

Chapter 2

At the request of his mother he worketh his first miracle turning water into wine at a marriage in Galilee, although the time of his manifestation be not yet come. 12. Then in Hierusalem at Pasche, being but one, and yet obscure, he throweth out of the Temple most miraculously all the marchantes. 28. And being yet of the blind Iewes asked a signe, he signifieth so long before, that they should kill him, but he wil rife againe the third day. 23. Which also presently they would doe, but that he knowing their false hartes (though many beleue in him) wil not tarie among them.

And the third day there was a marriage made in Cana of Galilee: and the mother of IESVS was there. ² And ¹IESVS also was called, and his Disciples to the marriage. ³ And the wine failing, the mother of IESVS saith to him: ⁴They haue no wine. ⁴ And IESVS saith to her: ⁴What is to me and thee woman? my houre commeth not yet. ⁵ His mother saith to the ministers: ⁴Whatfoeuer he shal say to you, doe ye. ⁶ And there were set there six water-pots of stone, according to the purification of the Iewes, holding euery one two or three measures. ⁷ IESVS saith to them: Fill the water-pots with water. And they filled them vp to the top. ⁸ And IESVS saith to them: Draw now, and carie to the cheefe steward. And they caried it. ⁹ And after the cheefe steward tasted the water made wine, ^aand knew not whence it was, but the ministers knew that had drawne the water; the cheefe steward calleth the bridegrome, ¹⁰ and saith to him: Euery man first setteth the good wine, and when they haue wel drunke, then that which is worfe. But thou hast kept the good wine vntil now. ¹¹ This beginning of miracles did IESVS in Cana of Galilee: and he manifested his glorie, and his Disciples beleued in him.

^a He that feeth water turned into wine, needeth not dispute or doubt how Christ changed bread into his body.

¹² After this he went downe to Capharnaum himself and his mother, and his brethren, and his Disciples; and there they remained not many daies. ¹³ And the Pasche of the Iewes was at hand, and IESVS went vp to Hierufalem: ¹⁴ and he found in the Temple them that fold oxen and sheep and doues, and the bankers fitting. ¹⁵ And when he had made as it were a whip of litle cordes, he cast them al out of the Temple, the sheep also and the oxen, and the money of the bankers he powred out, and the tables he ouerthrew. ¹⁶ And to them that fold doues, he said: Take away these things hence, and make not the house of my Father, a house of marchandise. ¹⁷ And his Disciples remembred that it is written: *The zeale of thy house hath eaten me.* ¹⁸ The Iewes therefore answered and said to him: What signe doest thou shew vs, that thou doest these things ¹⁹ IESVS answered and said to them: Dissolue this temple, and in three daies I wil raise it. ²⁰ The Iewes therefore said: In fourtie and six yeares was this Tēple built, & wilt thou raise it in three daies? ²¹ But he spake of the tēple of his body ²² Therefore when he was risen againe from the dead, his Disciples remembred, that he said this, and they beleued the scripture and the word that IESVS did say. ²³ And when he was at Hierufalem in the Pasche, vpon the festiual day, many beleued in his name, seeing his signes which he did. ²⁴ But IESVS did not commit himself vnto them, for that he knew al, ²⁵ and because it was not needful for him that any should giue testimony of man; for he knew what was in man.

Pf. 68, 10.

*Mt. 26, 61.
27, 40.*

ANNOTATIONS

² IESVS also was called) By his vouchsafing to come with his to the Mariage, he approueth the custome of the faithful in meeting at honest feastes and recreations for maintenance of loue, peace, and amitie among them selues: he reproueth the heresie of Tatian, Marcion, and such like condemning wedlocke: lastly (as S. Cyril faith) he sanctifieth and bleffeth the mariage of the Faithful in the new Testament, making it a new creature in him, and discharging it of the manifold maledictions and disorders wherein it was before. By which benediction the often diuorces, remariages,

