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quĩ ſimulauit ſe hoſtes fugere habitatores.ſ. hay.⁊ Dauid qui ſimulauit ſe ſtultum coraꝫ rege geth. vt habet̃ p̃mi Reg.21.⁊ Jehu qui finxit ſe cultorē Baal: vt ſcribitur.4.Reg.x. ⁊ hi non peccauerunt: ſed potius cōmendant̃ Nam de Jehu.22.q.2.c.vltio dicit̃. Vtilē ſimulationē ⁊ in tēpore aſſumendā Jehu nos docet exemplū: qui ſacerdotes Baal interfecit ſe fingēs idola velle colere: ergo pari rōe videtur ꝙ poſſit fieri mēdaciū in verbis ſine peccato. ¶ Ad h̃ rn̄deo ſm Bona. vbi ſupra in ſolutiōe.3.argu.⁊ Alexan.vbi ſupra ꝙ ille ſimulatiōes fuerūt cautele: non duplicitatis: ideo fuerunt licite. Simulatio aūt duplicitatis q̄ fit ab hypocritis non eſt licita: imo tenet rationem mendacij: vt in ſermonario de peccatis tractatu de hypocriſi. Pōt etiam dici ꝙ nō eſt ſile de verbo ⁊ facto: q: factum non ē p̃ncipaliter inſtitutū ad ſignificandū mentis cōceptum. Sermo aūt ad hoc inſtitutus eſt: vt interpres mentis: ⁊ vt homo alteri ſignificet quod eſt apud ſe: ⁊ vt ↄſtituatur veritas apd̄ audientem que eſt apud loquētem. Et ideo qui ad aliud vtitur pec. vt ſupra. Non ſic aūt eſt ex parte facti. Alexan.tn̄ dicit ꝙ nō Jehu a culpa excuſat̃ vel mendacio: q: fuit malus vtpote ab idolatria Hieroboam nō recedēs Laudat̃ tn̄ ⁊ t̃paliter remunerat̃ a deo: nō ꝓ ſimulatione: ſed pro eo ꝙ cultū Baal deſtruxit.

¶ Sexto eſt declarandū ꝙ in mult̃ ſcripture locis ꝓponūt̃ multe locutiōes que ſm intentionem littere falſe ſunt: ſicut patet de eo qđ dicit̃ Judicū.9.ꝙ ierūt ligna vt vngerēt ſup ſe regem: dixeruntq꜓ oliue impera nobis: q̄ rn̄dit nō poſſum deſerere pinguedinē.m.⁊c. Et etiam diſputantes ꝓponūt multa falſa. cum ergo ſcriptura fuerit data abſq꜓ aliquo peccato: videt̃ ꝙ aliqua mendacia dici poſſūt abſq꜓ peccato. ¶ Ad h̃ rn̄deo ſm Alexan. et Bona. vbi ſupra in ſolutōe.2.argu. ꝙ ea que tranſumptiue dicunt̃ referunt̃ ad ↄ̃tem intentionem: ⁊ pro illo intelligūt̃.⁊ qñq꜓ ꝓ illo hn̄t veritatē: nullum eſt ibi mendaciuꝫ. vnde Aug. in lib. de mendacio ait. Quicqđ figuratiue fit aut dicit̃ non eſt mēdaciū. Silr̄ diſputantes dicunt falſum: vt ex h̃ ad veri cognitionem deueniant: ⁊ etiam ibi magis ſunt interrogationes q̄꜓ aſſertiones. ¶ Septimo ⁊ vltimo declarandū eſt illud Luc. vlti. vbi dr̃ ꝙ Chriſtus finxit ſe longius ire: ſed Chriſt⁹ nūq̄꜓ potuit peccare: ergo non oē mendaciuꝫ eſt culpa. ¶ Ad h̃ rn̄det̃ ſm Alexā. vbi ſupra Ricar.⁊ Bona. vbi ſupra.⁊ Tho. vbi ſupra i ſolutione p̃mi argu. ꝙ eſt quedā ſimulatio q̄ dr̃ doctrine: que qñq꜓ eſt neceſſaria ad quā requiritur illa.ſ. veritas alta ⁊ vtilis in ſua ſignificatione ſūma ſanctitas in intentiōe auctas celebris in actione: pietas in affectione: ⁊ alie congruentie decentes: ⁊ tunc talis ſimulatio decentiſſime cōuenit: ⁊ cui fit ſūme placet cū ſibi poſtmodum inoteſcit: ⁊ ſic Chriſtus finxit ſe longius ire: ad ſignificandū ꝙ adhuc lōge a fide illoꝝ erat. vnde glo. ibidem ait. Tale ſe exhibuit in corpore: qualis apud eos erat i mente. vnde Aug. in q̄ōnibus euangeliorum ait. Qñ fingimus illđ qđ nihil ſignificat mēdacium: cum autē fictio nr̄a ſignificat aliqđ: non eſt mendaciū: ſed aliqua figura veritatis ⁊ dat exemplū de dn̄o.⁊ iteꝝ in lib. ↄ̄ mēdacium ait. Quiſq꜓ vult intelligere illud fingendo quid prefigurauit: attendat qđ agendo ꝑfecerit longius nāq꜓ poſtea ꝓfectus ſup oēs celos: non tn̄ deſeruit diſcipulos ꝓpter hoc ſignificandū futuꝝ diuinitus factū: ad p̄ſens eſt illud humanitus factū ſiue fictū. Et ideo vera ſignificatio in illa eſt fictione premiſſa: q: in hac ꝑfectione illius: eſt ſignificationis veritas ſubſecuta. Simus ergo veraces vt filij veritatis digne efficiamur: qui eſt in ſec̄la benedictus.

¶ Dn̄ica palmaꝝ in mane: de offenſione mēdacij i generali ⁊ de offēſo iocoſo ⁊ pnitioſo.

¶ Sermo.62.

PRincipes ſacerdotū ⁊ omne ↄcilium q̄rebant falſum teſti. aduer. ieſum vt eum mor. trade. Matth. 26. Superiori ſermone determinatū eſt: ꝙ nullū mendacij genus ſit licitum. Ad clariorē dictoꝝ noticiam q̄꜓ graue aut leue ſit mendaciū videamus. ⁊ p̃mo de offenſione eius in gn̄ali ſiue in cōi: deinde in particulari. vt enim habemus ab Aug. in lib. de mendacio ⁊ tranſumptiue.22.q.2.c.j. octo ſunt genera mendacioꝝ in cōi. Primū inquit ē capitale mendaciuꝫ ⁊ longe fugienduꝫ: qđ fit in doctrina religionis: ad qđ mendaciū nulla ↄditione dꝫ quis adduci. ¶ Scđm vt aliquē ledat iniuſte. quod