

Chapter 3

The blind Pharifees feeking his death for doing good vpon the Sabbath, he meekly goeth out of the way: where the People that flock vnto him, and his Miracles, are innumerable. 13. Yea to his Twelue alfo (hauing need of moe workmen) he giueth power to worke Miracles. 20. He fo occupieth himself for foules, that his kinne thinke him mad. 22. The Scribes of Hierufalem come fo farre, and yet haue nothing but abfurdly to blafpheme his cafting out Diuels, to their owne damnation. 31. That the Iewes should not (after their manner) thinke it enough, that he is of their blood; he telleth that fuch rather are deare to him, as keepe Gods commandements.

*Mt. 12, 9.
Lu. 6, 6.*

And he entred againe into the Synagogue, and there was a man there that had a withered hand. ² And they watched him whether he would cure on the Sabbath; that they might accufe him. ³ And he faith to the man that had the withered hand: Rife vp into the middes. ⁴ And he faith to them: Is it lawful on the Sabbath to doe wel or il? to faue a foule, or to deftroy? but they held their peace ⁵ And looking round about vpon them, with anger, being forrowful for the blindnes of their hart, he faith to the man: Stretch forth thy hãd. And he ftretched it forth; and his hand was reftored vnto him.

⁶ And the Pharifees going forth, immediatly made a confultation with the Herodians againft him, how they might deftroy him. ⁷ But IESVS with his Difciples retired to the fea: and a great multitude from Galilee & Iewrie followed him, ⁸ and from Hierufalẽ, & from Idumæa, and beyond Iordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him. ⁹ And he fpake to his Difciples that a boat might attend on him becaufe of the multitude, left they fould throng him. ¹⁰ For he healed many, fo

that there preaffed in vpon him for ^{a)}to touch him, as many as had hurts. ¹¹ And the vncleane Spirits, when they saw him, fel downe vnto him: and they cryed say- ing: ¹² [♠]Thou art the Sonne of God. And he vehemently charged them that they should not difclose him.

*Mt. 5, 1. Io. 1.
Lu. 6, 12. 9, 1.*

¹³ And ascending into a mountaine, he called vnto him whom he would him self, and they came to him. ¹⁴ And he made that [♠]twelue should be with him, and that he might fend them to preach. ¹⁵ And he gaue them power to cure infirmities, and to cast out Diuels. ¹⁶ And he gaue to Simon the name [♠]Peter. ¹⁷ And Iames of Zebedee, and Iohn the brother of Iames; and he called their names, *Boanerges*, which is, *the Sonnes of thunder*. ¹⁸ And Andrew and Philippe, and Bartlemew and Matthew, and Thomas and Iames of Alphæus, and Thaddæus and Simon Cananæus, ¹⁹ and Iudas Ifcariote, who also betrayed him.

²⁰ And they come to a house; and the multitude reforteth together againe, so that they could not so much as eate bread. ²¹ And when his had heard of it, they went forth to lay hands on him. For they said that he was become ^{b)}mad. ²² And the Scribes which were come downe from Hierusalem, said: That he hath Beelzebub; and that in the Prince of Diuels he casteth out Diuels. ²³ And after he had called them together, he said to them in parables: How can Satan cast out Satan? ²⁴ And if a [♠]Kingdom be deuided against it self, that Kingdom can not stand. ²⁵ And if a house be deuided against it self, that house can not stand. ²⁶ And if Satan be rifen against himself, he is deuided, and can not stand, but hath an end. ²⁷ No body can rife the vessel of the strong, being entred into his house, vnles he first bind the strong, & then shal he rife his house. ²⁸ Amen

*Mat. 12, 24.
Luc. 11, 15.*

^a The only touching of Christs holy Perfon, or any part of his clothes, or whatfoeuer belonged to him, did heale al diseases.

^b See here the conceit of worldly friendes, who thinke the Zeale of Religion, madnes: and therefore count thē mad, that are Zelous in Gods caufe, and for the Catholike faith: and the more Zelous, the more mad.

