:21-22 .

(2) That which every man hath received in private, he ought to bestow to the use and profit of all men.

(♣) Christ warneth his to do good with their light which they have received, and to set it forth before all men's faces.

(♣) Or, table.

17 (*) For nothing is secret, that shall not be evident, neither anything hid, that shall not be known, and come to light.

(*) Matthew 10:26; Mark 4:22; Luke 12:2 .

18 (3) Take (f) heed therefore how ye hear; for (*) whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that (g) which (♣) it seemeth that he hath.

(3) Heavenly gifts are lost with niggardliness; and increase with liberality.

(f) That is, with what minds you come to hear the word, and how you behave yourselves when you have heard it.

(*) Matthew 13:12; Matthew 25:29; Mark 4:25; Luke 19:26 .

(g) Either to himself, or to others, or to both; for there are none so proud, as these fellows, if it were possible to see that, that they cloak; neither are there that deceive the simple more than they do.

(♣) Both to himself, and to others.

19 ¶ (*) (4) Then came to him his mother and his brethren, and could not come near to him for the press.

(*) Matthew 12:46; Mark 3:32 .

(4) There is no knot of flesh and blood, among men so nigh and strait, as the band which is between Christ, and them who embrace him with a true faith.

20 And it was told him *by certain* which said, Thy mother and thy (*) brethren stand without, and would see thee.

(*) Or, kinsfolks.

21 But he answered, and said unto them, **My mother and my brethren are (*) these which hear the word of God, and do it.**

(*) The spiritual kindred is to be preferred to the carnal and natural for as much as thereby of many we are made one, confessing together one God, one faith, and one baptism, loving God above all things, and our neighbor as ourselves.

22 ¶ (*) (5) And it came to pass on a certain day, that he went into a ship with his disciples, and he said unto them, **Let us go over unto the other side of the lake.** And they launched forth.

(*) Matthew 8:23; Mark 4:36 .

(5) It is expedient for us sometime to come into extreme danger, as though Christ passed not for us, that we may have a better trial, both of his power, and also of our weakness.

23 And as they sailed, he fell (h) (*) asleep, and there came down a storm of wind on the lake, and (i) they were filled with water, and were in jeopardy.

(h) Jesus fell on sleep; and it appeareth, that he was very fast on sleep, because they called twice before he awoke.

(*) The word signifieth a deep or sound sleep.
(i) Not the disciples, but the ship.

24 Then they went to him, and awoke him, saying, Master, Master, we perish. And he arose, and rebuked the wind, and the waves of water, and they ceased, and it was calm.

25 Then he said unto them, **Where is your faith?** And they feared, and wondered among themselves, saying, Who is this that commandeth both the winds and water, and they obey him?

26 ¶ (*) So they sailed unto the region of the Gadarenes, which is over against Galilee.

(*) Matthew 8:28; Mark 5:1 .

27 (6) And as he went out to land, there met him a certain man out of the city, which had devils long time, and he ware no garment, neither abode in house, but in the graves.

(6) Christ sheweth by casting out a Legion of devils by his word only, that his heavenly virtue was appointed to deliver men from the slavery of the devil; but foolish men will not for the most part redeem this so excellent grace freely offered unto them, with the least loss of their pelting wealth.

28 And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus the Son of God the most High? I beseech thee (*) torment me not.

(*) Satan is tormented where Christ is present.

29 For he commanded the foul spirit to come out of the man, (for (*) oft times he had caught him, therefore he was bound with chains, and kept in fetters, but he brake the bands, (k) and was (♣) carried of the devil into wildernesses.)

(*) Or, many a day ago.
(k) By force and violence, as a horse when he is spurred.
(♣) The word signifieth to be enforced with violence, as a horse when he is spurred.

30 Then Jesus asked him, saying, **What is thy name?** And he said, (*) Legion, because many devils were entered into him.

(*) A Legion, as writeth Vegetius, contained 6000 footmen, and 732 horsemen; but here it is taken for an uncertain and infinite number.

31 And they besought him, that he would not command them to go out into the (*) deep.

(*) That is, so to depart that they could do no harm; and this word in Luke 16:25 is called hell, where the devils are chained in the obscurity of darkness, 2 Peter 2:4 .

32 And there was thereby, a herd of many swine feeding on a hill; and the *devils* besought him, that he would suffer them to enter into them. So he suffered them.

33 Then went the devils out of the man, and entered into the swine; and the herd was carried with violence from a steep down place into the lake, and was choked.

34 When the herdsmen saw what was done, they fled, and when they were departed, they told it in the city and in the country.

35 Then they came out to see what was done, and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid.

36 They also which saw it, told them by what means he that was possessed with the devil, was healed.

37 Then the whole multitude of the country about the Gadarenes, besought him that he would depart from them, for they were taken with a great fear; and he went into the ship, and returned.

38 Then the man, out of whom the devils were departed, besought him that he might be with him; but Jesus sent him away, saying,

39 (*) **Return into thy own house, and shew what great things God hath done to thee.** So he went his way, and preached (l) throughout all the (♣) city, what great things Jesus had done unto him.

(*) Christ knew that he should better serve him being absent than with him.

(l) To wit, the city of the Gadarenes; and though Mark say that he preached it in Decapolis, they dissent not, for Pliny recordeth in library 5, chapter 18, that Gadara is a town of Decapolis, so that Decapolis was partly on this side of Jordan, and partly on the other side.

(♣) This was his own city called Gadaris, which was in the country of Decapolis, and therefore Luke dissenteth not from Mark who writeth that he preached in Decapolis.

40 ¶ And it came to pass, when Jesus was come again, that the people (m) received him, for they all waited for him.

(m) The multitude was glad he was come again, and rejoiced greatly.

41 ¶ (*) (7) And behold, there came a man named Jairus, and he was the ruler of the (♣) Synagogue, who fell down at Jesus' feet, and besought him that he would come into his house.

(*) Matthew 9:18; Mark 5:22 .

(7) Christ sheweth, by a double miracle, that he is Lord both of life and death.

(♣) Of the congregation of the Jews.

42 For he had but a daughter only, about twelve years of age, and she lay a dying (and as he went, the people thronged him.

43 And a woman having an issue of blood, twelve years long, which had spent all her (n) substance upon physicians, and could not be healed of any,

(n) All that she had to live upon.

44 When she came behind *him*, she touched the (*) hem of his garment, and immediately her issue of blood (♣) stanchd.

(*) Being assured of the virtue and power of Jesus Christ and not attributing any virtue to the garment.

(♣) To cease, as the flowing of blood.

45 Then Jesus said, **Who is it that hath touched me?** When every man denied, Peter said and they that were with him, Master, the multitude thrust thee, and tread on thee, and sayest thou, Who hath touched me?

46 And Jesus said, **Someone hath touched me, for I perceive that virtue is gone out of me.**

47 When the woman saw that she was not hid, she came trembling, and fell down before him, and told him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, **Daughter, be of good comfort, thy (*) faith hath made thee whole, go in peace.)**

(*) Christ doeth not impute unto us the weakness of our faith, but doeth accept it, as though it were perfect.

49 While he yet spake, there came one from the ruler of the Synagogue's house, which said to him, Thy daughter is dead; disease not the Master.

50 When Jesus heard it, he answered (*) him, saying, **Fear not; believe only, and she shall be made whole.**

(*) Meaning the ruler of the Synagogue.

51 And when he went into the house, he suffered no man to go in with him, save Peter, and James, and John, and the father and mother of the maid.

52 And all wept, and (o) sorrowed for her; but he said, **Weep not, for she is not (*) dead, but sleepeth.**

(o) The word signifieth to beat and strike, and is transferred to the mournings and lamentations, that are at burials, at which times men use such kind of behavior.

(*) Although she was verily dead, yet to Christ it was more easy to restore her to life, than it is for one man to wake another out of his sleep.

53 And they laughed him to scorn, knowing that she was dead.

54 So he (*) thrust them all out, and took her by the hand, and cried, saying, **Maid, arise.**

(*) He meaneth those which he found in the house.

55 And her spirit came again, and she (p) rose straightway; and he commanded to give her meat.

(p) The corpse was laid out, and the wench received life, and rose out of the bed, that all the world might see, she was not only restored to life, but also void of all sickness.

56 Then her parents were astonied; but he commanded them that they should tell no man what was done.

Luke 9

1 The Apostles sent to preach. 19 The common peoples opinion of Christ. 12 Of the five loaves and two fishes. 20 The Apostles' confession. 24 To lose the life. 35 We must hear Christ. 37 The possessed of a spirit. 46 Strife among the Apostles for the Primacy. 49 One casting out devils in Christ's Name. 52 The Samaritans will not receive Christ. 55 Revenge forbidden. 57 Of three that would follow Christ, but on divers conditions.

1 Then (*) (1) called he his twelve disciples together, and gave them power and authority over all devils, and to heal diseases.

(*) Matthew 10:1; Mark 3:13; Mark 6:7 .

(1) The twelve Apostles are sent forth at the only commandment of Christ, and furnished with the power of the holy Ghost; both that none of the Israelites might pretend ignorance, and also that they might be better prepared to their general embassy.

2 (*) And he sent them to preach the kingdom of God, and to cure the sick.

(*) Matthew 10:7 .

3 And he said to them, (*) (♣) **Take nothing to your journey, neither (♣) staves, nor scrip, neither bread, nor silver, neither have two coats apiece.**

(*) Matthew 10:9; Mark 6:8 .

(♣) To the end they might do their charge with greater diligence when they had nothing to let them.

(♣) Or, rods

4 **And whatsoever house ye enter into, there (a) abide, and (*) thence depart.**

(a) When you depart out of any city, depart from thence where you first took up your lodging; so that in few words, the Lord forbiddeth them to change their lodgings; for this publishing of the Gospel, was as it were a through passage, that none in Judea might pretend ignorance, as though he had not heard that Christ was come.

(*) He willet them not to tarry long, but to preach from town to town.

5 **And whosoever will not receive you, when ye go out of that city, (*) shake off the very (♣) dust from your feet for a testimony against them.**

(*) Luke 10:11; Matthew 10:14; Mark 6:11; Acts 13:51 .

(♣) Which was a sign of detestation, and of the vengeance which was prepared for such contemners of God's benefits which are unworthy that one should receive any thing at their hands.

6 And they went out, and went through every town preaching the Gospel, and healing everywhere.

7 ¶ (*) (2) Now Herod the Tetrarch heard of all that was done by him; and he (b) doubted, because that it was said of some, that John was risen again from the dead;

(*) Matthew 14:2; Mark 6:24 .

(2) So soon as the world heareth tidings of the Gospel, it is divided into divers opinions, and the tyrants especially are afraid.

(b) He stuck as it were fast in the mire.

8 And of some, that Elijah had appeared, and of some, that one of the old Prophets was risen again.

9 Then Herod said, John have I beheaded; who then is this of whom I hear such things? And he desired to see him.

10 ¶ (*) (3) And when the Apostles returned, they told him what great things they had done. (♣) Then he took them to him, and went aside into a (c) solitary place, *near* to the city called Bethsaida.

(*) Mark 6:30 .

(3) They shall lack nothing that follow Christ, no not in the wilderness.

(♣) Matthew 14:13; Mark 6:32 .

(c) The word signifieth a desert; note this was not in the town Bethsaida, but part of the fields belonging to the town.

11 But when the people knew it, they followed him; and he received them, and spake unto them of the kingdom of God, and healed them that had need to be healed.

12 (*) And when the day began to wear away, the twelve came, and said unto him, Send the people away, that they may go into the towns and villages round about, and lodge, and get meat; for we are here in a desert place.

(*) Matthew 14:15; Mark 6:35; John 6:5 .

13 But he said unto them, (*) **Give ye them to eat.** And they said, We have no more but five loaves and two fishes, (d) except we should go and buy meat for all this people.

(*) Christ forsaketh not them that follow him, but sendeth them sufficient relief.

(d) This is imperfectly spoken, and therefore we must understand something, and this, we cannot give them to eat, unless we go and buy, etc.

14 For they were about five thousand men. Then he said to his disciples, **Cause them to sit down by fifties in a company.**

15 And they did so, and caused all to sit down.

16 Then he took the five loaves, and the two fishes, and looked up to heaven, and (e) blessed them, and brake, and gave to the disciples, to set before the people.

(e) He gave God thanks for these loaves and fishes, and withal prayed him to feed this so great a multitude with so small a quantity, and to be short, that this whole banquet might be to the glory of God.

17 So they did all eat, and were satisfied; and there was taken up of that remained to them, twelve baskets full of broken meat.

18 ¶ (*) (4) And it came to pass, as he was (f) alone praying, his disciples were with him, and he asked them, saying, **Whom say the people that I am?**

(*) Matthew 16:13; Mark 8:27 .

(4) Although the world be tossed up and down, between divers errors, yet we ought not to contemn the truth, but be so much the more desirous to know it and be more constant to confess it.

(f) Alone from the people.

19 They answered, and said, John Baptist, and others say, Elijah; and some say, that one of the old Prophets is risen again.

20 And he said unto them, **But whom say ye that I am?** Peter answered, and said, The Christ of God.

21 And he warned and commanded them, (*) that they should tell that to no man,

(*) For he knew best his convenient time which was appointed for him to be manifested in.

22 (5) Saying, (*) **The Son of man must suffer many things, and be reprov'd of the Elders, and of the high Priests and Scribes, and be slain, and the third day rise again.**

(5) Christ himself attained to the heavenly glory by the cross and invincible patience.

(*) Matthew 17:22; Mark 8:31 .

23 ¶ (*) And he said to them all, **If any man will come after me, let him deny himself, and take up his cross (g) daily, and follow me.**

(*) Luke 14:27; Matthew 10:38; Matthew 16:24; Mark 8:35 .

(g) Even as one day followeth another, so doth one cross follow another, and the cross is by the figure Metonymy, taken for the miseries of this life; for to be hanged, was the sorest and cruelest punishment that was amongst the Jews.

24 (*) **For whosoever will save his life, shall lose it, and whosoever shall lose his life for my sake, the same shall save it.**

(*) Luke 17:33; Matthew 10:39; Matthew 16:25; John 12:25 .

25 (*) **For what advantageth it a man, if he win the whole world, and destroy himself, or lose himself?**

(*) Matthew 16:26; Mark 8:36 .

26 (*) **For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his glory, and in the glory of the Father, and of the holy Angels.**

(*) Luke 12:9; Matthew 10:33; Mark 8:38; 2 Timothy 2:12 .

27 (*) **And I tell you of a surety, there be some standing here, which shall not taste of death, till they have seen the (♣) kingdom of God.**

(*) Matthew 16:28; Mark 9:1 .

(*) Established and enlarged by the preaching of the Gospel.

28 (*) (6) And it came to pass about an eight days after those words, that he took Peter and John, and James, and went up into a mountain to pray.

(*) Matthew 27:2; Mark 9:2 .

(6) Lest the disciples of Christ should be offended at the debasing himself in his flesh, he teacheth them that it is voluntary, shewing therewithal for a space the brightness of his glory.

29 And as he prayed, the fashion of his countenance was changed, and his garment *was* white and glistered.

30 And behold, two men talked with him, which were Moses and Elijah,

31 Which appeared in glory, and told of his (h) (*) departing, which he should accomplish at Jerusalem.

(h) What death he should die in Jerusalem.

(*) That is, what issue he should have and how he should die.

32 But Peter and they that were with him, were heavy with sleep, and when they awoke, they saw his glory, and the two men standing with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; let us therefore make three tabernacles, one for thee, and one for Moses, and one for Elijah, and wist not what he said.

34 While he thus spake, there came a cloud and (*) overshadowed them, and they feared when they were entering into the cloud.

(*) For otherways they had not been able to comprehend his great majesty.

35 (*) And there came a voice out of the cloud, saying, This is that my beloved Son, hear him.

(*) Matthew 3:17; Mark 1:11; 2 Peter 1:17 .

36 And when the voice was past, Jesus was found alone; and they kept it close, and told no man in (i) (*) those days any of those things which they had seen.

(i) Until Christ was risen again from the dead.

(*) They concealed it until Christ's resurrection, as Mark writeth.

37 ¶ (7) And it came to pass on the next day, as they came down from the mountain, much people met him.

(7) Christ is offended with nothing so much as with incredulity, although he bear with it for a time.

38 (*) And behold, a man of the company cried out, saying, Master, I beseech thee, behold my son, for he is all that I have.

(*) Matthew 17:14; Mark 9:17 .

39 And lo, a spirit taketh him, and suddenly he crieth, and he teareth him, that he foameth, and with much pain departeth from him, when he hath (k) bruised him.

(k) As it fareth in the falling sickness.

40 Now I have besought thy disciples to cast him out, but they could not.

41 Then Jesus answered, and said, (*) **O generation faithless, and crooked, how long now shall I be with you, and suffer you? Bring thy son hither.**

(*) Under the color that his disciples could not heal the sick man, he reproveth them, which would have diminished his authority.

42 And whiles he was yet coming, the devil rent him, and tare him, and Jesus rebuked the unclean spirit, and healed the child, and delivered him to his father.

43 ¶ (8) And they were all amazed at the mighty power of God, and while they all wondered at all things which Jesus did, he said unto his disciples,

(8) We have no cause to promise ourselves rest and quietness in this world, seeing that they themselves which seemed to fawn upon Christ, do shortly after crucify him.

44 (l) (♣) **Mark these words diligently; (*) for it shall come to pass, that the Son of man shall be delivered into the hands of men.**

(l) Give diligent ear unto them, and when you have once heard them, see that you keep them.
(*) Matthew 17:22; Mark 9:31 .
(♣) Greek, put these words into your ears.

45 But they (*) understood not that word, for it was hid from them, so that they could not perceive it; and they feared to ask him of that word.

(*) They were so blinded with this opinion that Christ should have a temporal kingdom, that they would not understand when he spake of his death.

46 ¶ (*) (9) Then there arose a disputation among them, which of them should be the greatest.

(*) Matthew 18:1; Mark 9:35 .

(9) The end of ambition is ignominy; but the end of modest obedience is glory.

47 When Jesus saw the thoughts of their hearts, he took a little child, and set him by him,

48 And said unto them, **Whosoever receiveth this little child in my Name, receiveth me, and whosoever shall receive me, receiveth him that sent me; for he that is least among you all, he shall be great.**

49 ¶ (*) (10) And John answered and said, Master, we saw one casting out devils in thy Name, and we forbad him, because he followeth *thee* not with us.

(*) Mark 9:38 .

(10) Extraordinary things are neither rashly to be allowed, nor condemned.

50 Then Jesus said unto him, **Forbid ye *him* not; for he that is not against us, (*) is with us.**

(*) For as much as he letteth us not, and God is glorified by his occasion.

51 ¶ (11) And it came to pass, when the (*) days were accomplished, that he should be received up, he (m) settled himself fully to go to Jerusalem,

(11) Christ goeth willingly to death.

(*) Of his death whereby he was exalted.

(m) Word for word; he hardened his face, that is, he resolved with himself to die, and therefore ventured upon his journey, and cast away all fear of death, and went on.

52 And sent messengers before him, and they went and entered into a town of the Samaritans, to prepare him *lodging*.

53 But they would not receive him, because his (*) behavior was *as* though he would go to Jerusalem.

(*) Or face, or apparel; for they knew he was a Jew, and as touching the Samaritan's opinion of the Temple, read John 4:20; also they hated the Jews because they differed from them in religion.

