

Chapter 9

To shew that by his Baptifme (being the Sacrament of illumination or faith) he wil take away the blindnes of the world, he giueth with ftrange ceremonies fight to one borne blind. 8. By which wonderful miracle (the attestation of the partie himself and of his parents concurring) frst the neighbours, then also the Pharifees themfelues are plainely confounded. Yet fo obftinate they are, that becaufe it was the Sabbath when he wrought it, they inferre that he is not of God: yea and throw out of their Synagogue the partie for confefing him. 35. But our Lord, receiueth him; 39. and foretellet by this occafion, the excecation, of the Iewes (becaufe of their wilful obtinacie) and illumination of the Gentils who confefle their owne blindnes.

And IESVS paffing by, faw a man blind: from his natiuitie; ² and his Difciples asked him: Rabbi, who hath finned, this man, or his parents, that he fhould be borne blind? IESVS answered: ^{3 a)}Neither hath this man finned, nor his parents; but that the workes of God may be manifested in him. ⁴ I muft worke the workes of him that fent me, whiles it is day. The night commeth, ^{b)}when no man can worke. ⁵ As long as I am in the world, I am the light of the world. ⁶ When he had faid thefe things, he fpit on the ground, and ^{d)}made clay of the fpittle, and fpred the clay vpon his eyes, ⁷ and faid to him: Goe, ^{c)}wafh in the poole of Siloe, which is interpreted, *Sent*. He went therefore, and wafhed; and he came feeing.

^a Though many infirmities fal for finne, yet not al: fome comming for probation, and fome fent that God by the cure thereof may be glorified.

^b The time of working by our deedes, and meriting, is in this life: after death we can deferue no more by our deedes, but muft only receiue good or il, according to the difference of workes here.

^c This was a figure of Baptifme, to which al men borne in finne & blindnes are fent for health & fight. *Ambr. li. 3. c. 2, de Sacramentu.*

⁸ Therefore the neighbours, and they which had feen him before, that he was a beggar, faid: Is not this he that fate, and begged? Others faid: That this is he. ⁹ But others: No, not fo, but he is like him. But he faid: That I am he. ¹⁰ They faid therfore to him: How were thine eyes opened? ¹¹ He answered: That man that is called IESVS, made clay, and anointed mine eyes, and faid to me: Goe to the poole of Siloe, and wafh. And I went, and wafhed, and faw. ¹² And they faid to him: Where is he? He faith: I know not. ¹³ They bring him that had been blind, to the Pharifees. ¹⁴ And it was the Sabboth when IESVS made the clay, and opened his eyes.

¹⁵ Againe therfore the Pharifees asked him, how he faw. But he faid to them: He put clay vpon mine eyes, & I wafhed; and I fee. ¹⁶ Certaine therfore of the Pharifees faid: This mā is not of God, that keepeth not the Sabboth. But others faid: How can a man that is a finner doe thefe signes? And there was a fchifme among them. ¹⁷ They fay therfore to the blind againe: Thou, what faieft thou of him that opened thine eyes? And he faid: That he is a Prophet. ¹⁸ The Iewes therfore did not beleue of him, that he had been blind and faw, vn-til they called the parents of him that faw, ¹⁹ and asked them, faying: Is this your fonne, whom you fay that he was borne blind? how then doth he now fee? ²⁰ His parents answered them, and faid: We know that this is our fonne, and that he was borne blind; ²¹ but how he now feeth, we know not, or who hath opened his eyes, we know not, aske himfelf; he is of age, let him fpeake of himfelf. ²² Thefe things his parents faid, becaufe they feared the Iewes. For the Iewes had now confpired, that if any man fhould confeffe him to be CHRIST, he fhould be put out of the Synagogue. ²³ Therefore did his parents fay: That he is of age, aske himfelf. ²⁴ They therfore againe called the man that had been blind, and faid to him: ^a)Giue glorie to God. We know that this man is

^a So fay the Heretikes whē they derogate from miracles done by Saints or their Relikes, pharifaically pretending the glorie of God.

a finner. ²⁵ He therefore said to them: Whether he be a finner, I know not: one thing I know, that whereas I was blind, now I see. ²⁶ They said therefore to him: What did he to thee? how did he open thine eyes? ²⁷ He answered them: I have now told you, and you have heard; why will you hear it again? will you also become his Disciples? ²⁸ They replied him therefore, & said: Be thou his Disciple: but we are the Disciples of Moyfes. ²⁹ We know that to Moyfes God did speake; but this man we know not whence he is. ³⁰ The man answered and said to them: For in this it is maruelous that you know not whence he is, and he hath opened mine eyes. ³¹ And we know that finners God doth not heare. But if a man be a feruer of God, and doe the wil of him, him he heareth. ³² From the beginning of the world it hath not been heard that any man hath opened the eyes of one borne blind. ³³ Vnles this man were of God, he could not doe any thing. ³⁴ They answered and said to him: Thou waft wholly borne in finnes, and doest thou teach vs? And they cast him forth.

