

## Chapter 9

*The Maifters of the Iewes he confuteth both with reafons and miracles: defending his remitting of finnes, 9. his eating with finners, 14. and his condefcending to his weake Difciples, vntil he haue made them ftronger. 18. shewing alfo in two miracles, the order of his prouidence, about the Iewes and Gentils, leauing the one, when he called the other: 27. he cureth two blind men, and one poffeffed. 35. And hauing with fo many miracles together, confuted his enemies, and yet they worfe and worfe, vpon pitie toward the people, he thinketh of fend- ing true pafours vnto them.*

*Mr. 2, 3.  
Luc. 5, 18.*

**A**nd entring into a boat, he paffed ouer the water, and came into his owne citie. <sup>2</sup> And behold they brought to him one fick of the palfey lying in bed. And IESVS <sup>a</sup>feeing their faith, faid to the fick of the palfey: Haue a good hart Sonne, thy finnes are forgiuen thee. <sup>3</sup> And behold certaine of the Scribes faid within themfelues: <sup>♠</sup>He blaſphemeth. <sup>4</sup> And IESVS feeing their thoughtes, faid: Wherefore think you euil in your harts? <sup>5</sup> <sup>♠</sup>Whether is eafier, to fay, thy finnes are forgiuen thee: or to fay, arife and walk. <sup>6</sup> But that you may know that <sup>♠</sup>the Sonne of man hath power in earth to forgiue finnes, (then faid he to the fick of palfey) Arife, take vp thy bed, and goe into thy houfe. <sup>7</sup> And he arofe, and went into his houfe. <sup>8</sup> And the multitudes feeing it, were afrayd, and <sup>♠</sup>glorified God that gaue fuch power <sup>♠</sup>to men.

*Mr. 2, 14.  
Luc. 5, 27.*

<sup>9</sup> And when IESVS paffed forth from thence, he faw a man fitting in the cuftome-houfe, named Matthew; And he faith to him: Folow me. And he arofe vp, and folowed him. <sup>10</sup> And it came to paffe as he was fitting at meate in the houfe, behold many Publicans and finners came, and fate downe with IESVS and his Difciples. <sup>11</sup> And the Pharifees feeing it, faid to his

<sup>a</sup> We fee that the faith of one helpeth to obtaine for an other.

Difciples: why doth your Maifter eate with Publicans and finners? <sup>12</sup> But IESVS hearing it, faid: They that are in health, need not a phyficion, but they that are ill at eafe. <sup>13</sup> But go your wayes & learne what it is, *I wil mercie, & not facrifice.* For I am not come to cal the iuft, but finners.

*Ofe. 6, 6.*

*Mar. 2, 18.*

*Luc. 5, 33.*

<sup>14</sup> Then came to him the Difciples of Iohn, faying: Why do we and the Pharifees faft often, but thy Difciples do not faft? <sup>15</sup> And IESVS faid to them: Can the children of the Bridegroom mourne, as long as the Bridegroom is with thē? But the dayes wil come when the Bridegroom fhall be taken away from them, and <sup>a</sup>then they fhall faft. <sup>16</sup> And no body putteth a peece of raw cloth to an old garment. For he taketh away the peeing therof frō the garment, and there is made a greater rent. <sup>17</sup> Neither do they put new wine into old bottels. Otherwife the bottels breake, and the wine runneth out, and the bottels perifh. But new wine they put into new bottels: and both are preferued together.

<sup>18</sup> As he was fpeaking this vnto them, behold a certaine Governour approached, and adored him, faying: Lord, my daughter is euen now dead; but come, lay thy hand vpon her, and ſhe ſhall liue. <sup>19</sup> And IESVS ryfing vp folowed him, and his Difciples. <sup>20</sup> And behold a woman which was troubled with an iffue of bloud <sup>a</sup>twelue yeares, came behind him, and touched the hemme of his garment. <sup>21</sup> For ſhe faid within herfelf: If I ſhall <sup>a</sup>touch only his garment, I ſhall be fafe. <sup>22</sup> But IESVS turning and feeling her, faid: Haue a good hart daughter, <sup>b</sup>thy faith hath made thee fafe. And the woman became whole from that houre. <sup>23</sup> And when IESVS was come into the houfe of the Governour, & ſaw minftrels and the multitude keeping a fturre, <sup>24</sup> he faid: Depart, for the wench is not dead, but fleepeth. And they laughed

*Mr. 5, 22.*

*Lu. 8, 41.*

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<sup>a</sup> Chrift fignifieth that the Church ſhall vſe faſting-daies after his Aſcenſion. *Epiſt. in Comp. fid. Cath. Aug. ep. 80.*

<sup>b</sup> Loe, her deuotion to the hemme of his garment, was not ſuperſtitioſe, but a token of greater faith; ſo is the deuout touching of holy relikes.

him to fkorne. <sup>25</sup> And when the multitude was put forth, he entred in, and held her hand. And the maid arofe. <sup>26</sup> And this bruit went forth into al that countrie.