54 (12) And when his disciples, James and John saw it, they said, Lord, wilt thou that we command, that fire come down from heaven, and consume them, even as (*) Elijah did?

(12) We must take heed of the immoderateness of zeal, and fond imitation, even in good causes, that whatsoever we do, we do it to God's glory, and the profit of our neighbor.

(*) 2 Kings 1:10 .

55 But Jesus turned about, and rebuked them, and said, **Ye know not of what (n) (*) spirit ye are.**

(n) So speak the Hebrews, that is, you know not what will, mind, and counsel you are of; so the gifts of God are called the spirit, because they are given of God's Spirit, and so are they, that are contrary to them, which proceed of the wicked spirit, as the spirit of covetousness, of pride, and madness.
(*) He reproveth their rash and carnal affection, which were not led with Elijah's spirit.

56 **For the Son of man is not come to destroy men's lives, but to save them.** Then they went to another town.

57 ¶ (13) And it came to pass that as they went in the way, (*) a certain man said unto him, I will follow thee, Lord, whithersoever thou goest.

(13) Such as follow Christ, must prepare themselves, to suffer all discommodities.
(*) Matthew 8:19 .

58 And Jesus said unto him, **The (*) foxes have holes, and the birds of the heaven have nests, but the Son of man hath not whereon to lay his head.**

(*) We must not follow Christ for riches and commodities, but prepare ourselves to poverty and to the cross by his example.

59 (14) But he said unto another, **Follow me.** And the same said, Lord, suffer me first to go and (*) bury my father.

(14) The calling of God ought to be preferred, without all controversy before all duties that we owe to men.
(*) That is, till he be dead and I have done my duty to him in burying him.

60 And Jesus said unto him, (*) **Let the dead bury (o) their dead; but go thou, and preach the kingdom of God.**

(*) We may not follow what seemeth best to us, but only God's calling; and here by dead he meaneth those that are unprofitable to serve God.
(o) Who notwithstanding that they live in this frail life of man, yet are strangers from the true life, which is everlasting and heavenly.

61 (15) Then another said, I will follow thee, Lord; but let me first go bid them farewell, which are at my house.

(15) Such as follow Christ, must at once renounce all worldly cares.

62 And Jesus said unto him, **No man that putteth his hand to the plough, and (*) looketh back, is apt to the kingdom of God.**

(*) To be hindered, or entangled with respect of any worldly commodity, or stayed to go forward for any pain, or trouble.

Luke 10

1 The seventy disciples. 10 The unthankful cities charged with impiety. 17 The disciples returning home, are warned to be humble. 30 Who is our neighbor. 38 Of Martha and her sister Mary.

1 After (*) (1) these things, the Lord appointed other seventy also, and sent them, two and two before him into every city and place, whither he himself should come.

(*) Matthew 10:1 .

(1) The seventy are sent as the second forewarners, of the coming of Christ.

2 And he said unto them, (*) (♣) **The harvest is great, but the (♣) laborers are few; pray therefore the Lord of the harvest to send forth laborers into his harvest.**

(*) Matthew 9:37 .

(♣) Meaning a great number of people which were ready to be brought unto God.

(♣) That is, the preachers.

3 (*) (2) **Go your ways; behold, I send you forth as lambs among (♣) wolves.**

(*) Matthew 10:16 .

(2) The faithful ministers of the word are in this world as lambs among wolves; but if they be diligent to do their duty, he that sent them will also preserve them.

(♣) Not that they shall hurt you, but that you shall be preserved by my providence.

4 **Bear no bag, neither scrip, nor shoes, and (*) (♣) salute (a) no man by the way.**

(*) 2 Kings 4:29 .

(♣) He willeth that they should dispatch this journey with diligence not occupying themselves about other duties.

(a) This is spoken after the manner of a figure, which men use, when they put down more in words, than is meant; usual among the Hebrews, when they command a thing to be done speedily without delay, as 2 King 4:29; for otherwise courteous and gentle salutations, are points of Christian duty; as for the calling it was only for a season.

5 (*) **And into whatsoever house ye enter, first say, (♣) Peace be to this house.**

(*) Matthew 10:12; Mark 6:10 .

(♣) It was their manner of salutation whereby they wished health and felicity.

6 **And if (b) the son of peace be there, your peace shall rest upon him; if not, it shall turn to you again.**

(b) So speak the Hebrews; that is, he that favoreth the doctrine of peace and the Gospel.

7 And in that house (c) tarry still, eating and drinking such things as by them shall be set before you; (*) for the laborer is worthy of his wages. Go not from (♣) house to house.

(c) Take up your lodging in that house, which ye first enter into, that is, be not careful for commodious lodging, as men do which purpose to tarry long in a place; for here is not instituted that solemn preaching of the Gospel, which was used afterward, when the Churches were settled; but these are sent abroad to all the coasts of Judea, to give them to understand, that the last Jubilee is at hand.

(*) Deuteronomy 24:14; Matthew 10:10; 1 Timothy 5:13 .

(♣) He would not that they should tarry long in one town, neither yet to be careful to change their lodging.

8 (*) But into whatsoever city ye shall enter, if they receive you, (d) (♣) eat such things as are set before you,

(*) Matthew 10:11 .

(d) Content yourselves with that meat that is set before you.

(♣) Doubt not to receive nourishment of them, for whom you travail.

9 And heal the sick that are there, and say unto them, The kingdom of God is come near unto you.

10 (3) But into whatsoever city ye shall enter, if they will not receive you, go your ways out into the streets of the same, and say,

(3) God is a most severe revenger of the ministry of his Gospel.

11 Even the very (*) dust, which cleaveth on us of your city, we wipe off against you; notwithstanding know this, that the (♣) kingdom of God was come near unto you.

(*) Luke 9:5; Acts 13:51; Acts 18:6 .

(♣) God did present himself unto you by his messengers and would have reigned over you.

12 For I say to you, that it shall be easier in that day for them of Sodom, than for that city.

13 (*) Woe *be* to thee, Chorazin! Woe *be* to thee, Bethsaida! For if the miracles had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting (♣) in sackcloth and ashes.

(*) Matthew 11:21 .

(♣) Which were the signs of repentance.

14 Therefore it shall be easier for Tyre, (*) and Sidon, at the judgment, than for you.

(*) The more benefits that God bestoweth upon any people, the more doeth their ingratitude deserve to be punished.

15 **And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.**

16 ¶ (*) **He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.**

(*) Matthew 10:40; John 13:20 .

17 ¶ (4) **And the seventy turned again with joy, saying, Lord, even the devils are subdued to us (e) through thy Name.**

(4) Neither the gift of miracles, neither what else so ever excellent gift, but only our election giveth us occasion of true joy; and the only publishing of the Gospel is the destruction of Satan.
(e) For Christ's disciples used no absolute authority, but wrought such miracles as they did, by calling upon Christ's Name.

18 **And he said unto them, I saw (*) Satan, like lightning, (f) fall down from heaven.**

(*) The power of Satan is beaten down by the preaching of the Gospel.
(f) Paul placeth the devil and his angels, in the air, Ephesians 6:12; and he is said to be cast down from thence by force when his power is abolished by the voice of the Gospel.

19 **Behold, I give unto you power to tread on serpents, and scorpions, and over all the power of the enemy, and nothing shall (g) hurt you.**

(g) Shall do you wrong.

20 **Nevertheless, in this rejoice not, that the spirits are subdued unto you, but rather rejoice, because your names are written in heaven.**

21 ¶ (5) **That same hour rejoiced Jesus in (♣) the spirit, and said, I confess unto thee, Father, Lord of heaven and earth, that thou hast hid these things from the (h) (♣) wise and learned, and hast revealed them to babes; even so, Father, because it so pleased thee. (*)**

(5) The Church is contemptible, if we behold the outward face of it, but the wisdom of God is not so marvelous, in anything, as in it.
(♣) Or, in his mind.
(h) Of this world.
(♣) He attributeth it to the free election of God, that the wise and worldlings know not the Gospel, and yet the poor base people understand it.
(*) Then he turned to his disciples, and said, (Is read in some copies)

22 (6) All things are (*) given me of my Father, and (♣) no man knoweth who the Son is, but the Father, neither who the Father is, save the (♣) Son, and he to whom the Son will reveal him.

- (6) Whoever seeketh the Father without the Son, wandereth out of the way.
- (*) Christ is our only means to receive God's mercies by.
- (♣) Therefore we must esteem him as the father's voice hath taught us, and not according to man's judgment.
- (♣) In whom we see God as his lively image.

23 ¶ (7) And he turned to his disciples, and said secretly, (*) *Blessed are the eyes, which see that ye see.*

- (7) The difference of the Old Testament and the New consisteth in the measure of revelation.
- (*) Matthew 13:16 .

24 For I tell you that many Prophets and Kings have desired to see those things, which ye see, and have not seen *them*, and to hear those things which ye hear, and have not heard *them*.

25 ¶ (*) (8) Then behold, (i) a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

- (*) Matthew 22:35; Mark 12:28 .
- (8) Faith doth not take away, but establisheth the doctrine of the Law.
- (i) One of them that professed himself to be learned in the rites and laws of Moses.

26 And he said unto him, *What is written in the Law? How readest thou?*

27 And he answered, and said, (*) Thou shalt love thy Lord God with all thy heart, and with all thy soul, and with all thy strength, and with all thy thought, (♣) and thy neighbor as thyself.

- (*) Deuteronomy 6:5 .
- (♣) Leviticus 19:18 .

28 Then he said unto him, *Thou hast answered right; this do, and thou shalt live.*

29 (9) But he willing (k) to (*) justify himself, said unto Jesus, Who (♣) is then my neighbor?

- (9) All they are comprehended in the name of our neighbor, by the Law, whomsoever we may help.
- (k) That is, to vouch his righteousness, or shew, that he was just, that is, void of all faults; and James 5 useth the word of justification in this sense.
- (*) Or, to approve himself as just.
- (♣) For they counted no man their neighbor, but their friend.

30 And Jesus answered, and said, **A certain man went down from Jerusalem to Jericho, and fell among thieves, and they robbed him of his raiment, and wounded him, and departed, leaving him half dead.**

31 **And by (*) chance there came down a certain (♣) Priest that same way, and when he saw him, he passed by on the other side.**

(*) For so it seemed to man's judgment, although this was so appointed by God's counsel and providence.

(♣) He privily noteth the great cruelty which was among this people and chiefly the governors.

32 **And likewise also a Levite, when he was come near to the place, went and looked on him, and passed by on the other side.**

33 **Then a certain (*) Samaritan, as he journeyed, came near unto him, and when he saw him, he had compassion on him,**

(*) This nation was odious to the Jews.

34 **And went to him, and bound up his wounds, and poured in oil and wine, and put him on his own beast, and brought him to an Inn, and made provision for him.**

35 **And on the morrow when he departed, he took out (*) two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will recompense thee.**

(*) Which was about nine pence of sterling money.

36 **Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?**

37 **And he said, He that shewed mercy on him. Then said Jesus unto him, **Go, (*)** and do thou likewise.**

(*) Help him that hath need of thee although you know him not.

38 ¶ (10) **Now it came to pass, as they went, that he entered into a certain town, and a certain woman named Martha, received him into her house.**

(10) Christ careth not to be entertained delicately, but to be heard diligently, that is it which he especially requireth.

39 **And she had a sister called Mary, which also sat at Jesus' feet, and heard his preaching.**

40 But Martha was cumbered about much serving, and came to him, and said, Master, doest thou not care that my sister hath left me to serve alone? Bid her therefore, that she help me.

41 And Jesus answered, and said unto her, **Martha, Martha, thou carest, and art (*) troubled about many things;**

(*) For she forgot the principal, which was to hear God's word.

42 **But one thing is needful, Mary hath chosen the good part, (*) which shall not be taken away from her.**

(*) It was not meet that she should have been drawn from so profitable a thing, whereunto she could not always have opportunity.

Luke 11

1 He teacheth his Apostles to pray. 14 The dumb devil driven out. 27 A woman of the company lifted up her voice. 29 The Jews require signs. 37 He being feasted of the Pharisee, reproveth the outward shew of holiness.

1 And so it was, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 (*) And he said unto them, **When ye pray, say, (1) Our Father which art in heaven, hallowed be thy Name. Thy kingdom come; Let thy will be done, even in earth, as *it is* in heaven;**

(*) Matthew 6:9 .

(1) A form of true prayer.

3 **Our daily bread give us (a) (*) for the day;**

(a) That is, as much as is needed for us this day, whereby we are not debarred to have an honest care for the maintenance of our lives, but that carping care, which killeth a number of men, is cut off and restrained.

(*) Or every day, or as much as is sufficient for this day.

4 **And (*) forgive us our sins, for even we forgive every man that is indebted to us; And lead us not into temptation, but deliver us from evil.**

(*) Or, pardon.

5 ¶ (2) Moreover he said unto them, (*) Which of you shall have a friend, and shall go to him at midnight, and say unto him, Friend, lend me three loaves?

(2) We must pray with faith.

(*) By this similitude he teacheth us that we ought not to be discouraged, if we obtain not incontinently that which we demand.

6 For a friend of mine is come (*) out of the way to me, and I have nothing to set before him;

(*) Or, in passing by the way.

7 And he within should answer, and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give them to thee.

8 I say unto you, Though he would not arise and give him, because he is his friend, yet doubtless because of his (b) (*) importunity, he would rise and give him as many as he needed.

(b) Word for word, impudency; but that impudency which is spoken of here, is not to be found fault withal, but is very commendable before God, for he liketh well of such importunity.

(*) Or, impudency.

9 (*) And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

(*) Matthew 7:7; Matthew 21:22; Mark 11:24; John 14:13; John 16:23; James 1:5 .

10 (*) For everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

(*) Matthew 7:8 .

11 (*) If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent?

(*) Matthew 7:9 .

12 Or if he ask an egg, will he give him a scorpion?

13 If ye then which are evil, can give good gifts unto your children, how much more shall your heavenly Father give (*) the holy Ghost to them that desire him?

(*) The chiefest thing that we can desire of God, is his holy Spirit.

14 ¶ (*) Then he cast out a devil which was dumb; and when the devil was gone out, the dumb spake, and the people wondered.

(*) Matthew 9:32; Matthew 12:22 .

15 (3) But some of them said, (*) He casteth out devils through Beelzebub the chief of the devils.

(3) An example of horrible blindness, and such as cannot be healed, when as upon an evil conscience, and pretended malice, the power of God is blasphemed.

(*) Matthew 9:34; Matthew 12:24; Mark 3:22 .

16 And others tempted him, seeking of him a sign from heaven.

17 (4) But he knew their thoughts, and said unto them, (*) **Every kingdom divided against itself, shall be desolate, and a house *divided* against a house, falleth.**

(4) The true way to know the true Christ, from the false, is this, that the true Christ hath no accord or agreement with Satan; And it remaineth that after we know him, we acknowledge him.

(*) Matthew 12:25; Mark 3:24 .

18 **So if Satan also be divided against himself, how shall his kingdom stand, because ye say that I cast out devils (c) through Beelzebub?**

(c) By the name and power of Beelzebub.

19 **If I through Beelzebub cast out devils, by whom do your (*) children cast them out? Therefore shall they be your judges.**

(*) That is to say, your conjurers.

20 **But if I by the (d) (*) finger of God cast out devils, doubtless the kingdom of God is come unto you.**

(d) That is, by the power of God; so it is said, Exodus 8:19 .

(*) The finger of God is taken for the virtue and power of God. And the virtue of the Father and the Son is the holy Ghost; for so Matthew doeth interpret this place.

21 **When a strong man armed keepeth his (e) (*) palace, the things that he possesseth, are in (♣) peace.**

(e) The word signifieth properly an open and void room before a house, and so by translation is taken for noble men's houses.

(*) The word signifieth, an entry or porch before a house.

(♣) Or, safety.

22 **But when a stronger than he cometh upon him, and overcometh him; he taketh from him all his armor wherein he trusted, and divideth his spoils.**

23 (5) He that is not (*) with me, is against me; and he that gathereth not with me, scattereth.

(5) Against indifferent men, and such as love to have a mean, which seek means to reconcile Christ and Satan together.

(*) They that do not wholly apply themselves to destroy the kingdom of Satan, cannot be counted to be on Christ's side but are his adversaries; how much more is he against him that maketh open war with him as Satan doeth?

24 (*) (6) When the unclean spirit is gone out of a man, he walketh through dry places, seeking (♣) rest, and when he findeth none, he saith, I will return unto my house whence I came out.

(*) Matthew 12:43 .

(6) He that doeth not continue, is in worse case, than he that never begun.

(♣) To the intent that he might work according to his malicious nature.

25 And when he cometh, he findeth it swept and (*) garnished.

(*) More apt to receive him than it was afore.

26 Then (♣) goeth he, and taketh to him (♣) seven other spirits worse than himself, and they enter in, and dwell there; (*) so the last state of that man is worse than the first.

(♣) If by infidelity we turn back from God, Satan hath greater power over us than he had before.

(♣) He meaneth an infinite number.

(*) Hebrews 6:4; 2 Peter 2:20 .

27 ¶ (7) And it came to pass as he said these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

(7) Christ seeketh not praise in himself, but in our salvation.

28 But he said, (*) Yea, rather blessed *are* they that hear the word of God, and keep it.

(*) Christ gave her a privy taunt for that she omitted the chief praise which was due unto him; that was, that they are blessed indeed to whom he communicateth himself by his word.

29 ¶ (*) (8) And when the people were gathered thick together, he began to say, This is a wicked generation; they seek a sign, and there shall no sign be given them, but the sign of (♣) Jonah the Prophet.

(*) Matthew 12:38-39 .

(8) They that our fond desirers of miracles, instead of miracles shall receive punishment.

(♣) Jonah 1:12 .

30 For as Jonah was a sign to the Ninivites, so shall also the Son of man be to this generation.

31 (*) The Queen of the South shall rise in judgment, with the men of this generation, and shall condemn them, for she came from the utmost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon *is* here.

(*) 1 Kings 10:1; 2 Chronicles 9:1 .

32 The men of Nineveh shall rise in judgment with this generation, and shall condemn it, for they (*) repented at the preaching of Jonah; and behold, a greater than Jonah *is* here.

(*) Jonah 3:5 .

33 ¶ (*) (9) No man when he hath lighted a candle, putteth it in a privy place, neither under a bushel, but on a candlestick, that they which come in, may see the light.

(*) Luke 8:16; Matthew 5:15; Mark 4:21 .

(9) Our minds are therefore lightened with the knowledge of God, that we should give light unto others, and therefore our chiefest labor ought to be to pray for that light.

34 (*) (♣) The light of the body is the (♠) eye; therefore when thine eye is (♠) single, then is thy whole body light; but if thine eye be evil, then thy body is dark.

(*) Matthew 6:22 .

(♣) Or, candle.

(♠) Because it should guide and lead the body.

(♠) Without spot or vice.

35 Take heed therefore, that the light which is in thee, be not darkness.

36 If therefore thy whole body *shall be* light, having no part dark, then shall all be light, even as when a candle doth light thee with the brightness.

37 ¶ (10) And as he spake, a certain Pharisee besought him to dine with him; and he went in, and sat down at table.

(10) The service of God consisteth not in outward cleanliness, and devised rites or ceremonies, but in the spiritual righteousness of the heart, and charity.

38 And when the Pharisee saw it, he marveled that he had not first washed before dinner.

39 (*) And the Lord said to him, **Indeed ye Pharisees make clean the outside of the cup, and of the platter, but the inward part is full of ravening and wickedness.**

(*) Matthew 23:25 .

