

Chapter 9

To shew that by his Baptisme (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 so 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 occasion, the excecation, of the Iewes (becaufe of their wilful obtinacie) and illumination of the Gentils who confesse their owne blindnes.

And IESVS passing by, saw a man blind: from his natiuitie; ² and his Disciples asked him: Rabbi, who hath finned, this man, or his parents, that he should 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 must worke the workes of him that sent 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 said these things, he spit on the ground, and ^dmade clay of the spittle, and spread the clay vpon his eyes, ⁷ and said to him: Goe, ^{c)}wash in the poole of Siloe, which is interpreted, *Sent*. He went therefore, and washed; and he came seeing.

^a Though many infirmities fall for sinne, yet not all: some coming for probation, and some sent 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 must only receiue good or ill, according to the difference of workes here.

^c This was a figure of Baptisme, to which all men borne in sinne & blindnes are sent for health & sight. *Ambr. li. 3. c. 2, de Sacramentu.*

⁸ Therefore the neighbours, and they which had seen him before, that he was a beggar, said: Is not this he that fate, and begged? Others said: That this is he. ⁹ But others: No, not so, but he is like him. But he said: That I am he. ¹⁰ They said therefore to him: How were thine eyes opened? ¹¹ He answered: That man that is called IESVS, made clay, and anointed mine eyes, and said to me: Goe to the poole of Siloe, and wash. And I went, and washed, and saw. ¹² And they said to him: Where is he? He said: I know not. ¹³ They bring him that had been blind, to the Pharisees. ¹⁴ And it was the Sabbath when IESVS made the clay, and opened his eyes.

¹⁵ Again therefore the Pharisees asked him, how he saw. But he said to them: He put clay upon mine eyes, & I washed; and I see. ¹⁶ Certain therefore of the Pharisees said: This man is not of God, that keepeth not the Sabbath. But others said: How can a man that is a sinner do these signes? And there was a schisme among them. ¹⁷ They say therefore to the blind againe: Thou, what saiest thou of him that opened thine eyes? And he said: That he is a Prophet. ¹⁸ The Iewes therefore did not beleue of him, that he had been blind and saw, until they called the parents of him that saw, ¹⁹ and asked them, saying: Is this your sonne, whom you say that he was borne blind? how then doth he now see? ²⁰ His parents answered them, and said: We know that this is our sonne, and that he was borne blind; ²¹ but how he now seeth, we know not, or who hath opened his eyes, we know not, aske himself; he is of age, let him speake of himself. ²² These things his parents said, because they feared the Iewes. For the Iewes had now conspired, that if any man should confesse him to be CHRIST, he should be put out of the Synagogue. ²³ Therefore did his parents say: That he is of age, aske himself. ²⁴ They therefore againe called the man that had been blind, and said to him: ^a)Giue glorie to God. We know that this man

^a So say the Heretikes whē they derogate from miracles done by Saints or their Reliques, pharisaically pretending the glorie of God. As though it were not Gods glorie, whē his Saints doe it by his

is 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 do 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 Moyses. ²⁹ We know that to Moyses God did speak; but this man we know not whence he is. ³⁰ The man answered and said to them: For in this it is marvellous that you know not whence he is, and he hath opened mine eyes. ³¹ And we know that finners God doth not hear. 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 wast 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, ^a)that 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

power & vertue: yea his greater glorie, that doth such things by his seruants, & by the meanest things belonging to thē, as Peters shadow *Act. 5.* & Paules napkins *Act. 19.*

^a By this we see that this miracle was not only marvellous & 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 circumftances and ceremonies, clay, water, annoynting, wafhing, &c. No maruel then that he and his Church vfe fuch diuerfities of Sacraments and ceremonies external in curing our foules.

External ceremonies.

22 Put out of the Synagogue) The Heretikes vntruly tranflate here (& v. 35) *Excommunicate*: to make the fimple conceaue the Churches Excommunication to be no other, or no better, or no more rightly vfed againft them, then this cafting out of the Synagogue of fuch as confefled our Sauour. They might as wel haue Tranflated for Synagogue, Church: for the old Teftament, the new: for Law, grace: for flefh, fpirit: for Moyfes, Chrift. For no leffe difference is there between cafting 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 fubiect 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, whofoeuer is out of the Churches communion, either by his owne wil, or for his iuft deferts thruft out of it by the fpiritual Magiftrate, he is quite abandoned out of al the focietie of Saints in Heauen and earth, fo long as he fo continueth.

Heretical tráflation.

Cafting out of the Synagogue.

The Churches Excommunication.

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

As for the caufe of thrufting this poore man & fuch other out of the Synagogue, & excommunicating Heretikes, there is as great oddes as betwixt Heauen & hel: he being vfed fo for following Chrift and his Church, thefe for forfaking Chrift and his Church. Some more agreement there is between that corrupt fentence of the Iewes againft the followers of Chrift, & the pretended excōmunication executed againft Catholike men by our Heretikes: although in truth there is no great refemblance. For, the Iewes though they abufed their power fometimes, yet had they authoritie indeed by Gods law fo to punifh contemners of their Law, & therefore it was feared and refpected euen of good men. But the excommunication vfed by Heretikes againft Catholikes or any offenders, is not to be refpected at al, being no more but a ridiculous vfurpation of the Churches right and fafhion of the fame. For, out of their Synagogues al faithful men ought to flye, and not tarie to be thruft out: according to the warning giuen againft Core & Dathan: *Be ye feparated from their tabernacles, left you be wrapped in their finnes.*

The Heretikes ridiculous Excōmunication.

Num. 16.