

THE SVMMME OF THE NEW TESTAMENT.

That which was the fumme of the Old Teftament, to wit, Chrift and his Church, as S. Auguftin faith, cat-
Aug. de cat. rud. cap. 3. 4. echizing the ignorant: the very fame is the fumme of the New Teftament alfo. For (as the fame S. Auguftin faith againe) In the Old Teftament there is the occul-
Super Exod. q. 73. tation of the New: and in the New Teftament there is the manifeftation of the Old. And in an other place: In the Old doth the New lye hidden, and in the New doth
Mat. 5. the Old lye open. And therupon our Sauour faid: I am not come to breake the Law or the Prophets, but to fulfil them. For affuredly I fay vnto you, til Heauen and earth paffe, one iot or one title fhall not paffe of the Law, til al be fulfilled. In which wordes he sheweth plainely, that the New Teftament is nothing els but the fulfilling of the Old.

Therefore to come to the parts: The GHOSPELS doe tel of Chrift him felfe (of whom the Old Teftament did fortel) and that euen from his coming into the world, vnto his going out therof againe. The ACTES OF THE APOSTLES doe tel of his Church beginning at Hierufalem the head-citie of the Iewes, and of the propagation therof to the Gentils and their head-citie Rome. And the APOCALYPSE doth prophecie of it, euen to the confummation therof, which shall be in the end of the world. The EPISTLES OF THE APOSTLES do treat partly of fuch queftions as at that time were moued, partly of good life and good order.

THE SVMMME OF THE FOURE GHOSPELS.

The Ghospels doe tel hiftorically the life of our
Io. 20, 31. Lord IESVS, shewing plainely, that he is Chrift or the king of the Iewes, whom vntil then, al the time of the Old Teftament, they had expected: and withal, that they of their owne meere malice and blindnes (the iniquitie beginning of the Seniors, but at the length the multitude alfo confenting) would not receaue him, but

euer fought his death: which for the Redemption of the world, he at length permitted them to compaffe, they deferuing thereby moft iuftly to be refused of him, and fo his Kingdom or Church to be taken away from them, and giuen to the Gentils. For the gathering of which Church after him, he choofeth Twelue, and appointed one of them to be the cheefe of al, with inftructions both to them, and him accordingly.

Eze. 1. The ftorie hereof is written by foure: Who in
Apoc. 4. Ezechiel and in the Apocalypfe are likened to foure liuing creatures, euery one according as his booke be-
 ginneth. S. Matthew to a Man, becaufe he beginneth with the pedegree of Chrif as he is man. S. Marke to a Lion, becaufe he beginneth with the preaching of S. Iohn Baptift, as it were the roaring of a Lion in the wildernes. S. Luke to a Calfe, becaufe he beginneth with a prieft of the Old Teftament (to wit, Zacharie the father of S. Iohn Baptift) which Priefthood was to facrifice Calues to God. S. Iohn to an Egle, becaufe he beginneth with the Diunitie of Chrif, flying fo high as more is not pofsible.

The firft three do report at large what Chrif did in Galilee, after the imprifonment of S. Iohn Baptift. Wherefore S. Iohn the Euangelift writing after them al, doth omit his doings in Galilee (faue only one, which they had not written of al, the wonderful bread which he told the Capharnaites he could and would giue, *Io. 6.*) and reporteth firft, what he did whiles Iohn Baptift as yet was preaching and baptizing: then after Iohns imprifoning, what he did in Iurie euery yeare about Eafter. But of his Pafsion al foure do write at large.

Where it is to be noted, that from his baptizing (which is thought to haue been vpon Twelfthday, what time he was beginning to be about 30. yeare old, *Luk. c. 3.*) vnto his Pafsion are numbred three moneths and three yeares, in which there were alfo 4. Eafter.