I fay to you, that al finnes fhall be forgiuen the fõnes of men, & the blafphemies wherewith they fhall blafpheme: 29 But he that fhall blafpheme againft the Holy Ghoft, he hath not forgiueneffe for euer, but fhall be guilty of an ¶eternal finne. Becaufe they faid: He hath an vncleane Spirit.

Mt. 12, 46.

Lu. 8, 19.

30 And there come his mother and brethren; and ftanding without they went vnto him calling him, 31 and the multitude fate about him; and they fay to him: 32 Behold thy mother and thy brethren without feeke thee. 33 And anfwering them, he faid: ¶Who is my mother and my brethren? 34 And looking about vpon them which fate round about him, he faith: Behold my mother and my brethren. 35 For whofoeuer fhall doe the wil of God, he is my brother and my fifter and mother.

ANNOTATIONS

12 Thou art the Sonne) The confeffion of the truth is not grateful to God, proceeding from euery perfon. The Diuel acknowledging our Sauour to be the Sonne of God, was bidden hold his peace: Peters confeffion of the fame was highly allowed and rewarded. *Aug. tract 10. in ep. Ioan. Ser. 30. 31. de verb. Apoft.* Therefore neither Heretikes fermons muft be heard, no not though they preach the truth. So is it of their prayer and feruice, which being neuer fo good in it felf, is not acceptable to God out of their mouthes, yea it is no better then the howling of wolues. *Hier. in 7. Ofee.*

Sermons, Seruice,
& praier of
Heretikes.

14 Twelue) This number of twelue Apoftles is myftical and of great importance (as appeareth by the choofing of Mathias into Iudas place to make vp againe this number) prefigured in the 12. Patriarkes, *Gen. 49.* the 12. Princes of the children of Irael, *Num. 1.* the 12. fountaines found in Elim, *Exod. 15.* the 12. pretious ftones in the Rational of Aaron, *Exod. 39.* the 12. Spies fent by Moyfes, *Num. 13.* the 12. ftones taken out of Iordan whereof the Altar was made, *Iofu. 4.* the 12. loues of Propofition, *Leuit. 24.* &c. *Anselm. in Mt. c. 10.* And thefe are the 12. foundations of heauenly Hierufalem, *Apoc. 23.*

The number of
Twelue, myftical.

16 Peter) Peter in numbring the Twelue is alwayes the firft, and his name is fo giuen him for fignification of his calling to be the Rock or Foundation of the Church vnder Chrif: as here alfo the name BOANERGES is giuen to other two Apoftles for fignification, and fo diuers names elfwhere in the old Teftament and in the new.

Peters preemi-
nence.

Greg. li. 9. ep. 3. 24 Kingdom againſt Kingdom) As this is true in al Kingdoms and Commonweales where Ciuil diffention raigneth, fo is it ſpecially verified in hereſies & Heretikes, which haue alwayes diuiſions among themſelues as the plague of God, for diuiding them ſelues and others from the Church.

Diffention of Heretikes.

Mt. 12, 32. 29 Eternal finnes) That which is here called eternal, is (as S. Matthew expreffeth it) that which ſhal neither be remitted in this life, nor in the life to come. Where we learne by S. Marke, that there are alſo finnes not eternal; and by S. Matthew, that they are ſuch, as ſhal be forgiuen either here, or in the life to come.

Venial finnes forgiuen after death.

33 Who is my mother) Neither is it here ſaid, that he had no mother, as ſome vpon theſe wordes fallly gather; nor ingratitude to our parents is taught vs by this anſwer: but we be hereby admoniſhed to preferre the ſpiritual mother of the Faithful, which is the Church Catholike, and our brethren in her, and their ſpiritual good, aboue our carnal parents or kinne. For fo our Maiſter being occupied here about heauenly things, accounted al them his mother and brethren, which did the wil of his Father, in which number our Lady his mother was alſo included, for ſhe did his Fathers wil. *Aug. ep. 38.* Yea and aboue al others, becauſe ſhe had ſo much grace giuen her that ſhe neuer finned not ſo much as venially in al her life. *Aug. de nat. & grat. c. 36.*

Spiritual kinred and buſines preferred before carnal and worldly.

The B. Virgin without finne.