40 **Ye fools, did not he that made that which is without, make that which is within also?**

41 **Therefore, (*) give alms (f) of (♣) those things which you have, and behold, all things shall be clean unto you.**

(*) Christ here requireth two things: first that we come truly by our meat and drink; and next that we distribute part to the poor, for charity is the perfection of the Law.

(f) That is, according to your abilities as who would say, instead of your extortions, which hindered you, that you could not eat cleanly, use charity, and accordingly as your ability shall serve you, be good to the poor, and so shall that, that is within the platter, be sanctified though the platter be unwashed.

(♣) Or, of that which you have.

42 (11) **But woe *be* to you, Pharisees! For ye (g) tithe the mint and the rue, and (h) all manner herbs, and pass over (i) (*) judgment and the love of God; these ought ye to have done, and (♣) not to have left the other undone.**

(11) It is the property of hypocrites, to stand stoutly for little trifles, and let pass greater matters.

(g) You decide by God's Law that the tenth part is due to be paid.

(h) Of all kind of herbs some, as Augustine expoundeth it in his Enchiridion to Laurence, chapter 99, where he sheweth in like sort how that place of Paul, 1 Timothy 2:4; God will have all men to be saved, is to be expounded after the same manner.

(i) That is to say, that which is right and reason to do; for this word, Judgment, containeth the commandments of the second table, and the other words, The love of God, contain the first, Luke 20:26 .

(*) Or, that which is just and right.

(♣) He would not break the very least commandment before all things were accomplished, but taught them to stick to the chiefest and not prefer the inferior ceremonies which must quickly be abolished.

43 (*) (12) **Woe *be* to you, Pharisees! For ye love the uppermost seats in the Synagogues, and greetings in the markets.**

(*) Matthew 23:6; Mark 12:38-39 .

(12) Hypocrisy and ambition are commonly joined together.

44 (13) **Woe *be* to you, Scribes and Pharisees, hypocrites! (*) For ye are as graves which (♣) appear not, and the men that walk over them, perceive not.**

(13) Hypocrites deceive men with an outward shew.

(*) Matthew 23:27 .

(♣) Whose stink and infection appear not suddenly.

45 ¶ (14) **Then answered one of the Lawyers, and said unto him, Master, thus saying thou puttest us to rebuke also.**

(14) Hypocrites are very severe against other men, but think all things lawful to themselves.

46 And he said, *Woe be to you also, ye Lawyers!* (*) For ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

(*) Matthew 23:4; Acts 15:10 .

47 (15) *Woe be to you!* (*) For ye (♣) build the sepulchers of the Prophets, and your fathers killed them.

(15) Hypocrites honor those saints when they are dead, whom they most cruelly persecute, when they were alive.

(*) Matthew 23:29 .

(♣) Whereby you keep in remembrance the execrable deeds of your fathers.

48 (*) Truly (k) ye bear witness, and allow the deeds of your fathers; for they killed them, and ye (♣) build their sepulchers.

(*) You shew yourselves as great hypocrites as were your fathers, making men believe the honor God when you dishonor him.

(k) When you persecute God's servants, like mad men, even as your fathers did, though you color it with a pretence of godliness, yet notwithstanding, in that you beautify the sepulchers of the Prophets, what do else, but glory in your father's cruelty, and set up monuments (as it were) in glory and triumph of it?

(♣) They were more curious to build their graves than to follow their doctrine.

49 Therefore said the wisdom of God, I will send them Prophets and Apostles, and of them they shall slay, and (l) (*) persecute,

(l) They shall so vex them and trouble them, that at length they shall banish them.

(*) Or, cruelly expel them.

50 That the blood of all the Prophets, (m) shed from the foundation of the world, may be required of this generation,

(m) That you may be called to an account for it, yea, and be punished, for the shedding of that blood of the Prophet.

51 From the blood of (*) Abel unto the blood of (♣) Zechariah, which was slain between the altar and the Temple; verily I say unto you, it shall be required of (♣) this generation.

(*) Genesis 4:8 .

(♣) 2 Chronicles 24:21 .

(♣) Because they were culpable of the same fault that their ancestors were.

52 (16) *Woe be to you, Lawyers!* For ye have (n) (*) taken away the key of knowledge; ye entered not in yourselves, and them that came in, ye forbade.

(16) They have of long time chiefly hindered the people, from entering into the knowledge of God, which ought to be the door keepers of the Church.
(n) You have hidden and taken away, so that it cannot be found anywhere.
(*) They hid and took away the pure doctrine and true understanding of the Scriptures.

53 (17) And as he said these things unto them, the Scribes and Pharisees began to urge him sore, and to (o) provoke him to speak of many things,

(17) The more the world is reprehended, the worse it is, and yet we must not betray the truth.
(o) They proposed many questions to him, to draw something out of his mouth, which they might traitorously carp at.

54 Laying wait for him, and seeking to catch something of his mouth, whereby they might accuse him.

Luke 12

1 The leaven of the Pharisees. 5 Who is to be feared. 8 To confess Christ. 17 The parable of the rich man whose land was very fertile. 21 Not to care for earthly things. 31 But to seek the kingdom of God. 39 The thief in the night. 51 Debate for the Gospel's sake.

1 In (*) (1) the meantime, there gathered together (a) an innumerable multitude of people, so that they trode one another, and he began to say unto his disciples first, **Take heed to yourselves of the leaven of the Pharisees, which is hypocrisy.**

(*) Matthew 16:5; Mark 8:14 .
(1) The faithful teachers of God's word, which are appointed by him for his people, must both take good heed of them, which corrupt the purity of doctrine with goodly glozes, and also take pains through the help of God, to set forth sincere doctrine, openly and without fear.
(a) Word for word, ten thousands of people, a certain number for an uncertain.

2 (*) **For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.**

(*) Matthew 10:26; Mark 4:22 .

3 **Wherefore whatsoever ye have spoken in darkness, it shall be heard in the light, and that which ye have spoken in the ear, in secret places, shall be preached on the (*) houses.**

(*) Openly that all men may hear.

4 (*) (2) And I say unto you, my friends, be not afraid of them that kill the body, and after that are not able to do anymore.

(*) Matthew 10:28 .

(2) Although hypocrites have princes to execute their cruelty, yet there is no cause why we could be afraid of them, the least jot that may be, feeling they can do nothing, but what pleaseth God, and God will not anything that may be against the salvation of his elect.

5 But I will (b) forewarn you, who ye shall fear; fear him which after he hath killed, hath power to cast into hell; yea, I say unto you, him fear.

(b) He warneth them of danger that presently hang over their heads, for those that come upon the sudden, do make the greater wound.

6 Are not five sparrows bought for two farthings, *and* yet not one of them is forgotten before God?

7 (*) Yea, and all the hairs of your head are numbered; fear not therefore, ye are more of value than many sparrows.

(*) 1 Samuel 14:45; Acts 27:34 .

8 (*) (3) Also I say unto you, Whosoever shall confess me before men, him shall the Son of man confess also before the Angels of God.

(*) Luke 9:26; Matthew 10:32; Mark 8:38; 2 Timothy 1:12 .

(3) Great is the reward of a constant confession, and horrible is the punishment of the denying of Christ, yea impossible to called back again shall the punishment be, if upon set purpose, both with mouth and heart we blaspheme a known truth.

9 But he that shall deny me before men, shall be denied before the Angels of God.

10 (*) And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that (♣) shall blaspheme the holy Ghost, it shall not be forgiven.

(*) Matthew 12:31; Mark 3:28 .

(♣) He that shall resist against the word of God purposely, and against his conscience.

11 (*) (4) And when they shall bring you unto the Synagogues, and unto the rulers and princes, take no (♣) thought how, or what thing ye shall answer, or what ye shall speak.

(*) Matthew 10:19; Mark 13:11 .

(4) It is a great and hard conflict to confess the truth, yet he that can do all things, and is almighty, will not be wanting to the weakest which strive and contend in his appointed time.

(♣) Be not so doubtful that you should be discouraged or distrust.

12 For the holy Ghost shall teach you in the same (*) hour, what ye ought to say.

(*) Or, moment.

13 (5) And one of the company said unto him, Master, bid my brother divide the inheritance with me.

(5) Christ would not for three causes be a judge to divide an inheritance. First, for that he would not foster up and cherish the fleshly opinion that the Jews had of Messiah; Secondly for that he would distinguish the civil governance, from the Ecclesiastical; Thirdly, to teach us to beware of them which abuse the shew of the Gospel, and also the name of ministers, to their own private commodities.

14 And he said unto him, Man, who made me a (*) judge, or a divider over you?

(*) Christ chiefly came to be judged and not to judge, notwithstanding he willeth the Christians to be judges and decide controversies between their brethren, 1 Corinthians 6:1 .

15 Wherefore he said unto them, Take heed, and beware of (c) covetousness; (*) for though a man have abundance, yet his (d) life standeth not in his riches.

(c) By covetousness is meant, that greedy desire to get, commonly with other men's hurt.

(*) Christ condemneth the arrogancy of the rich worldlings, who as though they had God locked up in their coffers, and barns, set their whole felicity in their goods, not considering that God gave them life and also can take it away when he will.

(d) God is the author and preserver of man's life, goods are not.

16 (6) And he put forth a parable unto them, saying, The (e) (*) ground of a certain rich man brought forth fruits plenteously.

(6) There are none more mad, than rich men which hang upon their riches.

(e) Or rather country, for here is set forth a man that possesseth not a piece of ground only, but a whole country, as they do, which join house to house, and field to field; Isaiah 5:8 .

(*) Or, country.

17 Therefore he (f) thought with himself, saying, What shall I do, because, I have no room where I may lay up my fruits?

(f) Made his reckoning within himself, which is the property of covetous churls that spend their life in those trifles.

18 And he said, This will I do, I will pull down my barns, and build greater, and therein will I gather all my fruits, and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; live at ease, eat, drink and (g) take thy pastime.

(g) Be merry and make good cheer.

20 But God said unto him, O fool, this night will they fetch away thy soul from thee; then whose shall those things be which thou hast provided?

21 So is he that gathereth riches (h) to himself, and is not rich in (*) God.

(h) Caring for no man but for himself, and minding to trust in himself.

(*) To depend only on his providence knowing that he hath enough for all.

22 (7) And he spake unto his disciples, Therefore I say unto you, (*) Take no thought for your life, what ye shall eat; neither for your body, what ye shall put on.

(7) The earnest thinking upon the providence of God, is a present remedy against the most foolish and pining carefulness of men for this life.

(*) Matthew 6:25; 1 Peter 5:7; Psalm 55:22 .

23 The life is more than meat, and the body *more* than the raiment.

24 (*) Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn, and *yet* God feedeth them; how much more are ye better than fowls?

(*) He exhorteth us to cast our care on God, and to submit ourselves to his providence.

25 And which of you with taking thought, can add to his stature one cubit?

26 If ye then be not able to do the least thing, why take ye thought for the remnant?

27 (*) Consider the lilies how they grow: they labor not, neither spin they; yet I say unto you, that Solomon himself in all his royalty was not clothed like one of these.

(*) The liberality of God which shineth in the herbs and flowers, surmounteth all that man can do by his riches or force.

28 If then God so clothe the grass which is today in the field, and tomorrow is cast into the oven, how much more *will he clothe* you, O ye of little faith?

29 Therefore ask not what ye shall eat, or what ye shall drink, neither (i) (*) stand in doubt.

(i) A metaphor taken of things that hang in the air, for they that are careful for this worldly life, and hang upon the arm of man, have always wavering and doubtful minds, swaying sometimes this way, and sometimes that way.

(*) Or, make discourses in the air.

30 For all such things the people of the world seek for; and your Father knoweth that ye have need of these things.

31 (8) But rather seek ye after the kingdom of God, (*) and all these things shall be cast upon you.

(8) They shall lack nothing, which are careful for the kingdom of heaven.

(*) Which are but accessories, and are common as well to the wicked men as to the godly.

32 (9) Fear not, little flock, for it is your Father's pleasure to give you the (*) kingdom.

(9) It is a foolish thing not to look for small things, at the hands, which giveth us freely gives the greatest things.

(*) Which is the chiefest thing that can be given, and therefore you cannot want those things which are of less importance.

33 ¶ (*) (10) Sell that ye have, and give (k) alms; make you bags which wax not old, a treasure that can never fail in heaven, where no thief cometh neither moth corrupteth.

(*) Matthew 6:20 .

(10) A godly bountifulness is a ready way to get true riches.

(k) This is the figure Metonymy, for by this word, Alms, is meant that compassion and friendliness of a heart that tendereth the misery and poor estate of man, and sheweth forth itself by some gift, and hath the name given it in the Greek tongue, of mercy and compassion; and therefore he is said to give alms, who parteth with something to another, and giveth to the poor, shewing thereby, that he pitieth their poor estate.

34 For where your treasure is, there will your heart be also.

35 ¶ (*) (11) Let your loins be (♣) gird about, and your lights burning.

(*) 1 Peter 1:13 .

(11) The life of the faithful servants of God, in this world is certain watchful peregrination, having the light of the word going before it.

(♣) Be in a readiness to execute the charge which is committed unto you.

36 And ye yourselves like unto men that wait for their master, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the Lord when he cometh shall find waking; verily I say unto you, he will (*) gird himself about, and make them to sit down at table, and will come forth, and serve them.

(*) Because they did use long garments, the manner was to gird or truss them up when they went about any business.

38 And if he come in the second watch, or come in the third watch, and shall find them so, blessed are those servants.

39 (*) Now understand this, that if the good man of the house had known at what hour the thief would have come, he would have watched, and would not have suffered his house to be dug through.

(*) Matthew 24:43; Revelation 16:15; Revelation 3:3 .

40 (12) Be ye also prepared therefore; for the Son of man will come at an hour when ye think not.

(12) None have more need to watch, than they that have some degree of honor in the household of God.

41 Then Peter said unto him, Master, tellest thou this parable unto us, or even to all?

42 And the Lord said, Who is a faithful steward and wise, whom the master shall make ruler over his household, to give them their (l) (*) portion of meat in season?

(l) That is, every month such measure of corn as was appointed them.

(*) The portion of servants every month was four pecks of corn, as Donatus writeth in Phormio.

43 Blessed *is* that servant, whom his master when he cometh, shall find so doing.

44 Of a truth, I say unto you, that he will make him ruler over all that he hath.

45 But if that servant say in his heart, My master doth defer his coming, and begin to smite the servants, and maidens, and to eat and drink, and to be drunken,

46 The master of that servant will come in a day when he thinketh not, and at an hour when he is not aware of, and will cut him off, and give him his portion with the unbelievers.

47 ¶ And that servant that knew his master's will, and prepared not himself, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew it not, and yet did commit things (*) worthy of stripes, shall be beaten with few *stripes*; for unto whomsoever (♣) much is given, of him shall be much required, and to whom men much commit, (m) the more of him will they ask.

- (*) Therefore ignorance is inexcusable.
- (♣) To whom God hath given many graces.
- (m) More than of him to whom so much was not given.

49 ¶ (13) I am come to put (*) fire on the earth, and what is my desire, if it be (♣) already kindled?

- (13) The Gospel is the only cause of peace between the goodly, and so it is the occasion of great trouble among the wicked.
- (*) The Gospel is as a burning fire most vehement, which maketh a change of things through all the world.
- (♣) If there be great troubles and alterations upon the earth, which things come not by the propriety of the Gospel, but through the wickedness of man.

50 Notwithstanding I must be (*) baptized with a baptism, and how am I grieved till it be ended?

- (*) He compareth his death to baptism.

51 (*) Think ye that I am come to give peace on earth? I tell you, nay, but rather debate.

- (*) Matthew 10:34 .

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father, the mother against the daughter, and the daughter against the mother, the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ (*) (14) Then said he to the people, When ye see a cloud (n) rise out of the West, straightway ye say, A shower cometh, and so it is.

- (*) Matthew 16:2 .
- (14) Men which are very quick of sight in earthly things, are blind in those things which pertain to the heavenly life, and that through their own malice.
- (n) Which appeareth, and gathereth itself together in that part of the air.

55 And when ye see the South wind blow, ye say, that it will be hot, and it cometh to pass.

56 Hypocrites, ye can discern the face of the earth, and of the sky, but why discern ye not this time?

57 (15) Yea, and why judge ye not of yourselves what is right?

(15) Men that are blinded with the love of themselves, and therefore are detestable and stubborn, shall bear the reward of their folly.

58 ¶ (*) While thou goest with thine adversary to the ruler, as thou art in the way, give diligence in the way, that thou mayest be (♣) delivered from him, lest he draw thee to the judge, and the judge deliver thee to the (o) jailer, and the jailer cast thee into prison.

(*) Matthew 5:25 .

(♣) Though it be to thy loss and hindrance.

(o) To him that has to demand and gather amercements, which they were condemned unto that had wrongly troubled men; moreover, the magistrate's officers make them which are condemned, pay that which they owe, yea, and often times if they be obstinate, they do not only take the cost and charges of them, but also imprison them.

59 I tell thee, thou shalt not depart thence, till thou hast paid the utmost mite.

Luke 13

1 Of the Galileans, and those that were slain under Siloam. 6 The fig tree that bare no fruit. 11 The woman vexed with the spirit of infirmity, that is, with a disease brought on her by Satan, is healed. 19 The parable of the grain of a mustard seed. 21 Of leaven. 23 How few shall be saved. 31 Herod that Fox.

1 There (1) were certain men present at the same season, that shewed him of the Galileans, whose blood (a) Pilate had (*) mingled with their sacrifices.

(1) We must not rejoice at the just punishment of others, but rather be instructed thereby to repentance.

(a) Pontius Pilate was governor of Judea, almost ten years, and about the fourth year of his government, which might be about the fifteenth year of Tiberius' reign, Christ finished the work of our redemption by his death.

(*) He murdered them as they were sacrificing; and so their blood was mingled with the blood of the beasts which were sacrificed.

2 And Jesus answered, and said unto them, Suppose ye, that these Galileans were (*) greater sinners than all the *other* Galileans, because they have suffered such things?

(*) For the Jews took occasion hereby to condemn them as most wicked men.

3 I tell you, nay, but except (*) ye amend your lives, ye shall all likewise perish.

(*) He warneth them rather to consider their own estate, than to reprove other men's.

4 Or think you that those eighteen, upon whom the tower in (b) (*) Siloam fell, and slew them, were (♣) sinners above all men that dwell in Jerusalem?

(b) To wit, in the place, or river; for Siloam was a small river, from whence the conduits of the city came, whereof John 9:7; Isaiah 8:6; and therefore it was a tower or castle, built upon the conduit side, which fell down suddenly, and killed some.

(*) Which tower stood by the river Siloe or fishpool in Jerusalem.

(♣) Or, debtors.

5 I tell you, nay, but except ye amend your lives, ye shall all likewise perish.

6 ¶ (2) He spake also this parable, A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

(2) Great and long suffering is the patience of God, but yet so that at length he executed the judgment.

7 Then said he to the dresser of his vineyard, Behold, (*) this three years have I come and sought fruit of this fig tree, and find none, (♣) cut it down, why keepeth it (♠) also the ground (c) barren?

(*) By this similitude is declared the great patience that God useth toward sinners in looking for their amendment; but this delay availeth them nothing, when they still remain in their corruption.

(♣) We see our state, if we bring not forth fruit.

(♠) For both it is unfruitful itself, and doeth hurt to the ground where it groweth.

