

Chapter 2

Against the Scribes and Pharisees he defendeth first his power to remit finnes in earth, 13. and his eating with finners (as being the Phyficion of foules, signified in those his miraculous cures vpon bodies): 18. then also he defendeth his Disciples, not hauing as yet any fastes by him prescribed vnto them, and plucking eares of corne vpon the Sabboth: signifying withal that he wil change their ceremonies.

*Mt. 9, 1.
Lu. 5, 18.*

And againe he entred into Capharnaum after some daies, and it was heard that he was in the house, ² and many came together, so that there was no place; no not at the doore; & he spake to them the Word. ³ And they came to him bringing one sick of the palfey, who was caried of foure. ⁴ And when they could not offer him vnto him for the multitude, they ⁴ vncouered the roofe where he was: and opening it they did let downe the couch wherin the sick of the palfey lay. ⁵ And when IESVS had seene ^a their faith, he saith to the ⁴ sick of the palfey: Sonne, ⁴ thy finnes are forgien thee. ⁶ And there were certaine of the Scribes fitting there and thinking in their harts: ⁷ Why doth he speake so? he blasphemeth. Who can forgie finnes but only God? ⁸ Which by and by IESVS knowing in his Spirit, that they so thought within them selues, saith to them: Why thinke you these things in your harts? ⁹ Whether is easier, to say to the sick of the palfey: Thy finnes are forgien thee; or to say: Arise, take vp thy couch, and walke? ¹⁰ But that you may know that ⁴ the Sonne of man hath power ⁴ in earth to forgie finnes (he saith to the sick of the palfey) ¹¹ I say to thee, arise, take vp thy couch, and goe into thy house. ¹² And forthwith he arose; and taking vp his couch, went his way in the sight of al, so that al marueled, and glorified God, saying: That we neuer saw the like.

*Iob. 14, 4.
Esa. 43, 25.*

^a Our Lord is moued to be merciful to finners by other mens faith and desires, and not only by the parties owne meanes alway.

13 And he went forth againe to the fea; and al the multitude came to him, and he taught them. 14 And when he paffed by, he faw Leui of Alphæus fitting at the cuftome place; and he faith to him: Folow me. And rifing vp he folowed him. 15 And it came to paffe, as he fate at meate in his houfe, many Publicans and finners did fit downe together with IESVS and his Difciples. For they were many, who alfo folowed him. 16 And the Scribes & the Pharifees feeing that he did eate with Publicans and Sinners, faid to his Difciples: Why doth your Maifter eate & drinke with Publicans and finners? 17 IESVS hearing this, faith to them: The whole haue not need of a Phyficion, but they that are il at eafe. For I came not to cal the iuft, but finners.

Mt. 9, 11.
Lu. 5, 27.
Mt. 9, 11.
Lu. 5, 33.
18 And the Difciples of Iohn and the Pharifees did vfe to faft: and they come, and fay to him: Why doe the Difciples of Iohn and of the Pharifees faft; but thy Difciples doe not faft? 19 And IESVS faid to them: Why, can the children of the mariage faft, as long as the bridegrome is with them? So long time as they haue the bridegrome with them, they can not faft. 20 But the daies wil come when the bridegrome fhall be taken away from them; and then they fhall ^afaft in thofe daies. 21 No body foweth a peece of raw cloth to an old garment: otherwife he taketh away the new peeing from the old, and there is made a greater rent. 22 And no body putteth new wine into old bottels: otherwife the wine burfteth the bottels, and the wine wil be fhed, and the bottels wil be loft. But new wine muft be put into new bottels.

Mt. 12, 1.
Lu. 6, 1.
1. Re. 21, 6.
23 And it came to paffe againe when he walked through the corne on the Sabboths, and his Difciples began to goe forward and to plucke the eares. 24 And the Pharifees faid to him: Behold, why do they on the Sabboths that which is not lawful? 25 And he faid to them: Did you neuer read what Dauid did, when he was ^din neceffitie, and himfelf was an hungred and they that were with him? 26 how he entred into the houfe of God

^a He foretellet that fafting fhall be vfed in his Church, no leffe then in the old law, or in the time of Iohn the Baptift. See *Mat. c. 9, 15.*

Leu. 24, 9. vnder Abiathar the high Prieft, and did eate the loaues of Propofition, which it was not lawful to eate but for the Priests, and did giue vnto them which were with him? ²⁷ And he faid to them: The Sabbath was made for man, and not man for the Sabbath. ²⁸ Therefore the Sonne of man is ^a) Lord of the Sabbath alfo.

ANNOTATIONS

4 Vncovered) Such diligence ought to be vfed to bring finners to Chrif in his Sacraments, as was vfed to procure this man and others, by Chrif, the health of their bodies.

5 Sick of the palfey) Such as this man was in body by diffolution of his limmes, fuch alfo was he in foule, by the noifome defires of the world occupying his hart, and withdrawing him from al good works. *Aug. de Pafter. c. 6. to. 9.*

5 The finnes) Hereby it appeareth that Chrif healed this fick man firft in his foule, before he tooke away his bodily infirmity:

which may be an instruction for al men in bodily difeafe, firft to cal for the Sacraments, which be medicines of the foule. As hereby alfo may be gathered that many difeafes come for finne, and therefore can not be healed til the finnes be remitted.

10 The Sonne of man) As Chrif proueth vnto them, that him felf as man, and not as God only, hath power to remit finnes, by that in al their fights he was able to doe miracles, and make the fick man fodenly arife; fo the Apoftles hauing power granted them to doe miracles, though they be not God, may in like manner haue authority from God to remit finnes, not as God, but as Gods minifters.

10 In earth) This power that the Sonne of man hath to remit finnes in earth, was neuer taken from him, but dureth ftill in his Sacraments, and minifters, by whom he remitteth finnes in the Church, and not in Heauen only. For concerning finne, there is one court of confcience in earth, and an other in Heauen, and the iudgement in Heauen foloweth and approueth this on earth, as is plaine by the wordes of our Sauour to Peter firft, & then to al the Apoftles: *Whatfoeuer you shal bind vpon earth, shal be bound in Heauen: whatfoeuer you shal loofe vpon earth, shal be loofed in Heauen:* Wherevpõ S. Hierom faith: *That Priests hauing the keies of the Kingdom of Heauen iudge after a fort before the day of iudgement.* And S. Chryfoft. *li. 3. de Sacerd. paulo poft princip.* more at large.

The Sacramēts to be called for in ficknes.

Mã hath power to remit finnes.

Chrift remitteth finnes by the Priests minifterie.

Mt. 16, 16.

Mt. 18, 18.

ad Heliød. ep. 1.

^a The maker of the law may abrogate or difpenfe when and where for iuft caufe it feemeth good to him.

25 In necifsity) In necifsity many things be done without
Amb. li. 2. finne, which els might not be done, and fo the very chalices and
off. c. 28. confecrated iewels and veffels of the Church, in cafes of necifsity,
are by lawful authority turned to profane vfes, which otherwife to
alienate to a mans priuate commoditie is facrilege.