³⁵ IESVS heard that they cast him forth; & when he had found him, he said to him: Doest thou beleue in the Sonne of God? ³⁶ He answered, and said: Who is he Lord, that I may beleue in him? ³⁷ And IESVS said to him: Both thou hast seen him; and he that talketh with thee, he it is. ³⁸ But he said, I beleue Lord. And falling downe he adored him. ³⁹ And IESVS said to him: For iudgement came I into this world, ^athat they that see not, may see; and they that see, may become blind. ⁴⁰ And certaine of the Pharisees that were with him, heard; and they said to him: Why, are we also blind? ⁴¹ IESVS said to them: If you were blind, you should not

As though it were not Gods glorie, whē his Saints doe it by his power & vertue: yea his greater glorie, that doth such things by his seruants, & by the meaneft things belonging to thē, as Peters shadow *Act. 5.* & Paules napkins *Act. 19.*

^a By this we see that this miracle was not only maruelous & beneficial to the blind, but also significatiue of taking away spiritual blindness.

haue finne, but now you fay, That we fee. Your finne remaineth.

ANNOTATIONS

6 Made clay) Chrift that could haue cured this man by his only wil or word, yet vfed certaine creatures as his inſtruments in working, and diuers circumſtances and ceremonies, clay, water, annoynting, waſhing, &c. No maruel then that he and his Church vſe ſuch diuerſities of Sacraments and ceremonies external in curing our foules.

External ceremonies.

22 Put out of the Synagogue) The Heretikes vntruly tranſlate here (& v. 35) *Excommunicate*: to make the ſimple conceaue the Churches Excommunication to be no other, or no better, or no more rightly vfed againſt them, then this caſting out of the Synagogue of ſuch as confeſſed our Sauour. They might as wel haue Tranſlated for Synagogue, Church: for the old Teſtament, the new: for Law, grace: for fleſh, ſpirit: for Moyſes, Chrift. For no leſſe difference is there between caſting out of the Synagogue, and Excommunication. Befides that, not euery one which was not of the Iewes Synagogue, was therefore out of communion of the Faithful, many true beleeuers being in other partes of the world not ſubiect to the Iewes Synagogue, Law, nor Sacraments. And therefore it was not al one to be out of the Synagogue, and to be excommunicated, as now, whoſoeuer is out of the Churches communion, either by his owne wil, or for his iuſt deſerts thruſt out of it by the ſpiritual Magiſtrate, he is quite abandoned out of al the ſocietie of Saints in Heauen and earth, ſo long as he ſo continueth.

Heretical tráflation.

Caſting out of the Synagogue.

The Churches Excommunication.

See in the *Annot. Mt. 18, 17.*

As for the cauſe of thruſting this poore man & ſuch other out of the Synagogue, & excommunicating Heretikes, there is as great oddes as betwixt Heauen & hel: he being vfed ſo for following Chrift and his Church, theſe for forſaking Chrift and his Church. Some more agreement there is between that corrupt ſentence of the Iewes againſt the followers of Chrift, & the pretended excōmunication executed againſt Catholike men by our Heretikes: although in truth there is no great reſemblance. For, the Iewes though they abuſed their power ſometimes, yet had they authoritie indeed by Gods law ſo to puniſh contemners of their Law, & therefore it was feared and reſpected euen of good men. But the excommunication vfed by Heretikes againſt Catholikes or any offenders, is not to be reſpected at al, being no more but a ridiculous vſurpation of the Churches right and faſhion of the ſame. For, out of their Synagogues al faithful men ought to flye, and not tarie to be thruſt out: according to the warning giuen againſt Core & Dathan: *Be ye ſeparated from their tabernacles, left you be wrapped in their finnes.*

The Heretikes ridiculous Excōmunication.

Num. 16.