(c) Maketh the ground barren in that part, which otherwise were good for vines.

8 And he answered, and said unto him, Lord, let it alone this year also, till I dig round about it, and dung it.

9 And if it bear fruit, *well*; if not, then after thou shalt cut it down.

10 ¶ (3) And he taught in one of the Synagogues on the Sabbath day.

(3) Christ came to deliver us from the bands of Satan.

11 And behold, there was a woman which had a (d) (*) spirit of infirmity eighteen years, and was (♣) bowed together, and could not lift up *herself* in any wise.

(d) Troubled with a disease which Satan brought.

(*) Whom Satan had stricken with a disease, as the spirit of covetousness is that spirit, that maketh a man covetous.

(♣) As they are whose sinews are shrunk.

12 When Jesus saw her, he called her to him, and said to her, **Woman, thou art** (e) (*) loosed from thy disease.

(e) For Satan had the woman bound, as if she had been in chains, insomuch that for eighteen years space she could not hold up her head.
(*) Or, set at liberty out of Satan's bands.

13 And he laid his hands on her, and immediately she was made straight again, and glorified God.

14 (4) And the (f) ruler of the Synagogue answered with indignation, because that Jesus healed on the Sabbath *day*, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day.

(4) A lively image of hypocrisy, and reward thereof.
(f) One of the rulers of the Synagogue, for it appeareth by Mark 5:22 and Acts 13:15; that there were many rulers of the Synagogue.

15 Then answered him the Lord, and said, **Hypocrite, doth not each one of you on the Sabbath *day* loose his ox or his ass from the stall, and lead him away to the water?**

16 **And ought not this daughter of Abraham, whom Satan had bound, lo, eighteen years, be loosed from this bond on the Sabbath day?**

17 And when he said these things, all his adversaries were ashamed; but all the people rejoiced at all the excellent things that were done by him.

18 ¶ (*) Then said he, **What is the (♣) kingdom of God like? Or whereto shall I compare it?**

(*) Matthew 13:31; Mark 4:31 .
(♣) By these similitudes he sheweth the increase, whereby God augmenteth his kingdom, contrary to all men's opinions.

19 (5) **It is like a grain of mustard seed, which a man took and sowed in his garden, and it grew, and waxed a great tree, and the fowls of the heaven made nests in the branches thereof.**

(5) God beginneth his kingdom with small beginnings, that the unlooked for proceeding of it may better set forth his power.

20 ¶ (*) And again he said, **Whereunto shall I liken the kingdom of God?**

(*) Matthew 13:33 .

21 **It is like leaven, which a woman took, and hid in three pecks of flour, till all was leavened.**

22 ¶ (*) (6) And he went through all cities and towns, teaching, and journeying towards Jerusalem.

(*) Matthew 9:35; Mark 6:6 .

(6) Against them which had rather err with many, than go right with a few, and by that means through their own slowness, are shut out of the kingdom of God.

23 Then said one unto him, Lord, *are there few* that shall be saved? And he said unto them,

24 (*) (♣) *Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.*

(*) Matthew 7:13 .

(♣) We must endeavor and cut off all impediments, which may let us.

25 *When the good man of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us, and he shall answer and say unto you, I know you not whence ye are.*

26 (7) (*) *Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.*

(7) He is in vain in the Church, which is not of the Church, which thing the cleanness of life sheweth.

(*) He warneth the Jews, that they deprive not themselves by their own negligence or that salvation which was offered unto them.

27 (*) *But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.*

(*) Matthew 7:23; Matthew 15:41; Psalm 6:8 .

28 (8) *There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the kingdom of God, and yourselves thrust out at doors.*

(8) The casting off of the Jews, and the calling of the Gentiles is foretold.

29 *Then shall come many from the (g) (*) East, and from the West, and from the North, and from the South, and shall sit at Table in the kingdom of God.*

(g) From all the quarters of the world, and these are four of the chiefest.

(*) The people which then were strangers.

30 (*) *And behold, (♣) there are last, which shall be first, and there are first, which shall be last.*

(*) Matthew 19:30; Matthew 20:16; Mark 10:31 .

(♣) Christ cutteth off the vain confidence of the Jews who glorified in that, that God had chosen them for his people; yet they obeyed him not according to his word.

31 (9) The same day there came certain Pharisees, and said unto him, Depart, and go hence, for Herod will kill thee.

(9) We must go forward in the case of our calling, through the midst of terrors, whether they be true or feigned.

32 Then said he unto them, **Go ye and tell that (h) fox, Behold, I (*) cast out devils, and will heal still (i) (♣) today, and tomorrow, and the third day (♣) I shall be (k) (♦) perfected.**

(h) That deceitful and treacherous man.

(*) Neither the envy of the Pharisees, who would have put him in fear of. He rode, nor yet any policy of man could stay him from that office which God had enjoined him.

(i) That is, a small time, and Theophylact saith, it is a proverb; or else, by Today, we may understand the time that now is, and by Tomorrow, the time to come, meaning thereby all the time of his ministry and office.

(♣) Meaning a little while.

(♣) By Christ's death we are made perfect forever.

(k) To wit, when the sacrifice for sin is ended.

(♦) Or, make an end.

33 (10) **Nevertheless I must walk today, and tomorrow, and the day following; for it cannot be that a Prophet (*) should perish out of Jerusalem.**

(10) There are nowhere more cruel enemies of the godly, than they which are within the Sanctuary and Church itself; but God seeth it, and will in his time have an account of it.

(*) He noteth their malice which by all means sought his death more than did the tyrant, of whom they willed him to beware.

34 (*) **O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I have gathered thy children together, as the hen gathereth her (l) brood under her wings, and ye would not!**

(*) Matthew 23:37 .

(l) Word for word, the nest; now the brood of chickens is the nest.

35 **Behold, your (*) house is left unto you desolate; and verily I tell you, ye shall not see me until the time come that ye shall say, (♣) Blessed is he that cometh in the Name of the Lord.**

(*) Christ forewarneth them of the destruction of the Temple, and of their whole policy.

(♣) When your own conscience shall reprove you and cause you to confess that which ye now deny, which shall be when you shall see me in my majesty.

Luke 14

1 The dropsy healed on the Sabbath. 8 The chief places at banquets. 12 The poor must be called to our feasts. 16 Of those that were bid to the great supper. 23 Some compelled to come in. 28 One about to build a tower.

1 And (1) it came to pass that when he was entered into the house of (a) one of the chief Pharisees on the Sabbath *day*, to (*) eat bread, they watched him.

(1) The Law of the very Sabbath ought not to hinder the offices of charity.

(a) Either one of the Elders, whom they called the Sanhedrin, or one of the chief of the Synagogue, John 7:48; for this word Pharisee was the name of a sect, though it appear by the whole history that the Pharisees were in great credit.

(*) Or, take his refectation.

2 And behold, there was a certain man before him, which had the dropsy.

3 Then Jesus answering, spake unto the Lawyers and Pharisees, saying, *Is it lawful to heal on the Sabbath day?*

4 And they held their peace. Then he took him, and healed him, and let him go,

5 And answered them, saying, *Which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?*

6 And they could not answer him again to those things.

7 ¶ (2) He spake also a parable to the guests, when he marked how they chose out the chief rooms, and said unto them,

(2) The reward of pride is ignominy and the reward of true modesty is glory.

8 (*) *When thou shalt be bidden of any man to a wedding, set not thyself down in the chiefest place, lest a more honorable man than thou be bidden of him,*

(*) He reproveth their ambition, which desire to sit in the highest places.

9 *And he that bade both him and thee, come, and say to thee, Give this man room, and thou then begin with shame to take the lowest room.*

10 (*) *But when thou art bidden, go and sit down in the lowest room, that when he that bade thee, cometh, he may say unto thee, Friend, sit up higher; then shalt thou have worship in the presence of them that sit at table with thee.*

(*) Proverbs 25:7.

11 (*) For whosoever exalteth himself, shall be brought low, and he that humbleth himself, shall be exalted.

(*) Luke 18:14; Matthew 23:12 .

12 ¶ (3) Then (♣) said he also to him that had bidden him, (*) When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbors, lest they also bid thee again, and a recompense be made thee.

(3) Against them which lavish out their goods either ambitiously, or for hope of recompense, where as Christian charity respecteth only the glory of God, and the profit of our neighbor.

(♣) Christ reprehendeth only the blind affection of man, which regardeth nothing but a worldly recompense.

(*) Proverbs 3:27 .

13 But when thou makest a feast, call the poor, the maimed, the lame *and* the blind,

14 And thou shalt be blessed, because they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

15 ¶ Now when one of them that sat at table heard these things, he said unto him, Blessed *is* he that eateth bread in the kingdom of God.

16 Then said he to him, (*) (♣) A certain man made a great supper, and bade many,

(*) Matthew 22:8; Matthew 19:9 .

(♣) He casteth the Jews in the teeth with their ingratitude, which would not eat of those holy meats of God's word, which was presented unto them, and whereunto they were bid a long time before.

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 (4) But they all with (b) one *mind* began to make excuse. The first said unto him, I have bought a farm, and I must needs go out and see it; I pray thee, have me excused.

(4) The most part even of them to whom God hath revealed himself are so mad, that such helps as they have received of God, they willingly turn into lets and hindrances.

(b) As of set purpose, and a thing agreed upon before; for though they allege several causes, yet all of them agree in this, that they have their excuses, that they may not come to supper.

19 And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee, have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant returned, and shewed his master these things. Then was the good man of the house angry, and said to his servant, (*) Go out quickly into the (c) streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

(*) Here is signified the calling of the Gentiles.
(c) Wide and broad quarters.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 Then the master said to the servant, Go out into the (*) highways, and hedges, and (♣) compel them to come in, that my house may be filled.

(*) God will rather receive all the rascal people of the world to his banquet, than them which are unthankful.
(♣) This compilation cometh of the feeling of the power of God's word, after that his word hath been preached.

24 For I say unto you, that none of those men which were bidden, shall taste of my supper.

25 (5) Now there went great multitudes with him, and he turned and said unto them,

(5) Even those affections, which are of themselves worthy of praise and commendation, must be ruled and ordered, that godliness may have the upper hand and preeminence.

26 (*) If any man come to me, and (d) (♣) hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

(*) Matthew 10:37 .
(d) If the matter stand between God and him, as Theophylact saith; and therefore these words are not spoken simply, but by comparison.
(♣) That is, he that casteth not of all affections, which draw us from Christ.

27 (*) (6) And whosoever beareth not his cross, and cometh after me, cannot be my disciple.

(*) Luke 9:23; Matthew 16:24; Mark 8:34 .
(6) The true followers of Christ must at once build and fight, and therefore be ready and prepared to suffer all kind of miseries.

28 For which of you minding to build a tower, (e) sitting not down before, and (*) counteth the cost, whether he have sufficient to perform it,

(e) At home, and casteth all his costs before he begin the work.
(*) He that will profess the Gospel, must diligently consider what his profession requireth, and not rashly to take in hand so great an enterprise; neither yet when he hath taken in hand, in any case to forsake it.

29 Lest that after he hath laid the foundation, and is not able to perform it, all that behold it, begin to mock him,

30 Saying, This man began to build, and was not able to make an end.

31 Or what King going to make war against another King, sitteth not down first, and taketh counsel, whether he be able with ten thousand, to meet him that cometh against him with twenty thousand?

32 Or else while he is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you, that (*) forsaketh not all that he hath, he cannot be my disciple.

(*) He that is not persuaded to leave all at every hour to bestow himself frankly in God's service.

34 (*) (7) Salt is good; (♣) but if salt have lost his savor, wherewith shall it be (♣) salted?

(*) Matthew 5:13; Mark 9:50 .

(7) The disciples of Christ must be wise, both for themselves and for others; otherwise they become the foolishhest of all.

(♣) If they that should season others, have lost it themselves, where should a man recover it.

(♣) Or, seasoned.

35 It is neither meet for the land, nor yet for the dunghill, but men cast it out. He that hath ears to hear, let him hear.

Luke 15

1 The parable of the lost sheep. 8 Of the goat. 12 And of the prodigal son.

1 Then (*) resorted unto (1) him (a) all the Publicans and sinners, to hear him.

(*) Or, drew near.

(1) We must not despair of them, which have gone out of the way, but according to the example of Christ, we must take great pains about them.

(a) Some Publicans and sinners came to Christ from all quarters.

2 Therefore the Pharisees and Scribes murmured, saying, He receiveth sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 (*) What man of you having a hundred sheep, if he lose one of them, doeth not leave ninety and nine in the wilderness, and go after that which is lost, until he find it?

(*) Matthew 18:12 .

5 And when he hath found it, he layeth it on his shoulders with joy.

6 And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven for one sinner that converteth, *more* than for ninety and nine (*) just men, which need none amendment of life.

(*) Which justify themselves, and know not their own faults.

8 Either what woman having ten pieces of silver, if she lose one piece, doeth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends, and neighbors, saying, Rejoice with me, for I have found the piece which I had lost.

10 Likewise I say unto you, there is joy in the presence of the Angels of God, for one sinner that converteth.

11 ¶ (2) He said moreover, A certain man had two sons.

(2) Men by their voluntary falling from God, having spoiled themselves of the benefits which they received of him, cast themselves headlong into infinite calamities; but God of his singular goodness, offering himself freely to them, whom he called to repentance, through the greatness of their misery wherewith they were tamed, doeth not only gently receive them, but also enricheth them with far greater gifts, and blesseth them with the chiefest bliss.

12 And the younger of them said to his father, Father, give me the (*) portion of the goods that falleth to me. So he divided unto them *his* substance.

(*) This declareth that we ought not to desire to have our portion separate from God except we will lose all.

13 So not many days after, when the younger son had gathered all together, he took his journey into a far country, and there he wasted his goods with (*) riotous living.

(*) The Greek word signifieth, so to waste all that a man reserveth nothing to himself.

14 Now when he had spent all, there arose a great dearth throughout that land, and he began to be in necessity.

15 Then he went and clave to a citizen of that country, and he sent him to his farm, to feed swine.

16 And he would fain have filled his belly with the husks that the swine ate, (*) but no man gave *them* him.

(*) For no man had pity upon him.

17 (3) Then he came to himself, and said, How many hired servants at my father's have bread enough, and I die for hunger?

(3) The beginning of repentance is the acknowledging of the mercy of God, which stirreth us to hope well.

18 I will rise and go to my father, and say unto him, Father, I have sinned against (b) heaven, and before thee.

(b) Against God, because he is said to dwell in heaven.

19 And am no more worthy to be called thy son; make me as one of thy hired servants.

20 So he arose and came to his father, and when he was yet a (*) great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him.

(*) God preventeth us and heareth our groanings before we cry to him.

21 (4) And the son said unto him, (*) Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.

(4) In true repentance there is a settling of our sins joined with sorrow and shame, from whence springeth a confession, after which followeth forgiveness.

(*) He was touched with the feeling of his sin and therefore was ashamed thereof, and heavy in heart.

22 Then the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

23 And bring the fat calf, and kill him, and let us eat, and be merry;

24 For this my son was dead, and is alive again; and he was lost, but he is found. And they began to be merry.

25 ⁽⁵⁾ Now the ^(*) elder brother was in the field, and when he came and drew near to the house, he heard melody, and dancing,

(5) Such as truly fear God, desire to have all men to be their fellows.

(*) God reproveth the envy of such as grudge when God receiveth sinners to mercy.

26 And called one of his servants, and asked what those things meant.

27 And he said unto him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 Then he was angry, and would not go in, therefore came his father out and entreated him.

29 But he answered, and said to his father, Lo, these many years have I done thee service, neither brake I at anytime thy commandment, and yet thou never gavest me a kid that I might make merry with my friends.

30 But when this thy son was come, which hath devoured thy goods with harlots, thou hast for his sake killed the fatted calf.

31 And he said unto him, ^(*) Son thou art ever with me, and all that I have, is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again, and he was lost, but he is found.

(*) Thy part, which are a Jew, is nothing diminished by that which Christ was also killed for the Gentiles; for he accepteth not the person but feedeth indifferently all them that believe in him, with his body and blood to life everlasting.

Luke 16

1 The parable of the steward accused to his master. 13 To serve two masters. 16 The Law and the Prophets. 19 Of Lives and Lazarus.

1 And he said also unto his disciples, (1) (*) There was a certain rich man, which had a steward, and he was accused unto him, that he wasted his goods.

(1) Seeing that men oftentimes purchase friendship to themselves, by other men's costs, it is a shame for us, if with a free and liberal bestowing of the goods which the Lord hath given us to that purpose, we do not please him, nor procure the good will of our neighbors, seeing that by this only means, riches, which are oftentimes occasions of sin, are turned to another end and purpose.

(*) Christ teacheth hereby, that likewise as he which is in authority and hath riches, if he get friends in his prosperity, may be relieved in his adversity; so our liberality towards your neighbor shall stand us in such stead at the day of judgment that God will accept it as done unto him.

2 And he called him, and said unto him, How *is it* that I hear this of thee? Give an account of thy stewardship, for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? For my master taketh away from me the stewardship. I cannot dig, *and* to beg I am ashamed.

4 I know what I will do, that when I am put out of the stewardship, they may receive me into their houses.

5 Then called he unto him every one of his master's debtors, and said unto the first, How much owest thou unto my master?

6 And he said, A hundred measures of oil. And he said to him, Take thy writing, and sit down quickly, and write fifty.

7 Then said he to another, How much owest thou? And he said, A hundred measures of wheat. Then he said to him, Take thy writing and write fourscore.

8 And the Lord commended (*) the (a) unjust steward, because he had done wisely. Wherefore the (b) children of this world are in their generation wiser than the children of light.

(*) God, who doeth here represent the master of the house, doeth rather commend the prodigal waste of his goods, and the liberal giving of the same to the poor, than the strait keeping and hording of them.

(a) This parable doth not approve the steward's naughty dealing, for it was very theft; but parables are set forth, to shew a thing in a covertly, and as it were, under a figure to represent the truth, though it agree not thoroughly with the matter itself; so that Christ meaneth by this parable to teach us, that worldly men are more heady in the affairs of this world, than the children of God are careful for everlasting life.

(b) Men that are given to this present life, contrary to whom the children of light are set; Paul calleth those spiritual, and the other carnal.

9 And I say unto you, Make you friends (*) with the riches (c) of iniquity, that when ye shall want, they may receive you into everlasting (d) habitations.

(*) That is, either wickedly gotten or wickedly kept, or wickedly spent; and hereby we be warned to suspect riches which for the most part are an occasion to their possessors of great wickedness.

(c) This is not spoken of goods that are evil gotten, for God will have our bountifulness to the poor, proceed and come from a good fountain, but he calleth those riches of iniquity, which men use naughtily.

(d) To wit, the poor Christians; for they are the inheritors of these Tabernacles, Theophylact.

10 (2) He that is faithful in the least, he is also faithful in much; and he that is unjust in the least, is unjust also in much.

(2) We ought to take heed that for abusing our earthly function and duty, we be not deprived of heavenly gifts; for how can they use spiritual gifts aright, who abuse worldly things?

11 If then ye have not been faithful in (*) the wicked riches, who will trust you in the (e) true *treasure*?

(*) They which can not well bestow or worldly goods, will bestow evil spiritual treasures and therefore they ought not to be committed unto them.

(e) That is, heavenly and true riches; which are contrary to worldly and flitting substance.