*Cybil. in
2. Io. c. 22.*

Christ with his
preference honoureth
and approueth
Mariage.

and pluralities of wiues, and the womens feruile fubiectiō and imparitie in that cafe, be redreffed and reduced to the primitiue inftitution, and fo Chriftian mariage made a Sacrament. See *S. Aug. de nupt. & concup. li. 1. c. 10. & 21. li. 3 de adult. coniug. c. 8.*

3 They haue no wine) Our Lady many waies vnderftood that now the time approched of manifefting him felf to the world by miracles and preaching, and nothing doubted but that he would now begin at her requeft. Whereby we learne that Chrift ordinarily giueth not his graces, but humbly asked and requested thereunto; and that his mothers interceffion is more then vulgarly effectual, and that he denieth her nothing.

Our Ladies interceffion.

4 What is to me and thee?) Befcaufe this fpeech is fubiect to diuers fenfes, we keepe the wordes of our text, left by turning it into any English phrafe, we might ftraighten the Holy Ghofts intention to fome certaine fenfe either not intended, or not only intended, and fo take away the choife and indifferencie from the Reader, whereof (in holie Scripture fpecially) al Tranflatours muft beware. Chrift then may meane here, what is that, woman, to me & thee being but ftrangers, that they want wine? as fome interpret it. Or (which is the more proper vfe of that kind of fpeech in holy writ) what haue I to doe with thee? that is, why ſhould I haue refpect to thy defire in this cafe? in matters touching my charge & the commiffion of my Father for preaching, working miracles, and other graces, I muft not be tied to flesh and bloud. Which was not a reprehention of our Lady, or fignification that he would not heare her in this or other things pertaining to Gods glorie or the good of men, for the euent ſheweth the contrarie: But it was a leffon to the companie that heard it, and namely to his Difciples, that refpect of kinred ſhould not draw them to doe any thing againft reafon, or be the principal motion why they doe their duties, but Gods glorie.

Tranflatours of holy Scriptures.

5 Whatfoeuer he ſhal fay) By this you fee, our Lady by her diuine prudence and entire familiaritie and acquaintance with al his manner of fpeeches, knew it was no checke to her, but a doctrine to others: & that ſhe had no repulfe, though he feemed to fay his time was not yet come to worke miracles: not doubting but he would begin a litle before his ordinary time for her fake, as S. Cyril thinketh he did: and therefore ſhe admoniſheth the waiters to marke wel, & to execute whatfoeuer Chrift ſhould bid them doe.

Our Lady doubteth not but Chrift wil grant her petition.

li. 2. in Io. c. 23.

15 Caſt them out) By this chaſtifying corporally the defilers & abufers of the Temple, he doth not only ſhew his power, that being but one poore man he could by force execute his pleaſure vpon ſo many ſturdy fellowes: but alfo his foueraigne authoritie ouer al offenders; and that not vpon their foules only, as by excommunication and ſpiritual penalties, but ſo farre as is requiſite for the execution of ſpiritual iuriſdiction, vpon their bodies and

Prophaners of Gods Church are to be puniſhed in foul & body by the Spiritual power.

goods also. That the Spirituality may learne, how farre and in what cases, for iust zeale of Christs Church, they may vse and exercise both spirittually and temporally their forces and faculties against offenders, specially against the prophaners of Gods Church, according to the Apostles allusion *1. Cor. 3. If any defile the Temple of God him wil God destroy.*

Tract. in Io. 11.

24 IESVS committed not himself) S. Auguſtine applieth this their first faith and beleefe in Chrif, fodenly raised vpon the admiration of his wonders, but yet not fully formed or established in them, vnto the faith of Nouices or Catechumens in the Church & Chrif not committing his Perſon to them as yet, to the Churches like warineſſe and wifedom, in not opening nor giuing to them our Lord in the B. Sacrament, becauſe al were not to be truſted with that high point without full trial of their faith.

The B. Sacrament is not to be giuen to nouices or yonglings in faith.