12 And if ye have not been faithful in (f) (*) another man's *goods*, who shall give you that which is (♣) yours?

(f) In worldly goods, which are called other men's, because they are committed to our credit.

(*) As are riches and such like things, which God hath given not for yourselves only, but to bestow upon others.

(♣) Christ calleth the gifts which he giveth unto us, ours.

13 (*) (3) No servant can serve two masters; for either he shall hate the one, and love the other, or else he shall lean to the one, and despise the other. Ye cannot serve God and riches.

(*) Matthew 6:24 .

(3) No man can love God and riches together.

14 All these things heard the Pharisees also which were covetous, and they (*) scoffed at him.

(*) Because they judged no man happy, but those that were rich.

15 (4) Then he said unto them, Ye are they, which (*) justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God.

(4) Our sins are not hidden to God, although they be hidden to men, yea although they be hidden to them whose sins they are.

(*) Which love outward appearance, and vain glory.

16 (*) (5) The Law and the Prophets *endured* until John; and since that time the kingdom of God is preached, and every man (♣) presseth into it.

(*) Matthew 11:12 .

(5) The Pharisees despised the excellency of the new Covenant, in respect of the old, being ignorant of the perfect righteousness of the Law, and how false expounders they were of the Law, Christ declareth by the seventh Commandment.

(♣) Their zeal is so inflamed, that they follow the Gospel without respect of worldly things.

17 (*) Now it is more easy that heaven and earth should pass away, than that one tittle of the Law should fall.

(*) Matthew 5:18 .

18 ¶ (*) Whosoever putteth away his wife, and marrieth another, committeth adultery, and whosoever marrieth her (g) that (♣) is put away from her husband, committeth adultery.

(*) Matthew 5:32; Matthew 19:9; 1 Corinthians 7:11 .

(g) They that gather by this place, that a man cannot be married again after he hath put away his wife for adultery, while she liveth, reason fondly; for Christ speaketh of those divorces which the Jews used, of which sort we cannot take the divorcement for adultery, for adulterers were put to death by the Law.

(♣) That is, which is not lawfully divorced.

19 ¶ (6) There was a (*) certain rich man, which was clothed in (h) purple and fine linen, and fared well and delicately every day.

(6) The end of the poverty and misery of the godly, shall be everlasting joy; as the end of riotousness and cruel pride of the rich shall be everlasting misery, without all hope of mercy.

(*) By this story is declared what punishment they shall have, which live deliciously and neglect the poor.

(h) Very gorgeously and sumptuously for purple garments were costly, and this fine linen which was a kind of linen that came out of Achaia, was as dear as gold.

20 Also there was a certain beggar named Lazarus, which was laid at his gate full of sores.

21 And desired to be refreshed with the crumbs that fell from the rich man's table; yea, and the dogs came and licked his sores.

22 And it was so that the beggar died, and was carried by the Angels into (*) Abraham's (♣) bosom. The rich man also died, and was buried.

(*) As the fathers in the old Law were said to be gathered into the bosom of Abraham, because they received the fruit of the same faith with him; so in the New Testament we say that the members of Christ are joined to their head, or gathered unto him.

(♣) Whereby is signified that most blessed life, which they that die in the faith that Abraham did, shall enjoy after this world.

23 And being in hell in torments, (i) he lifted up his eyes, and saw Abraham afar off, and Lazarus in his bosom.

(i) Heavenly and spiritual things are expressed, and set forth under colors and resemblances fit for our senses.

24 Then he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his (*) finger in water, and cool my tongue, for I am tormented in this flame.

(*) Christ describeth spiritual things by such manner of speech, as is most proper to our understanding for our souls have neither fingers nor eyes, neither are they thirsty or speak; but the Lord as it were in a table, painteth forth the state of the light to come, as our capacity is able to comprehend it.

25 But Abraham said, (*) Son, remember that thou in thy lifetime receivedst thy (♣) pleasures, and likewise Lazarus (♣) pains; now therefore is he comforted, and thou art tormented.

(*) In calling him son, he taunteth his vain boasting, who in his life vaunted himself to be the son of Abraham; warning us also hereby how little glorious titles avail.

(♣) Or, good things.

(♣) Or, evil things.

26 Besides all this, between you and us there is a great (*) gulf set, so that they which would go from hence to you, cannot, neither can they come from thence to us.

(*) Or, swallowing pit.

27 (7) Then he said, I pray thee therefore father, that thou wouldest send him to my father's house,

(7) Seeing that we have a most sure rule to live by, laid forth unto us in the word of God, rashly and vainly do men seek for other revelation.

28 (For I have five brethren) that he may testify unto them, lest they also come into this place of torment.

29 Abraham said unto him, They have Moses and the (*) Prophets; let them (♣) hear them.

(*) Which declareth that it is to late to be instructed by the dead, if in their lifetime they cannot profit by the lively word of God.

(♣) As faith cometh by God's word, so is it maintained by the same. So that neither we ought to look for Angels from heaven, or the dead to confirm us therein, but only the word of God is sufficient to life everlasting.

30 And he said, Nay father Abraham, but if one come unto them from the dead, they will amend their lives.

31 Then he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded, though one rise from the dead again.

Luke 17

1 Offences. 3 We must forgive him that trespasseth against us. 10 We are unprofitable servants. 11 Of ten lepers. 20 Of the coming of the kingdom of heaven. 33 False Christ's. 36 After what manner Christ's coming shall be.

1 Then said he to his disciples, (*) (1) It cannot be avoided, but that offences will come, but woe *be* to him by whom they come.

(*) Matthew 18:7; Mark 9:42 .

(1) The Church is of necessity subject to offences, but the Lord will not suffer them unpunished, if any of the least be offended.

2 It is better for him that a great millstone were hanged about his neck, and that he were cast into the sea, than that he should (*) offend one of these little ones.

(*) That is, to turn him back from the knowledge of God, and his salvation.

3 ¶ (2) Take heed to yourselves; if thy brother trespass against thee, rebuke him, and if he repent, forgive him.

(2) Our reprehensions must be just, and proceed of love and charity.

4 (*) And though he sin against thee (♣) seven times in a day, and seven times in a day turn again to thee, saying, It repenteth me, thou shalt forgive him.

(*) Matthew 18:21 .

(♣) That is, many times; for by a certain number he meaneth an uncertain.

5 ¶ (3) And the Apostles said unto the Lord, Increase our faith.

(3) God will never be utterly lacking to the Godly (although he be not so perfectly with them, as they would) even in those difficulties, which cannot be overcome by man's reason.

6 And the Lord said, (*) If ye had faith, *as much as is* (a) (♣) a grain of mustard seed, and should say unto this mulberry tree, (♣) Pluck thyself up by the roots, and plant thyself in the sea, it should even obey you.

(*) Matthew 17:20 .

(a) If you had no more faith, but the quantity of the grain of mustard seed.

(♣) That is, if they had never so little of pure and perfect faith.

(♣) Meaning, they should do wonderful and incredible things.

7 ¶ (4) Who is it also of you, that having a servant plowing or feeding cattle, would say unto him by and by, when he were come from the field, Go, and sit down at table?

(4) Seeing that God may challenge unto himself of night, both us and all that is ours, he can be debtor unto us for nothing, although we labor manfully even unto death.

8 And would not rather say to him, (*) Dress wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken, and afterward eat thou, and drink thou?

(*) Hereby is declared that it is not enough to do a piece of our duty for a time, but also we must continue to the end.

9 Doeth he thank that servant, because he did that which was commanded unto him? I trow not.

10 (5) So likewise ye, when ye have done all those things, which are commanded you, say, We are (*) unprofitable servants; we have done that which was our duty to do.

(5) The most perfect keeping of the Law, which we can perform, deserved no reward.

(*) For God receiveth nothing of us, whereby he should stand bound unto us.

11 ¶ (6) And so it was when he went to Jerusalem, that he passed through the midst of Samaria, and Galilee.

(6) Christ doeth well even unto such, as will be unthankful, but the benefits of God profit them only to salvation, which are thankful.

12 And as he entered into a certain town, there met him ten men that were lepers, which stood afar off.

13 And they lifted up their voices and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, (*) Go, shew yourselves unto the (♣) Priests. And it came to pass, that as they went, they were cleansed.

(*) Leviticus 14:2.

(♣) To whom it did appertain to judge of the leprosy, Leviticus 14:2; and hereby also the Priests should have no occasion to grudge or murmur.

15 Then one of them, when he saw that he was healed, turned back, and with a loud voice praised God,

16 And fell down on his face at his feet, and gave him thanks. And he was a Samaritan.

17 And Jesus answered, and said, **Are there not ten cleansed? But where *are* the (*) nine?**

(*) He noteth hereby their ingratitude, and that the greatest part neglect the benefits of God.

18 There is none found that returned to give God praise, save this stranger.

19 And he said unto him, **Arise, go thy way, thy faith hath made thee whole.**

20 ¶ (7) And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, **The kingdom of God cometh not (*) with (b) observation.**

(7) The kingdom of God is not marked of many, although it be most present before their eyes; because they fondly persuade themselves, that it is joined with outward pomp.

(*) It cannot be discerned by any outward shew, or majesty, whereby it might the rather be known.

(b) With any outward pomp and shew of majesty, to be known by; for there were otherwise many plain and evident tokens whereby men might have understood, that Christ was the Messiah, whose kingdom was so long looked for; but he speaketh in this place of those signs which the Pharisees dreamed of, which looked for an earthly kingdom of Messiah.

21 **Neither shall men say, Lo here, or lo there; for behold, the kingdom of God is (*) (♣) (c) within you.**

(*) Or, among you.

(♣) Either by reason of the word of God, which is received by faith, or that the Messiah, whom they sought, as absent, is now present even within their own doors, and yet they know him not, John 1:11.

(c) You look about for Messiah as though he were absent, but he is amongst you in the midst of you.

22 (8) And he said unto the disciples, **The days will come, when ye shall desire to see (d) (*) one of the days of the Son of man, and ye shall not see it.**

(8) We oftentimes neglect those things when they be present, which we afterward desire when they are gone, but in vain.

(d) The time will come that you shall seek for the Son of man, with great sorrow of heart, and shall not find him.

(*) He speaketh of his first coming into the world.

23 (*) (9) Then they shall say to you, Behold here, or behold there; *but* go not thither, neither follow them.

(*) Matthew 24:23; Mark 13:21 .

(9) Christ forewarneth us that false Christ's shall come, and that his glory shall suddenly be spread far and wide through the world, after the ignominy of the cross is put out and extinguished.

24 For as the lightning that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven, so shall the Son of man be in his (*) day.

(*) Meaning his second coming, wherein he shall appear in glory.

25 But first must he suffer many things and be reprov'd of this generation.

26 (*) (10) And as it was in the (♣) days of Noah, so shall it be in the days of the Son of man.

(*) Genesis 7:5; Matthew 24:38; 1 Peter 3:20 .

(10) The world shall be taken unawares with the sudden judgment of God; and therefore the faithful ought to watch continually.

(♣) When men contemned the judgment of God, wherewith they were before menaced.

27 They ate, they drank, they married wives, and gave in marriage unto the day that Noah went into the Ark, and the flood came, and destroyed them all.

28 (*) Likewise also as it was in the days of Lot; They ate, they drank, they bought, they sold, they planted, they built.

(*) Genesis 19:24 .

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

30 After these *examples* shall it be in the day when the Son of man is revealed.

31 (11) At that day he that is upon the (*) house, and his stuff in the house, let him not come down to take it out; and he that is in the field likewise, let him not turn back to that he left behind.

(11) We must take good heed that neither distrust, nor the enticements of this world, nor any respect of friendship hinder us the least that may be.

(*) We must forget that which we have left behind us, to the end, that we may the better follow to heavenly vocation.

32 (*) Remember Lot's wife.

(*) Genesis 19:26 .

33 (*) Whosoever will seek to save his soul, shall lose it, and whosoever shall lose it, (♣) shall (e) get it life.

(*) Luke 9:24; Luke 16:25; Matthew 10:39; Mark 8:35; John 12:25 .

(♣) This corporal death shall engender life everlasting.

(e) That is, shall save it, so Matthew expoundeth it; for the life that is here spoken of, is everlasting salvation.

34 (*) I tell you, in that night there shall be two in one (♣) bed; the one shall be received, and the other shall be left.

(*) Matthew 24:41 .

(♣) He meaneth that no band or conjunction is so strait that should stay us.

35 Two women shall be grinding together, the one shall be taken, and the other shall be left.

36 Two shall be in the field; one shall be received, and another shall be left.

37 (12) And they answered, and said to him, Where, Lord? And he said unto them, (*) (♣) Wheresoever the body is, thither shall also the eagles be gathered together.

(12) The only way to continue is to cleave to Christ.

(*) Matthew 24:28 .

(♣) Nothing can hinder the faithful to be joined to their head Jesus Christ; for they shall gather unto him, as the ravening birds about a carian.

Luke 18

2 The parable of the unrighteous Judge and the widow. 10 Of the Pharisee and Publican. 15 Children are of the kingdom of heaven. 22 To sell and give to the poor. 28 The Apostles forsake all. 31 Christ foretelleth his death. 35 The blind man receiveth sight.

1 And (1) he spake also a parable unto them, *to this end*, that they (*) ought always to pray, and not to (a) (♣) wax faint,

(1) God will have us to continue in prayer, not to weary us, but to exercise us, therefore we must so strive with impatience, that long delay cause us not to break off the course of our prayers.

(*) Romans 12:12; 1 Thessalonians 5:17 .

(a) Yield to afflictions, and adversities, as they do which are out of heart.

(♣) The Greek word signifieth, not to shrink back as cowards do in war, or to give place in afflictions or dangers.

2 (b) Saying, There was a judge in a certain city, which feared not God, neither revered man.

(b) He doeth not compare things that are of equal together, but the less with the greater; If a man get his right at a most unrighteous judge's hands, much more shall the prayers of the godly prevail before God.

3 And there was a widow in that city, which came unto him, saying, (*) Do me justice against my (♣) adversary.

(*) Or, avenge me.
(♣) Who pleadeth against me.

4 And he would not of a long time; but afterward he said with himself, Though I fear not God, nor reverence man.

5 Yet because this widow troubleth me, I will do her right, lest at the last she come and (c) make me weary.

(c) Word for word, beat me down with her blows, and it is a metaphor taken of wrestlers, who beat their adversaries with their fists or clubs; so do they that are importunate beat the judge's ears with their crying out, even as it were with blows.

6 And the Lord said, Hear what the unrighteous judge saith.

7 Now shall not God avenge his elect, which cry day and night unto him, yea, though (d) (*) he suffer long for them?

(d) Though he seem slow in revenging the injury done to his.
(*) And seem slow in revenging their wrongs.

8 I tell you he will avenge them quickly; but when the Son of man cometh, shall he find faith on the earth?

9 ¶ (2) He spake also this parable unto certain which trusted in themselves that they were just, and despised others.

(2) Two things especially make our prayers void and of none effect; confidence of our own righteousness, and the contempt of others, and a humble heart is contrary to both these.

10 Two men went up into the Temple to pray, the one a Pharisee, and the other a Publican.

11 (3) The Pharisee (*) stood and prayed thus with himself, O God, I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this Publican.

(3) Although we confess that whatsoever we have, we have it of God, yet we are despised of God, as proud and arrogant, if we put never so little trust in our own works before God.
(*) Whereby he declared his proud and disdainful heart.

12 I fast twice in the week, I give tithes of all that ever I possess.

13 But the Publican standing (e) afar off, would not lift up so much as his (*) eyes to heaven, but smote his breast, saying, O God, be merciful to me a sinner.

(e) Far from the Pharisee in a lower place.
(*) These were signs of a humble and lowly heart.

14 I tell you, this man departed to his house justified, (♣) rather than the other; (*) for every man that exalteth himself, shall be brought low, and he that humbleth himself, shall be exalted.

(♣) Or, and not the other.
(*) Luke 14:11; Matthew 23:12 .

15 ¶ (*) (f) They brought unto him also (♣) babes that he should touch them. (4)
And when his disciples saw it, they rebuked them.

(*) Matthew 19:13; Mark 10:13 .
(f) The children were tender and young, in that they were brought, which appeareth more evidently in that, they were infants, which is to be marked against them that are enemies to the baptizing of children.
(♣) The word signifieth young suckling babes which they carried in their arms.
(4) To judge or think of Christ after the reason of the flesh, is the cause of infinite corruptions.

16 (5) But Jesus (g) called (*) them unto him, and said, **Suffer the babes to come unto me, and forbid them not, for of (♣) such is the kingdom of God.**

(5) The children also of the faithful are comprehended in the free covenant of God.
(g) Them that carried the children, whom the disciples drove away.
(*) He meaneth the nurses or them that bare the babes, whom the Apostles rebuked.
(♣) He comprehendeth as well them that are infants of age, as them also, which are like unto infants in simplicity and plainness.

17 (6) Verily I say unto you, whosoever receiveth not the kingdom of God as (*) a babe, he shall not enter therein.

(6) Childlike innocency is an ornament of Christians.
(*) Signifying that they ought to lay aside all malice and pride.

18 (*) Then a certain ruler asked him, saying, Good Master, what ought I to do, to inherit eternal life?

(*) Matthew 19:16; Mark 10:17 .

19 And Jesus said unto him, **Why callest thou me (*) good? None is good, save one, even God.**

(*) Because commonly they abused this word, Jesus sheweth him that he could not confess him to be good except also he acknowledge that he was God.

20 **Thou knowest the commandments, (*) Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother.**

(*) Exodus 20:14 .

21 (7) And he said, All these have I kept from my youth.

(7) The enticement of riches carrieth away many from the right way.

22 Now when Jesus heard that, he said unto him, **Yet lackest thou one thing. Sell all that ever thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come follow me.**

23 But when he heard those things, he was very heavy, for he was marvelously rich.

24 (8) And when Jesus saw him very sorrowful, he said, **With what difficulty shall they that have riches, enter into the kingdom of God!**

(8) To be both rich and godly, is a singular gift of God.

25 **Surely it is easier for a (*) camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.**

(*) Or, cable rope.

26 Then said they that heard it, And who then can be saved?

27 And he said, **The things which are impossible with men, are (*) possible with God.**

(*) For he so governeth the hearts of his, that their riches do not blind them.

28 ¶ (*) Then Peter said, Lo, we have left all, and have followed thee.

(*) Matthew 19:27; Mark 10:28 .

29 (9) And he said unto them, **Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake,**

(9) They become the richest of all, which refuse not to be poor for Christ's sake.

30 **Which shall not receive (*) much more in this world, and in the world to come life everlasting.**

(*) The little that a man hath with the grace of God, is a hundredfold better than all the abundance that one can have without him; but the chief recompense is in heaven.

31 ¶ (*) (10) Then Jesus took unto him the twelve, and said unto them, **Behold, we go up to Jerusalem, and all things shall be fulfilled to the Son of man, that are written by the Prophets.**

(*) Matthew 20:17; Mark 10:32 .

(10) As sure and certain as persecution is, so sure is the glory which remaineth for the conquerors.

32 **For he shall be delivered unto the Gentiles, and shall be mocked, and shall be spitefully entreated, and shall be spitted on.**

33 **And when they have scourged him, they will put him to death, but the third day he shall rise again.**

34 But they understood (h) none of these things, and this saying was hid from them, neither perceived they the things, which were spoken.

(h) Hereby we see how ignorant the disciples were.

35 ¶ (*) (11) And it came to pass, that as he was come near unto Jericho, a certain blind man sat by the wayside, begging.

(*) Matthew 20:29; Mark 10:46 .

(11) Christ sheweth by a visible miracle, that he is the light of the world.

36 And when he heard the people pass by, he asked what it meant.

37 And they said unto him, that Jesus of Nazareth passed by.

38 Then he cried, saying, Jesus the Son of David, have mercy on me.

39 (12) And they which went before, rebuked him that he should hold his peace, but he cried much more, O (*) Son of David, have mercy on me.

(12) The more stops and lets that Satan layeth in our way, even by them which profess Christ's Name, so much the more ought we to go forward.
(*) The people used to call the Messiah by this name, because they knew he should come of the stock of David, Psalm 132:11; Acts 2:30 .

40 And Jesus stood still, and commanded him to be brought unto him. And when he was come near, he asked him,

41 Saying, **What wilt thou that I do unto thee?** And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, **Receive thy sight; thy faith hath saved thee.**

43 Then immediately he received his sight, and followed him, (*) praising God; and all the people, when they saw *this*, gave praise to God.

(*) He was mindful of the benefit received and also the people were moved thereby to glorify God.

Luke 19

2 Zaccheus the Publican. 13 Ten pieces of money delivered to servants to occupy withal. 19 Jesus entereth into Jerusalem. 34 He foretelleth the destruction of the city with tears. 45 He casteth the sellers out of the Temple.

1 Now (1) when Jesus entered and passed through Jericho,

(1) Christ preventeth them with his grace especially which seemed to be furthest from it.

2 Behold, there was a man named Zaccheus, which *was* the (a) chief receiver of the tribute, and he was rich.

(a) The overseer and head of the Publicans which were there together; for the Publicans were divided into companies; as we may gather by many places of Cicero his orations.

3 And he sought to see Jesus, who he should be, and could not for the press, because he was of a low stature.

4 Wherefore he ran before, and climbed up into a wild fig tree, that he might see him, for he should come that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, **Zaccheus, come down at once, for today I must abide at thy house.**

6 Then he came down hastily, and received him joyfully.

7 (2) And when all they saw it, they murmured, saying, that he was gone in to lodge with a (*) sinful man.

(2) The world forsaketh the grace of God, and yet is unwilling that it should be bestowed upon others.

(*) Or, a man of a wicked life.

8 (3) And Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken from any man by (b) (*) forged cavillation, I restore him fourfold.

(3) The example of true repentance, is known by the effect.

(b) By falsely accusing any man; and this agreeth most fitly to the master of the customer's person, for commonly they have this trade among them when they rob and spoil the commonwealth, they have nothing in their mouths, but the profit of the commonwealth, and under that color they play the thieves, insomuch that if men reprove and go about to redress their robbery, and spoiling, they cry out, the commonwealth is hindered.

(*) Or, false accusation.

9 Then Jesus said to him, **This day is salvation come unto this (*) house, forasmuch as he is also become the (c) (♣) son of Abraham.**

(*) Zaccheus adoption was a sign that the whole family was received to mercy. Notwithstanding this promise, God reserveth to himself free liberty either to choose or forsake as in Abraham's house.

(c) Beloved of God, one that walketh in the steps of Abraham's faith; and we gather that salvation came to that house, because they received the blessing as Abraham had, for all the household were circumcised.

(♣) To be the son of Abraham, is to be chosen freely, Romans 9:8; to walk in the steps of the faith of Abraham, Romans 4:12; to do the works of Abraham, John 8:39; by the which things we are most assured of life everlasting, Romans 8:29 .

10 (*) **For the Son of man is come to seek, and to save that which was lost.**

(*) Matthew 18:12 .

11 (4) And whiles they heard these things, he continued and spake a parable, because he was near to Jerusalem, and because also they thought that the kingdom of God should shortly appear.

(4) We must patiently wait for the judgment of God, which shall be revealed in his time.

12 He said therefore, (*) **A certain noble man went into (♣) a far country, to receive for himself a kingdom, and so to come again.**

(*) Matthew 25:14 .

(♣) This was to declare to them that he must yet take great pains before his kingdom should be established.

13 (5) And he called his ten servants, and delivered them ten (*) pieces of money, and said unto them, (♣) Occupy till I come.

(5) There are three sorts of men in the Church; the one sort fall from Christ whom they see not; the other, which according to their vocation, bestow the gifts which they have received of God, to his glory with great pains and diligence; the third live idly, and do no good. As for the first, the Lord when he cometh will justly punish them in his time; the other he will bless, according to the pains which they have taken, and as for the slothful and idle persons, he will punish them as the first.

(*) This piece of money is called Mina, and the wholesome mounteth about the value of seventeen pounds, esteeming every piece, about five nobles and seven pence.

(♣) God will not that his graces remain idle with us.

14 Now his citizens hated him, and sent an ambassage after him, saying, We will not have this man to reign over us.

15 And it came to pass, when he was come (*) again, and had received his kingdom, that he commanded the servants to be called to him, to whom he gave his money, that he might know what every man had gained.

(*) Whereby we learn that the second coming of our Saviour Christ shall be more glorious, and excellent, than it doeth now appear.

16 Then came the first, saying, Lord, (d) thy piece hath increased ten pieces.

(d) This was a piece of money which the Grecians used, and was in value about a hundred pence, which is about ten crowns.

17 And he said unto him, Well, good servant, because thou hast been faithful in a very little thing, take thou authority over ten cities.

18 And the second came, saying, Lord, thy piece hath increased five pieces.

19 And to the same he said, Be thou also *ruler* over five cities.

20 (6) So the other came, and said, Lord, behold thy piece, which I have laid up in a napkin;

(6) Against them which spend their life idly in deliberating, and otherwise, in contemplation.

21 For I feared thee, because thou art a strait man; thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 Then he said unto him, Of thine own (*) mouth will I judge thee, O evil servant. Thou knewest that I am a strait man, taking up that I laid not down, and reaping that I did not sow.

(*) They that suppress the gifts of God, and live in idleness, are without all excuse.

23 Wherefore then gavest not thou my money into the (e) bank, that at my coming I might have required it with vantage?

(e) To the bankers and changers.

24 And he said to them that stood by, Take from him that piece, and give it him that hath ten pieces.

25 (And they said unto him, Lord, he hath ten pieces.)

26 (*) For I say unto you, that unto all them that have, it shall be (♣) given, and from him that hath not, even that he hath, shall be taken from him.

(*) Luke 8:18; Matthew 13:12; Matthew 25:29; Mark 4:25 .

(♣) He that faithfully bestoweth the grace of God, shall have them increased; but they shall be taken away from him that is unprofitable, and useth them not to God's glory.

27 Moreover, those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, (f) he went forth (*) before, ascending up to Jerusalem.

(f) The disciples staggered and stayed at the matter, but Christ goeth on boldly though death were before his eyes.

(*) Hereby we perceive the excellent constancy of Christ, who notwithstanding he did now fight against the terror of death, and God's judgment, yet went before his fearful disciples and led the way to death.

29 (*) (7) And it came to pass, when he was come near to Bethphage, and Bethany, besides the mount which is called *the mount* of Olives, he sent two of his disciples,

(*) Matthew 21:1; Mark 11:1 .

(7) Christ sheweth in his own person, that his kingdom is not of this world.

30 Saying, Go ye to the town which is before *you*, wherein as soon as ye are come, ye shall find a colt tied, whereon never man sat; loose him, and bring him *hither*.

31 (*) And if any man ask you, why ye loose *him*, thus shall ye say unto him, Because the Lord hath need of him.

(*) Christ presenteth such difficulties as might have troubled his disciples.

32 So they that were sent, went their way, and found it as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 ¶ (*) So they brought him to Jesus, and they cast their garments on the colt, and set Jesus thereon.

(*) Matthew 21:7; John 12:14 .

36 And as he went, they spread their clothes in the way.

37 And when he was now come near to the going down of the mount of Olives, the whole multitude of the disciples began to rejoice, and to praise God with a loud voice, for all the great works that they had seen,

38 Saying, Blessed *be* the King that cometh in the Name of the Lord; (*) peace in heaven, and glory in the highest *places*.

(*) They wish that God may be appeased and reconciled with men; and so by this means be glorified.

39 (8) Then some of the Pharisees of the company said unto him, Master, rebuke thy disciples.

(8) When they linger which ought to be the chiefest preachers and setters forth of the kingdom of God, he will raise up others extraordinarily, in despite of them.

40 But he answered, and said unto them, **I tell you, that if these should hold their peace, the stones would cry.**

41 ¶ (*) (9) And when he was come near, he beheld the City, and wept for it,

(*) Luke 21:6; Matthew 24:1; Mark 13:1 .

(9) Christ is not simply delighted with the destruction, no not of the wicked.

42 (g) Saying, (h) (*) **O if thou hadst even known (i) at the least in this (k) thy day (♣) those things, which *belong* unto thy (l) peace! But now are they (♠) hid from thine eyes.**

(g) Christ breaketh off his speech, which sheweth partly how he was moved with compassion for the destruction of the city, that was like to ensue; and partly to upbraid them for their treachery and stubbornness against him, such as hath not lightly been heard of.

(h) At least wise thou, O Jerusalem, to whom the message was properly sent.

(*) Christ partly pitieth the City which was so near her destruction, and partly upbraideth their malice which would not embrace Christ their Saviour, and therefore pronounceth greater punishment to Jerusalem than to other cities, which had not received like graces.
(i) If after slaying so many Prophets, and so oft refusing me the Lord of the Prophets, now especially in this my last coming to thee, thou hadst had any regard to thyself.
(k) The fit and commodious time is called the day of this city.
(♣) Meaning Christ, without whom there is no salvation and with whom is all felicity.
(l) That is, those things wherein thy happiness standeth.
(♣) Through thine own malice thou are blinded.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall make thee even with the ground, and thy children which are in thee, and they shall not leave in thee a stone upon a stone, because thou knewest not (m) the time of thy (*) visitation.

(m) That is, this very instant wherein God visited thee.
(*) And receivedst not the redeemer, which was sent thee.

45 ¶ (*) (10) He went also into the Temple, and began to cast out them that sold therein, and them that bought,

(*) Matthew 21:13 .
(10) Christ sheweth after his entry into Jerusalem by a visible sign, that it is his office enjoined him of his Father to purge the Temple.

46 Saying unto them, It is written, (*) My house is the house of prayer, (♣) but ye have made it a den of thieves.

(*) Mark 11:17; Isaiah 56:7 .
(♣) Jeremiah 7:11 .

47 And he taught (*) daily in the Temple. And the high Priests and the Scribes, and the chief of the people sought to destroy him.

(*) Or, in the daytime.

48 But they could not find what they might do to him, for all the people (*) hanged upon him when they heard him.

(*) That is, were most attent to hear.

Luke 20

4 From whence John's Baptism was. 9 The wickedness of the Priests is noted by the vineyard and the husbandmen. 21 To give tribute to Caesar. 27 He convinceth the Sadducees denying the resurrection. 41 How Christ is the Son of David.

1 And (*) (1) it came to pass, that on one of those days, as he taught the people in the Temple, and preached the Gospel, the high Priests and the Scribes came upon him, with the Elders,

(*) Matthew 21:23; Mark 11:27 .

(1) The Pharisees being overcome with the truth of Christ's doctrine, move a question about his outward calling, and are overcome by the witness of their own conscience.

2 And spake unto him, saying, Tell us by what authority thou doest these things, or who is he that hath given thee this authority?

3 And he answered, and said unto them, **I also will ask you one thing, tell me therefore:**

4 **The (*) baptism of John, was it from heaven, or of men?**

(*) By baptism he comprehendeth all John's ministry, who bare witness to Christ.

5 And they reasoned within themselves, saying, If we shall say, From heaven, he will say, Why then believed ye him not?

6 But if we shall say, Of men, all the people will stone us, for they be persuaded that John was a Prophet.

7 Therefore they answered, that they could not tell whence it *was*.

8 Then Jesus said unto them, (*) **Neither tell I you, by what authority I do these things.**

(*) By this means he made them ashamed and astonished.

9 ¶ (*) (2) Then began he to speak to the people this parable, **A certain man planted a (♣) vineyard, and (♣) let it forth to husbandmen, and went into a strange country, for a great time.**

(*) Matthew 21:33; Mark 12:1; Isaiah 5:1; Jeremiah 2:21 .

(2) It is no new thing to have them the chiefest enemies of Christ and his servants, which are conversant in very Sanctuary of God's holy place; but at length they shall not escape unpunished.

(♣) The Jews were as God's plants and his own grafting.

(♣) God committed his people to the Governors and Priests.

10 And at the time convenient he sent a (*) servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen did beat him, and sent him away empty.

(*) He raised up Prophets.

11 Again he sent yet another servant; and they did beat him, and foul entreated him, and sent him away empty.

12 Moreover he sent the third, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I do? I will send my beloved son; it may be that they will do reverence when they see him.

14 But when the husbandmen saw him, they reasoned with themselves, saying, This is the heir; come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore do unto them?

16 He will come and destroy these husbandmen, and will give out his vineyard to others. But when they heard it, they said, God forbid.

17 ¶ And he beheld them, and said, What meaneth this then that is written, (*) The stone that the builders refused, that is made the head (♣) of the corner?

(*) Psalm 118:22; Isaiah 28:16; Acts 4:11; Romans 9:33; 1 Peter 2:8 .

(♣) For by it the building is joined together and made strong.

18 (*) Whosoever shall fall upon that stone, shall be broken; and on whomsoever it shall fall, it will grind him to powder.

(*) They that stumble and fall on Christ, thinking to oppress him, shall be overthrown themselves and destroyed.

19 Then the high Priests, and the Scribes the same hour went about to lay hands on him (but they feared the people) for they perceived that he had spoken this parable against them.

20 (*) (3) And they (a) (♣) watched *him*, and sent forth (b) spies, which should feign themselves just men (c) to take him in his talk, and to deliver him unto the power and (d) authority of the governor.

(*) Matthew 22:16; Mark 12:13 .

(3) The last refuge that false prophets have to destroy the true Prophets, is to lay sedition, and treason to their charge.

(a) A fit time to take him in.

(♣) They waited for a convenient time and place.

(b) Whom they had deceitfully hired.

(c) That they might take some hold in his talk and thereby forge some false accusation against him.

(d) To put him to death.

21 And they asked him, saying, Master, we know that thou sayest, and teachest right, neither doest thou accept (e) any man's person, but teachest the way of God truly.

(e) Thou are not moved by favor of any; and by person he meaneth outward circumstances, which if a man have respect unto, he will not judge alike of them that are indeed alike.

22 Is it (*) lawful for us to give Caesar tribute or no?

(*) They thought it unlawful to pay to a prince being an infidel, that which they were wont to pay to God in his Temple.

23 But he perceived their (f) craftiness, and said unto them, **Why tempt ye me?**

(f) Craftiness is a certain diligence and witness to do evil, gotten by much use and great practice in matters.

24 **Shew me a penny. Whose image and superscription hath it?** They answered, and said, Caesar's.

25 Then he said unto them, (*) (♣) **Give then unto Caesar the things which are Caesar's, and to God those which are God's.**

(*) Romans 13:7 .

(♣) The duty which we owe to princes, letteth nothing that which is due unto God.

26 And they could not reprove his saying before the people; but they marveled at his answer, and held their peace.

27 (*) (4) Then came to him certain of the Sadducees (which deny that there is any resurrection) and they asked him,

(*) Matthew 22:23; Mark 12:18 .

(4) The resurrection of the flesh is avouched against the Sadducees.

28 Saying, Master, (*) Moses wrote unto us, If any man's brother die having a wife, and he die without children, that his brother should take *his* wife, and raise up seed unto his brother.

(*) Deuteronomy 25:5 .

29 Now there were seven brethren, and the first took a wife, and he died without children.

30 And the second took the wife, and he died childless.

31 Then the third took her; and so likewise the seven died, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? For seven had her to wife.

34 Then Jesus answered, and said unto them, **The (g) (*) children of this world marry wives, and are married.**

(g) They are called here in this place, the children of this world, which live in this world; and not they, that wholly are given to the world, Luke 16:8; which are contrary to the children of light.
(*) In this place he calleth all them children of this world which remain in the same; or else matrimony should not seem to appertain to the children of God, as that wicked monster Pope that taught against the manifest Scriptures.

35 **But they which shall be counted worthy to enjoy that world, and the resurrection from the dead, neither marry wives, neither are married.**

36 (*) **For they can die no more, forasmuch as they are equal unto the Angels, and are the sons of God, (♣) since they are the (h) children of the resurrection.**

(*) Since marriage is ordained to maintain and increase mankind, when we shall be immortal, it shall not be in any use.
(♣) For although the wicked rise again, yet that life is but death and a eternal destruction.
(h) That is, men partakers of the resurrection, for as we say truly, that they shall live indeed, which shall enjoy everlasting bliss, so do they rise indeed, which rise to life, though if this word resurrection, be taken generally, it belongeth also to the wicked which shall rise to condemnation, which is not properly life, but death.

37 **And that the dead shall rise again, even (*) Moses shewed it besides the bush, when he said, The Lord is the God of Abraham, and the God of Isaac, and the God of Jacob.**

(*) Exodus 3:6 .

38 **For he is not the God of the (*) dead, but of them which live, (♣) for all (i) live unto him.**

(*) Of them which are not, but of them which are.
(♣) The immortality of the soul cannot be separate from the resurrection of the body, whereof here Christ properly speaketh.
(i) That is, before him, a notable saying, the godly do not die, though they die here on earth.

39 Then certain of the Scribes answered, and said, Master, thou hast well said.

40 And after that, durst they not ask him anything at all.

41 ¶ (*) (5) Then said he unto them, **How say they that Christ is David's son?**

(*) Matthew 22:44; Mark 12:35 .

(5) Christ is so the son of David according to the flesh, that he is also his Lord (because he is the everlasting son of God) according to the spirit.

42 **And David himself saith in the book of the Psalms, (*) The Lord said unto my Lord, Sit at my right hand,**

(*) Psalm 110:1 .

43 **Till I shall make thine enemies thy footstool.**

44 **Seeing David calleth him Lord, how is he then his (*) son?**

(*) For the son is not Lord of his father, and therefore it followeth that Christ is God.

45 ¶ Then in the audience of all the people, he said unto his disciples,

46 (*) (6) **Beware of the Scribes, which desire to go in long robes, and love salutations in the markets, and the highest seats in the Synagogues, and the chief rooms at feasts;**

(*) Luke 11:43; Matthew 23:6; Mark 12:38 .

(6) We must avoid the example of the ambitious and covetous pastors.

47 **Which devour widows' (k) houses, and in shew make long prayers; These shall receive greater damnation.**

(k) This is spoken by the figure Metonymy, houses, for the goods and substance.

Luke 21

1 The widow's liberality above her riches. 5 Of the time of the destruction of the Temple. 19 and Jerusalem. 25 The signs going before the last judgment.

1 And (*) (1) as he beheld, he saw the rich men which cast their gifts into the treasury.

(*) Mark 12:42 .

(1) The poor may exceed in bounty and liberality even the richest, according to God's judgment.

2 And he saw also a certain poor widow which cast in thither two mites.

3 And he said, *Of a truth I say unto you, that this poor widow hath cast in more than they all.*

4 (*) *For they all have of their superfluity cast into the offerings of God; but she of her penury hath cast in all the living that she had.*

(*) God esteemeth not the gift or alms by the quantity or value, but by the heart and affection.

5 (*) (2) Now as some spake of the Temple, how it was garnished with goodly stones, and with (a) (♣) consecrated things, he said,

(*) Luke 19:43; Matthew 24:1; Mark 13:1 .

(2) The destruction of the Temple is foretold, which that true spiritual building may be built up, whose head builders must and ought to be circumspect.

(a) There were things that were hanged upon walls and pillars.

(♣) Or, gifts.

6 *Are these the things that ye look upon? The days will come wherein a stone shall not be left upon a stone, that shall not be thrown down.*

7 Then they asked him, saying, Master, but when shall these things be? And what sign *shall* there *be* when these things shall come to pass?

8 (*) And he said, (♣) *Take heed, that ye be not deceived, for many will come (b) in my Name, saying, I am Christ, and the time draweth near; follow ye not them therefore.*

(*) Ephesians 5:6; 2 Thessalonians 2:3 .

(♣) Christ then maketh answer of that, which was more necessary for them, and not to the question they demanded.

(b) Using my Name.

9 (3) And when ye hear of wars and seditions, be not afraid; for these things must first come, but the end followeth not by and by.

(3) The true Temple of God is built up even in the midst of incredible tumults, and most sharp miseries, through invincible patience, so that the end thereof cannot be but most happy.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom,

11 (*) And great earthquakes shall be in divers places, and hunger, and pestilence, and fearful things, and great signs shall there be from heaven.

(*) Matthew 24:7; Mark 13:18 .

12 But before all these, they shall lay their hands on you, and persecute *you*, delivering you up to the Synagogues, and into prisons, and bring you before Kings and rulers for my Name's sake.

13 And this shall turn to you, for a (c) (*) testimonial.

(c) This shall be the end of your troubles and afflictions, they shall be witnesses both before God and man, as well of the treacherous and cruel dealing of your enemies, as also of your constancy; A noble saying, that the afflictions of the godly and holy men pertains to the witness of the truth.

(*) This their sufferance shall both be a greater confirmation to the Gospel, and also by their constancy the tyranny of their enemies shall at length be manifest before God and man.

14 (*) Lay it up therefore in your hearts, that ye premeditate not what ye shall answer.

(*) Luke 12:12; Matthew 10:19; Mark 13:11 .

15 For I will give you a mouth, and wisdom where against all your adversaries shall not be able to speak nor (*) resist.

(*) For though they were so impudent to resist, yet truth ever gaineth the victory.

16 Yea, ye shall be betrayed also of your parents, and of your brethren, and kinsmen, and friends, and *some* of you shall they put to death.

17 And ye shall be hated of all men for my Name's sake.

18 (*) Yet there shall not one hair of your heads perish.

(*) Matthew 10:30 .

19 By your patience (d) (*) possess your souls.

(d) Though you are compassed about on all sides with many misery, yet notwithstanding be valiant and courageous, and bear out these things manfully.
(*) That is, live joyfully and blessedly, even under the cross.

20 ¶ (*) (4) And when ye see Jerusalem besieged with soldiers, then understand that the desolation thereof is near.

(*) Daniel 9:27; Matthew 14:15; Mark 13:14
(4) The final destruction of the whole city is foretold.

21 Then let them which are in Judea, flee to the mountains, and let them which are in the midst thereof, depart out, and let not them that are in the country, enter therein;

22 For these be the days of vengeance, to fulfill all things that are written.

23 But woe *be* to them that be with child, and to them that give suck in those days; for there shall be great distress in this land, and (e) (*) wrath over this people.

(e) By wrath, those things are meant, which God sendeth when he is displeased.
(*) God's wrath against this people shall appear by the calamities and plagues, wherewith he will punish them.

24 And they shall fall on the (f) edge of the sword, and shall be led captive into all nations, and Jerusalem shall be trodden under foot of the Gentiles, until the (*) time of the Gentiles be fulfilled.

(f) Word for word, mouth, for the Hebrew call the edge of a sword the mouth, because the edge biteth.
(*) He meaneth their iniquities to receive likewise their punishment afterward.

25 (*) (g) Then there shall be signs in the sun, and in the moon, and in the stars, and upon the earth trouble among the nations, with perplexity, the sea and the waters shall roar.

(*) Isaiah 13:10; Ezekiel 32:7; Matthew 24:29; Mark 13:24 .
(g) When the times are expired, appointed for the salvation of the Gentiles and punishment of the Jews; And so he passeth from the destruction of Jerusalem, to the history of the latter judgment.

26 (5) (g) And men's hearts shall fail them for fear and for looking after those things which shall come on the world, for the powers of heaven shall be shaken.

(5) After divers tempest, the Lord will at the length plainly appear to deliver his Church.

27 And then shall they see the Son of man come in a cloud, with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads, (*) for your (♣) redemption draweth near.

(*) Romans 8:23 .

(♣) The effect of that redemption which Jesus Christ hath purchased, shall then fully appear.

29 (6) And he spake to them a parable, Behold, the fig tree, and all trees,

(6) We must be sober and watchful both day and night for the Lord's coming, that we be not taken at unawares.

30 When they now shoot forth, ye seeing them, know of your own selves, that summer is then near.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is near.

32 Verily I say unto you, This age shall not (*) pass, till all *these* things be done:

(*) For all these things come within fifty years after.

33 Heaven and earth shall pass away, but my words shall not pass away.

34 (*) Take heed to yourselves, lest at anytime your hearts be oppressed with surfeiting and drunkenness, and cares of this life, and lest that day come on you at unawares.

(*) Romans 13:13 .

35 For as a (*) snare shall it come (h) on all them that dwell on the face of the whole earth.

(*) To catch and entangle them, wheresoever they be in the world.

(h) On all men wheresoever they be.

36 Watch therefore, and pray continually, (*) that ye may be counted worthy to escape all these things that shall come to pass, and that ye may (i) stand before the Son of man.

(*) Or, that ye may be made worthy.

(i) You may so appear that you will abide the countenance and sentence of the Judge without fear.

37 ¶ Now in the daytime he taught in the Temple, and at night he went out, and abode in the mount, that is called the *mount* of Olives.

38 And all the people came in the morning to him, to hear him in the Temple.

Luke 22

3 Judas selleth Christ. 7 The Apostles prepare the Passover. 24 They strive who shall be chiefest. 31 Satan desireth them. 35 Christ sheweth that they wanted nothing. 42 He prayeth in the mount. 44 He sweateth blood. 50 Malchus' ear cut off and healed. 57 Peter denieth Christ thrice. 63 Christ is mocked and strooken. 69 He confesseth himself to be the Son of God.

1 Now (*) the (1) (♣) feast of unleavened bread drew near, which is called the Passover.

(*) Matthew 26:1; Mark 14:1 .

(1) Christ is taken upon the day of the Passover, rather by the providence of his Father, than by the will of men.

(♣) The feast was so called, because they could eat no leavened bread for the space of seven days; so long the feast of the Passover continued.

2 And the high Priests and Scribes sought how they might kill him; for they feared the people.

3 (*) (2) Then entered Satan into Judas, who was called Iscariot, and was of the number of the twelve.

(*) Matthew 26:14; Mark 14:10 .

(2) God by his wonderful providence, causeth him to be the minister of our salvation, who was the author of our destruction.

4 And he went his way, and communed with the high Priests and (a) (*) captains, how he might betray him to them.

(a) They that had the charge of keeping the Temple, which were none of the Priests and Bishops, Luke 22:52 .

(*) Such as were appointed to keep the Temple.

5 So they were (*) glad, and agreed to give him money.

(*) For they were in doubt what way to take before this occasion was offered.

6 And he consented, and sought opportunity to betray him unto them, when the people were (b) away.

(b) Without tumult, unwitting to the people which used to follow him; and therefore indeed they watched their time, when they knew he was alone in the garden.

7 ¶ (*) (3) Then came the day of unleavened bread, when the Passover (c) (♣) must be sacrificed.

(*) Matthew 26:17; Mark 14:13 .

- (3) Christ teaches his disciples by a manifest miracle, that although he be going to be crucified, yet nothing is hid from him; and therefore that he goeth willingly to death.
(c) By the order appointed by the Law.
(♣) According to God's commandment which was first to offer it, and after to eat it.

8 And he sent Peter and John, saying, **Go and prepare us the (d) Passover that we may eat it.**

- (d) The lamb which was the figure of the Passover; And this is spoken by the figure metonymy, which is very usual in the matter of the Sacraments.

9 And they said to him, Where wilt thou, that we prepare *it*?

10 Then he said unto them, **Behold, when ye be entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house that he entereth in,**

11 **And say unto the good man of the house, The Master saith unto thee, Where is the lodging where I shall eat my Passover with my disciples?**

12 **Then he shall shew you a great high chamber trimmed; there make it ready.**

13 So they went, and found as he had said unto them, and made ready the Passover.

14 (*) (4) And when the (e) (♣) hour was come, he sat down, and the twelve Apostles with him.

- (*) Matthew 26:20; Mark 14:17 .
(4) Christ having ended the Passover according to the order of the Law, forewarneth them that this shall be his last banquet with them, after the manner and necessity of this life.
(e) The evening and twilight, at what time this supper was to be kept.
(♣) Which was in the evening about the twilight, which time was appointed to eat the Passover.

15 Then he said unto them, **I have earnestly desired to eat this Passover with you, before I (f) suffer.**

- (f) I am put to death.

16 **For I say unto you, (*) Henceforth I will not eat of it anymore, until it be fulfilled in the kingdom of God.**

- (*) He meaneth that this is the last time that he would be conversant with them as he was before, or so eat with them.

17 And he took the cup, and gave thanks, and said, **Take this, and divide it among you,**

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God be come.

19 (*) (5) And he took bread, and when he had given thanks, he brake it, and gave to them, saying, (♣) This is my body, which is given for you; do this in the remembrance of me.

(*) Matthew 26:26; Mark 14:22; 1 Corinthians 11:24 .

(5) Christ establisheth his new Covenant, and his communicating with us with new signs.

(♣) The bread is a true sign, and an assured testimony that the body of Jesus Christ is given for the nurture of our souls; likewise the wine signifieth that his blood is our drink to refresh and quicken us everlastingly.

20 Likewise also after supper *he took* the cup, saying, This (g) cup is (h) the New (*) Testament in my blood, which is shed for you.

(g) Here is a double Metonymy; for first the vessel is taken for that which is contained in the vessel, as the cup, for the wine which is within the cup. Then the wine is called the Covenant or Testament, whereas indeed is it but the sign of the Testament, or rather of the blood of Christ, whereby the Testament was made; neither is it a vain sign, though it be not all one with the thing that is representeth.

(h) This word, that, sheweth the excellency of the Testament, and answereth to the place of Jeremiah 31:31; where the new Testament is promised.

(*) The sign of the new covenant which is established and ratified by Christ's blood.

21 (*) (6) Yet behold, the (i) hand of him that betrayeth me, is with me at the table.

(*) Matthew 26:28, Mark 14:18; Psalm 41:9 .

(6) Christ sheweth again that he goeth to death willingly, although he be not ignorant of Judas' treason.

(i) That is, his practice, so used the Hebrews to speak, 2 Kings 14:19; Is not the hand of Joab in this matter?

22 (7) And truly the Son of man goeth as it is (*) appointed; but woe *be* to that man by whom he is betrayed.

(7) Although the decree of God's providence come necessarily to pass, yet it excuseth not the fault of the instruments.

(*) By the secret counsel of God, Acts 4:28 .

23 Then they began to enquire among themselves which of them it should be, that should do that.

24 ¶ (*) (8) And there arose also a strife among them, which of them should seem to be the greatest.

(*) Matthew 20:25; Mark 10:42 .

(8) The pastors are not called to rule, but to serve.

25 But he said unto them, The Kings of the Gentiles reign over them, and they that bear rule over them, are called (k) (*) Gracious lords.

(k) Have great titles, for so it was the custom to honor Princes with some great titles.

(*) Meaning that they have vain and flattering titles given them, for as much as they are nothing less than their names do signify.

26 But ye *shall not be* so, but let the greatest among you be as the (*) least; and the chiefest as he that serveth.

(*) Or, youngest.

27 For who is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? And I am among you as he that serveth.

28 (9) And ye are they which have continued with me in my temptations.

(9) Such as are partakers of the afflictions of Christ, shall also be partakers of his kingdom.

29 Therefore I (*) appoint unto you a kingdom, as my Father hath appointed unto me,

(*) Or, leave by request.

30 (*) That ye may (♣) eat, and drink at my table, in my kingdom, and sit on seats, and judge the twelve tribes of Israel.

(*) Matthew 19:28 .

(♣) By these similitudes he declareth that they shall be partakers of his glory; for in heaven is neither eating nor drinking.

31 ¶ (10) And the Lord said, Simon, Simon, behold, (*) Satan hath desired you, (♣) to (l) winnow you as wheat.

(10) We must always think upon the wait that Satan layeth for us.

(*) 1 Peter 5:8 .

(♣) Satan seeketh by all means to disquiet the Church of Christ, to disperse it, and to shake it from the true faith.

(l) To toss you and scatter you, and also to cast you out.

32 (11) But I have prayed for thee, that thy faith (*) fail not; therefore when thou art converted, strengthen thy brethren.

(11) It is through the prayers of Christ, that the elect do never utterly fall away from the faith, and that for this cause, that they should stir up one another.

(*) It was sore shaken, but yet not overthrown.

33 (*) (12) And he said unto him, Lord, I am ready to go with thee into prison, and to death.

(*) Matthew 26:34; Mark 14:30; John 13:38 .

(12) Christ sheweth that faith differeth much from a vain security, in setting before us the grievous example of Peter.

34 But he said, **I tell thee, Peter, the cock shall not crow this day, before thou hast thrice denied that thou knewest me.**

35 ¶ And he said unto them, (*) **When I sent you without bag, and scrip, and shoes, lacked ye anything?** And they said, **Nothing.**

(*) Matthew 10:9 .

36 (m) Then he said to them, **But now he that hath a bag, let him take it, and likewise a scrip, and he that hath none, let him sell his coat, and (*) buy a sword.**

(m) All this talk is by way of an allegory, as if he said, O my friends and fellow soldiers, you have lived hitherto as it were in peace; but now there is a most sharp battle at hand to be fought, and therefore you must lay all other things aside, and think upon furnishing yourselves in armor. And what this armor is, he sheweth by his own example, when he prayed afterward in the garden, and reproved Peter for striking with the sword.

(*) By this he sheweth them that they must sustain great troubles and afflictions.

37 For I say unto you, **That yet the same which is written, must be performed in me, (*) Even with the wicked was he numbered, for doubtless those things which are written of me, have an end.**

(*) Isaiah 53:12 .

38 And they said, Lord, behold, here are (*) two swords. And he said unto them, **It is enough.**

(*) They were yet so rude that they thought to have resisted with material weapons, whereas Christ warneth them of a spiritual fight, wherein as well their life as faith should be in danger.

39 ¶ (*) And he came out, and went (as he was wont) to the mount of Olives, and his disciples also followed him.

(*) Matthew 26:36; Mark 14:32; John 18:1 .

40 (*) (13) And when he came to the place, he said to them, **Pray, lest ye enter into temptation.**

(*) Matthew 26:41; Mark 14:38 .

(13) Christ hath made death acceptable unto us, by overcoming in our name, all the horrors of death, which had joined with them the curse of God.

41 (14) And he got himself from them about a stone's cast, and kneeled down, and prayed,

(14) Prayers are a sure succor against the most perilous assaults of our enemies.

42 Saying, **Father, if thou wilt, take away this (*) cup from me; nevertheless, not my will, but thine be done.**

(*) Meaning his death and passion.

43 And there appeared an Angel unto him from heaven, comforting him.

44 But being in an (n) (*) agony, he prayed more earnestly, and his sweat was like (o) drops of blood, trickling down to the ground.

(n) This agony sheweth that Christ strove much, and was in great distress; for Christ strove not only with the fears of death, as other men used to do, for so many martyrs might seem more constant than Christ, but with the fearful judgment of his angry Father, which is the fearfulest thing in the world; and the matter was, for that he took the burden of all our sins upon himself.

(*) The word signifieth that horror that Christ had conceived not only for fear of death, but of his father's judgment and wrath against sin.

(o) These do not only shew that Christ was true man, but other things also which the goodly have to consider of, wherein redemption of all mankind is contained in the Son of God his debasing himself to the state of a servant; such things as no man can sufficiently declare.

45 (15) And he rose up from prayer, and came to *his* disciples, and found them sleeping for heaviness.

(15) Men are utterly sluggish, even in their greatest dangers until Christ stir them.

46 And he said unto them, **Why sleep ye? Rise and pray, lest ye enter into temptation.**

47 ¶ (*) (16) And while he yet spake, behold, a company, and he that was called Judas one of the twelve, went before them, and came near unto Jesus to kiss him.

(*) Matthew 26:47; Mark 14:43; John 18:3 .

(16) Christ is willingly betrayed and taken, that his obedience he might deliver us, which were guilty for the betraying of God's glory.

48 And Jesus said unto him, **Judas, betrayest thou the Son of man with a kiss?**

49 (17) Now when they which were about him, saw what would follow, they said unto him, Lord, shall we smite with sword?

(17) That zeal which carrieth us out of the bounds of our vocation, pleaseth not Christ.

50 And one of them smote a servant of the high Priest, and struck off his right ear.

51 Then Jesus answered, and said, **Suffer them thus far.** And he touched his ear, and healed him.

52 (18) Then Jesus said unto the high Priests, and captains of the Temple, and the Elders which were come to him, **Be ye come out as unto a thief with swords and staves?**

(18) Even the very fear of them which took Christ, proveth partly their evil conscience, and partly also that all these things were done by God's providence.

53 **When I was daily with you in the Temple, ye stretched not forth the hands against me; but this is your very hour, and the (p) (*) power of darkness.**

(p) The power that was given to darkness, to oppress the light for a season.
(*) For now God gave liberty to Satan whose ministers they were, to execute his rage against him; which thing we see is governed by the providence of God.

54 ¶ (*) Then took they him, and led him, and brought him to the high Priest's house. (19) And Peter followed afar off.

(*) Matthew 26:58 .
(19) We have to behold in Peter an example both of the fragility of man's nature, and of the singular goodness of God towards his elect.

55 (*) And when they had kindled a fire in the midst of the hall, and were set down together, Peter also sat down among them.

(*) Matthew 26:58-59; Mark 14:66; John 18:26 .

56 And a certain maid beheld him as he sat by the fire, and having well looked on him, said, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a little while, another man saw him, and said, Thou art also of them. But Peter said, Man, I am not.

59 And about the space of an hour after, a certain other affirmed, saying, Verily, even this man was with him, for he is also a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.

61 Then the Lord turned back, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, (*) Before the cock crew, thou shalt deny me thrice.

(*) Matthew 26:34; John 13:38 .

62 And Peter went out, and wept bitterly.

63 ¶ (20) (*) And the men that held Jesus, mocked him, and struck him.

(20) Christ bare the shame that was due for our sins.
(*) Matthew 26:67; Mark 14:65 .

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, (*) Prophecy who it is that smote thee.

(*) They scoffed at him, because the people thought he was a Prophet.

65 And many other things blasphemously spake they against him.

66 (*) (21) And as soon as it was day, the Elders of the people, and the high Priests and the Scribes came together, and led him into their Council,

(*) Matthew 27:1; Mark 15:1; John 18:28 .
(21) Christ is wrongly condemned of blasphemy before the high Priest's judgment seat, that we might be quit before God from the blasphemy which we deserved.

67 Saying, (*) Art thou that Christ? Tell us. And he said unto them, **If I tell you, ye will not believe it.**

(*) They asked not to the end that the truth might be known, (for the thing was to manifest) but for malice they bare towards Christ.

68 **And if also I ask you, you will not answer me, nor let me go.**

69 **Hereafter shall the Son of man sit at the right hand of the power of God.**

70 Then said they all, Art thou then the Son of God? And he said to them, **Ye say, that I am.**

71 Then said they, What need we any further witness? For we ourselves have heard it of his own mouth.

Luke 23

1 He is accused before Pilate. 7 He is sent to Herod. 11 He is mocked. 24 Pilate yieldeth him up to the Jews' request. 27 The woman bewail him. 33 He is crucified. 39 One of the thieves revileth him. 43 The other is saved by faith. 45 He died. 53 He is buried.

1 Then (1) the whole multitude of them arose, and led him unto (*) Pilate.

(1) Christ, who is now ready to suffer for the sedition, which we raised in this world, is first of all pronounced guiltless, that it might appear that he suffered not for his own sins (which were none) but for ours.

(*) Who was the chief governor, and had the examination of matters of life and death.

2 And they began to accuse him, saying, We have found this man (a) perverting the nation, (*) and forbidding to pay tribute to Caesar, saying, That he is Christ a King.

(a) Corrupting the people, and leading them into errors.

(*) Matthew 22:21; Mark 12:17 .

3 (*) And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, **Thou sayest it.**

(*) Matthew 27:11; Mark 15:2; John 18:33 .

4 Then said Pilate to the high Priests, and to the people, I find no fault in this man.

5 But they were the more fierce, saying, He moveth the people, teaching throughout all Judea, beginning at Galilee, even to this place.

6 (2) Now when Pilate heard of Galilee, he asked whether the man were a Galilean.

(2) Christ is a laughingstock to princes, but to their great smart.

7 And when he knew that he was of (b) Herod's jurisdiction, he (*) sent him to Herod, which was also at Jerusalem (♣) in those days.

(b) This was Herod Antipas the Tetrarch, in the time of whose governance, which was almost the space of twenty two years, John the Baptist preached and was put to death, and Jesus Christ also died and rose again, and the Apostles began to preach, and divers things were done at Jerusalem almost seven years after Christ's death. This Herod was sent into banishment to Lyons, about the second year of Gaius Caesar.

(*) To rid his hands, and to gratify Herod.

(♣) Or, at that time.

8 And when Herod saw Jesus, he was exceedingly glad; for he was (*) desirous to see him of a long season, because he had heard many things of him, and trusted to have seen some (♣) sign done by him.

(*) Of a certain curiosity.
(♣) Or, miracle.

9 Then questioned he with him of many things, but he answered him (*) nothing.

(*) For Christ came not to defend himself, neither yet would please the vain curiosity of this tyrant.

10 The high Priests also and Scribes stood forth and accused him vehemently.

11 And Herod with his (c) (*) men of war, despised him, and mocked him, and arrayed him in (♣) (♣) white, and sent him again to Pilate.

(c) Accompanied with his nobles and soldiers which followed him from Galilee.
(*) Or, band, or train.
(♣) Commonly this was a robe of honor, or excellency; but it was given to Christ in mockage.
(♣) Or, in bright color.

12 (3) And the same day Pilate and Herod were made friends together, for before they were enemies one to another.

(3) The hatred of godliness joineth the wicked together.

13 ¶ (4) Then Pilate called together the high Priests, and the (d) rulers, and the people,

(4) Christ is quit the second time, even of him of whom he is condemned, that it might appear, how he being just, redeemed us which were unjust.
(d) Those whom the Jews called the Sanhedrin.

14 (*) And said unto them, Ye have brought this man unto me, as one that perverted the people, and behold, I have examined him before you, and have found no fault in this man, of those things whereof ye accuse him;

(*) Matthew 27:13; Mark 15:14; John 18:38 .

15 No, nor yet Herod, for I sent you to him, and lo, nothing worthy of death is done (*) of him.

(*) Or, by him.

16 (5) I will therefore chastise him, and let him loose.

(5) The wisdom of the flesh, of two evils chooseth the less, but God curseth such counsels.

17 (For of ^(*) necessity he must have let one loose unto them at the feast.)

^(*) For the Romans had given such liberties to the Jews, which was but a tradition, and not according to the word of God.

18 Then all the multitude cried at once, saying, Away with him, and deliver unto us Barabbas;

19 Which for a certain insurrection made in the city, and murder, was cast in prison.

20 Then Pilate spake again to them, willing to let Jesus loose.

21 But they cried, saying, Crucify, crucify him.

22 ⁽⁶⁾ And he said unto them the third time, But what evil hath he done? I find ^(*) no cause of death in him; I will therefore chastise him, and let him loose.

⁽⁶⁾ Christ is quit the third time, before he was condemned once, that it might appear, how that our sins were condemned in him.

^(*) The judge giveth sentence with Christ, before he condemneth him, whereby plainly appeareth Jesus' innocency.

23 But they were instant with loud voices, and required that he might be crucified. And the voices of them and of the high Priests prevailed.

24 So Pilate gave sentence, that it should be as they required.

25 And he let loose unto them him that for insurrection and murder was cast into prison, whom they desired, and delivered Jesus to do with him what they would.

26 ¶ ^(*) ⁽⁷⁾ And as they led him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the cross, to bear it after Jesus.

^(*) Matthew 27:32; Mark 15:21 .

⁽⁷⁾ An example of the outrageousness and disorder of soldiers.

27 ⁽⁸⁾ And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

⁽⁸⁾ The triumph of the wicked hath a most horrible end.

28 But Jesus turned back unto them, and said, ^(*) Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

(*) Or, women of Jerusalem.

29 For behold, the days will come, when men shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, (*) Fall on us, and to the hills, Cover us.

(*) Isaiah 2:19; Hosea 10:8; Revelation 6:16 .

31 (*) For if they do these things to a (e) (♣) green tree, what shall be done to the dry?

(*) 1 Peter 4:17 .

(e) As if he said, If they do thus to me that am fruitful, and always flourishing, and who live forever by reason of my Godhead, what will they do to you, that are unfruitful and void of all lively righteousness?

(♣) If the innocent be thus handled, what shall the wicked man be?

32 (*) And there were two others, which were evil doers, led with him to be slain.

(*) Matthew 27:38; Mark 15:27; John 19:18 .

33 (9) And when they were come to the place, which is called (*) Calvary, there they crucified him, and the evil doers, one at the right hand, and the other at the left.

(9) Christ became accursed for us upon the Cross, suffering the punishment which they deserved that would be Gods.

(*) Or, the place of skulls.

34 (10) Then said Jesus, **Father, forgive them, for they know not what they do.** And they parted his raiment, and cast lots.

(10) Christ in praying for his enemies, sheweth that he is both the sacrifice and the Priest.

35 And the people stood, and beheld. And the rulers mocked him with them, saying, He saved others; let him save himself, if he be that Christ, the (f) (*) Chosen of God.

(f) Whom God loveth more than all others.

(*) Whom God hath before all others appointed to be the Messiah; otherwise the Scriptures calleth them the elect of God, whom he hath chosen before all beginning to life everlasting.

36 The soldiers also mocked him, and came and offered him (*) vinegar,

(*) Mixed with myrrh and gall to hasten his death.

37 And said, If thou be the King of the Jews, save thyself.

38 (11) And a superscription was also written over him, in (*) Greek letters, and in Latin, and in Hebrew, THIS IS THE KING OF THE JEWS.

(11) Pilate at unawares is made a preacher of the kingdom of Christ.

(*) That the thing might be known to all nations, because these three languages were most common.

39 ¶ (g) And (12) one of the evil doers, which were hanged, railed on him, saying, If thou be the Christ, save thyself and us.

(g) Therefore either we must take spoken by Synecdoche which Matthew saith, or that both of them mocked Christ. But one of them at the length overcome with great patience of God, brake forth into that confession worthy all memory.

(12) Christ in the midst of the humbling of himself upon the cross, sheweth indeed that he hath both power of life to save the believers and of death to revenge the rebellious.

40 But the other answered, and rebuked him, saying, (*) Fearest thou not God, seeing thou art in the same condemnation?

(*) The condemnation which thou now sufferest, causeth it thee not to fear God.

41 We are indeed righteously *here*, for we receive things worthy of that we have done; but this man hath done nothing (h) amiss.

(h) More than he ought.

42 And he said unto Jesus, Lord, remember me, when thou comest into thy kingdom.

43 Then Jesus said unto him, **Verily I say unto thee, today shalt thou be with me in (i) Paradise.**

(i) God made the visible paradise to the East part of the world, but that which we behold with the eyes of our mind is the place of everlasting joy and salvation through the goodness and mercy of God, a most pleasant rest of the souls of the godly, and a most quiet and joyful dwelling.

44 ¶ (13) And it was about the (*) sixth hour, and there was a darkness over all the land, until the ninth hour.

(13) Christ being even at the point of death, sheweth himself to be God almighty, even to the blind.

(*) Which was midday.

45 (14) And the sun was darkened, and the veil of the Temple rent through the midst.

(14) Christ entereth stoutly into the very darkness of death, for to overcome death even within his most secret places.

46 And Jesus cried with a loud voice, and said, (*) **Father, into thy hands I commend my spirit.** And when he thus had said, he gave up the ghost.

(*) Psalm 30:6 .

47 ¶ (15) Now when the (*) (♣) Centurion saw what was done, he glorified God, saying, Of a surety this man was just.

(15) Christ causeth his very enemies to give honorable witness on his side, so oft as it pleaseth him.

(*) Or, Captain.

(♣) The Roman Captain who had charge over a hundred men.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 (16) And all his acquaintances stood afar off, and the women that followed him from Galilee, beholding these things.

(16) Christ gathereth together, and defendeth his little flock in the midst of the tormentors.

50 ¶ (*) (17) And behold, there was a man named Joseph, which was a counselor, a good man and a just.

(*) Matthew 27:57; Mark 15:43; John 19:38 .

(17) Christ through his famous burial confirmeth the truth both of his death, and resurrection, by the plain and evident witness of Pilate.

51 He did not consent to the counsel and deed of them, *which was* of Arimathea, a city of the Jews, who also himself (*) (♣) waited for the kingdom of God.

(*) Or, had embraced.

(♣) He looked for the redeemer, by whom all should be restored.

52 He went unto Pilate, and asked the body of Jesus,

53 And took it down, and wrapped it in a linen cloth, and laid it in a tomb hewn out of a rock, wherein was never man yet laid.

54 And that day was the (*) Preparation, and the Sabbath (k) (♣) drew on.

(*) When men prepared all things ready for the feast.

(k) Word for word, dawning, as now beginning, for the light of the former day drew toward the going down, and that was the day of preparation for the feast which was to be kept the day following.

(♣) That is, began the same evening.

55 (18) And the women also that followed after, which came with him from Galilee, beheld the sepulcher, and how his body was laid.

(18) Christ being set upon by the devil and all his instruments, and being even, in death's mouth, setteth weak women in his forward, minding straightways to triumph over those terrible enemies without any great endeavor.

56 And they returned and prepared odors, and ointments, and rested the Sabbath *day* according to the commandment.

Luke 24

1 The women come to the sepulcher. 9 The report that which they heard of the Angles, unto the Apostles. 13 Christ doth accompany two going to Emmaus. 27 He expoundeth the Scriptures unto them. 39 He offereth himself to his Apostles to be handled. 49 He promiseth the holy Ghost. 51 He is carried up into heaven.

1 Now the (*) (1) (♣) first *day* of the week (a) early in the morning, they came unto the sepulcher, and brought the odors which they had prepared, and certain *women* with them.

(*) Matthew 28:1; Mark 16:2; John 20:1 .

(1) Poor filly women, even beside their expectation are chosen to be the first witnesses of the resurrection, that there might be no suspicion either of deceit or violence.

(♣) Which was the first day after the first Sabbath of the feast.

(a) Very early as Mark saith, or as John saith, while it was yet dark, that is, when it was yet scarce the dawning of day.

2 And they found the stone rolled away from the sepulcher,

3 And went in, but found not the body of the Lord Jesus.

4 And it came to pass, that as they were amazed thereat, behold, (*) two men suddenly stood by them in shining vestures.

(*) Two Angels in form of men.

5 And as they were afraid, and bowed down their faces to the earth, they said to them, Why seek ye him that liveth among the dead?

6 He is not here, but is risen; remember (*) how he spake unto you, when he was yet in Galilee,

(*) Luke 9:22; Matthew 17:23; Mark 9:31 .

7 Saying, that the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 (2) And returned from the sepulcher, and told all these things unto the eleven, and to all the remnant.

(2) The cowardly and dastardly mind of the disciples is upbraided by the stout courage of women, (so wrought by God's great mercy) to shew that the kingdom of God consisteth in an extraordinary power.

10 Now it was Mary Magdalene, and Joanna, and Mary the *mother* of James, and other women with them which told these things unto the Apostles.

11 But their words seemed unto them as a feigned thing, neither believed they them.

12 (*) (3) Then arose Peter and ran unto the sepulcher, and (b) looked in and saw the linen clothes laid by themselves, and departed wondering in himself at that which was come to pass.

(*) John 20:6 .

(3) Christ useth the incredulity of his disciples, to the fuller setting forth of the truth of his resurrection, lest they should seem to have believed that too lightly, which they preached afterward to all the world.

(b) As it were holding down his head, and bowing his neck, looked diligently in.

13 ¶ (*) (4) And behold, two of them went that same day to a town which was from Jerusalem about (♣) threescore furlongs, called Emmaus.

(*) Mark 16:12 .

(4) The resurrection is proved by two other witnesses, which saw it, and that it was no forged thing framed of purpose in their own brains, all the circumstances do declare.

(♣) Which is about seven miles and a half.

14 And they (*) talked together of all these things that were done.

(*) Hereby appeareth that they had faith, although it was weak.

15 And it came to pass, as they communed together, and reasoned, that Jesus himself drew near, and went with them.

16 (c) But their eyes (*) were holden, that they could not know him.

(c) Were holden back and stayed, God so appointing it, no doubt; and therefore his body was not invisible, but their eyes were dimmed.

(*) This declareth that we can neither see nor understand till God open our eyes.

17 And he said unto them, **What manner of communications are these that ye have one to another as ye walk and are sad?**

18 And (d) the one (named Cleopas) answered and said unto him, Art thou only a (*) stranger in Jerusalem, and hast not known the things which are come to pass therein in these days?

(d) Some of the old fathers think that the other disciple was this our Evangelist, but Epiphanius' writing against the Saturnilians, saith it was Nathanael, but all these are uncertainties.

(*) For the thing was so notorious that all men might have known it.

19 And he said unto them, **What things?** And they said unto him, Of Jesus of Nazareth, which was a Prophet, mighty indeed and in word before God, and all people,

20 (5) And how the high Priests, and our rulers delivered him to be condemned to death, and have crucified him.

(5) It appeareth by the converting of the forewarnings of the Prophets, that all those things are true and certain, which the Evangelists have put down in writing of Christ.

21 But we (*) trusted that it had been he that should have delivered Israel, and as touching all these things, today is the third day, that they were done.

(*) They understood not yet what was the deliverance that Jesus Christ purchased for us, but looked for some worldly prosperity.

22 Yea, and certain women among us made us astonied, which came early unto the sepulcher.

23 And when they found not his body, they came, saying, that they had also seen a vision of Angels, which said, that he was alive.

24 Therefore certain of them which were with us, went to the sepulcher, and found it even so as the women had said, but him they saw not.

25 Then he said unto them, (*) **O fools and slow of heart to believe all that the Prophets have spoken!**

(*) Infidelity is reproved.

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And he began at (*) Moses, and at all the Prophets, and interpreted unto them in all the Scriptures the things which were *written* of him.

(*) Christ only is the interpreter of the Scriptures; for both the beginning and end thereof direct us to him, because he is the Saviour that is promised.

28 And they drew near unto the town, which they went to, but he (*) made as though he would have gone further.

(*) Because Christ did both shut their eyes and opened them, he would keep them in suspense till his time came to manifest himself unto them.

29 But they constrained him, saying, Abide with us, for it is towards night, and the day is far spent. So he went in to tarry with them.

30 And it came to pass, as he sat at table with them, he took the bread, (*) and blessed, and brake it, and gave it to them.

(*) According to the custom, the which manner of praying before meals they used to this day.

31 Then their eyes were opened, and they knew him; and he was (e) taken out of their sight.

(e) Suddenly taken away, and therefore we may not imagine that he was there in such a body as could not be seen, but believe indeed that he changed his place.

32 And they said between themselves, Did not our hearts burn within us, while he talked with us by the way, and when he opened to us the Scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Which said, The Lord is risen indeed, and hath appeared to Simon.

35 Then they told what things *were* done in the way, and how he was known of them in (f) (*) breaking of bread.

(f) When he brake bread, which that people used, as the Jews use yet at this day at the beginning of their meals, and say a prayer.

(*) So soon as he began to break bread.

36 ¶ (*) (6) And as they spake these things, Jesus himself stood in the midst of them, and said unto them, **Peace be to you.**

(*) Mark 16:14; John 20:19 .

(6) The Lord himself sheweth by certain and necessary signs, that he was risen again, and that in the same body which he took upon him.

37 But they were abashed and afraid, supposing that they had seen a spirit.

38 Then he said unto them, **Why are ye troubled? And wherefore do (g) doubts arise in your hearts?**

(g) Divers and doubtful thoughts which fall oft into men's heads, when any strange thing falleth out, whereof there is no great likelihood.

39 **Behold my hands and my feet, for it is I myself; handle me, and see, for a spirit hath not flesh and bones, as ye see me have.**

40 And when he had thus spoken, he shewed them *his* hands and feet.

41 And while they yet believed not for joy, and wondered, he said unto them, **Have ye here any meat?**

42 And they gave him a piece of a broiled fish, and of a honeycomb,

43 And he took it, and did eat before them.

44 (7) And he said unto them, **These are the words, which I spake unto you while I was yet with you, that all must be fulfilled which are written of me in the Law of Moses, and in the Prophets, and in the Psalms.**

(7) The preaching of the Gospel, which was promised to the Prophets and performed in his time, is committed unto the Apostles; the sum whereof, is repentance and remission of sins.

45 Then opened he their understanding, that they might understand the Scriptures,

46 And said unto them, **Thus is it written, and thus it behooved Christ to suffer, and to rise again from the dead the third day,**

47 **And that repentance, and remission of sins should be preached in his Name among all nations, (h) beginning at Jerusalem.**

(h) The Apostles who are the preachers of the Gospel beginning at Jerusalem.

48 **Now ye are witnesses of these things.**

49 **And behold, I do send the (*) promise of my Father upon you; but tarry ye in the city of Jerusalem, (i) until ye be endued with power from on high.**

(*) John 15:26; Acts 1:4 .

(i) Until the holy Ghost come down from heaven upon you.

50 (8) Afterward he led them out into Bethany, and lifted up his hands, and blessed them.

(8) Christ ascendeth into heaven, and departing bodily from his disciples, filleth their hearts with the holy Ghost.

51 And it came to pass, that as he blessed them, (*) he departed from them, and was carried up into heaven.

(*) Mark 16:19; Acts 1:9 .

52 And they worshipped him, and returned to Jerusalem with great joy,

53 And were continually in the Temple, praising, and lauding God, Amen.