<sup>27</sup> And as IESVS paffed forth from thence, there folowed him two blind men crying and faying: Haue mercie on vs, O Sonne of Dauid. <sup>28</sup> And when he was come to the houfe, the blind came to him. And IESVS faith to them: ¶Do you beleeeue, that I can doe this vnto you? They fay to him: Yea Lord. <sup>29</sup> Then he touched their eyes, faying: According to your faith, be it donne to you. <sup>30</sup> And their eyes were opened, and IESVS threatned them, faying: See that no man know it. <sup>31</sup> But they went forth, and bruited him in al that countrie.

*Mat. 12, 22.*

<sup>32</sup> And when they were gone forth, behold they brought him a dumme man, poffeffed with a Diuel. <sup>33</sup> And after the Diuel was caft out, the dumme man fpake, and the multitudes marueled faying: Neuer was the like feene in Ifrael. <sup>34</sup> But the Pharifees faid: <sup>a</sup>In the Prince of Diuels he cafteth out Diuels.

*Mt. 12, 24.*

<sup>35</sup> And IESVS went about al the cities, and townes, teaching in their Synagogues, and preaching the Ghofpel of the Kingdom, and curing euery difeafe, and euery infirmitie. <sup>36</sup> And feing the multitudes, he pitied them; becaufe they were vexed, and lay like fheep that haue not a fhepard. <sup>37</sup> Then he faith to his Difciples: The harueft furely is great, but the workmen are few. <sup>38</sup> ¶Pray therefore the Lord of the harueft, that he fend forth workmen into his harueft.

## ANNOTATIONS

3 He blaſphemeth) When the Iewes heard Chrift remit finnes, they charged him with blaſphemie, as Heretikes now charge his Priefts of the new Teftament, for that they remit finnes; to whom he faid: *Whofe finnes you ſhal forgiue, they are forgiuen &c. Io. 20.*

5 Whether is eaſier) The faithleffe Iewes thought (as Heretikes Men haue power now adaies) that to forgiue finnes was fo proper to God, that it to forgiue finnes.

<sup>a</sup> In like manner fay the Heretikes, calling al miracles done in the Catholike Church, the lying ſignes of Antichrift.

could not be communicated vnto man; but Chrifft fheweth, that as to worke miracles is otherwife proper to God only, and yet this power is communicated to men, fo alfo to forgiue finnes.

6 The Sonne of man in earth) Chrifft had power to remit finnes, and often executed the fame, not only as he was God, but alfo as he was a man, becaufe he was head of the Church, and our cheefe Bifhop & Prieft according to his manhood, in refpect wherof al power was giuen him in Heauen and earth. *Mat. 28. v. 18.*

8 Glorified) The faithful people did glorifie God, that gaue fuch power to men, for to remit finnes, & to doe miracles, knowing that which God committeth to men, is not to his derogation, but to his glorie, himfelf only being ftill the principal worker of that effect, men being only his minifters, and fubftitutes working vnder him, and by his commiffion and authoritie.

8 To men) Not only Chrifft as he was man, had this power to forgiue finnes, but by him and from him the Apoftles, and confequently Priefts. *Mat. 28. Al power is giuen me. Mat. 18. Whatfoeuer you fhall loofe in earth, fhall be loofed in Heauen. Ioan. 20. whole finnes you fhall forgiue, they are forgiuen.*

13 Not facrifice) Thefe are the wordes of the Prophet, who fpake them euen then when facrifices were offered by Gods commandment; fo that it maketh not againft facrifice: But he faith that facrifice only without mercie, and charitie, and generally with mortal finne, is not acceptable. The Iewes offered their facrifices dewly, but in the meane time they had no pitie nor mercie on their brethren; that is it, which God mifliketh.

14 Faft often) By the often fafting of S. Iohns Difciples, we may gather that he appointed them a prefcript manner of fafting: as it is certaine he taught them a forme of prayer. *Lu. 5. & 11.*

17 New wine) By this new wine, he doth plainly here fignifie fafting, and the ftrait kind of life: by the old bottels, them that can not away therewith.

20 Twelue yeares) This woman a Gentil, had her difeafe twelue yeares, and the Gouerners daughter a Iewe (which is here rayfed to life) was twelue yeares old. *Luc. 8.* Marke then the Allegorie hereof in the Iewes and Gentils. As that woman fel fick when the wench was borne, fo the Gentils went their owne wayes into idolatrie, when the Iewes in Abraham beleueed. Againe, as Chrifft here went to raife the wench, and by the way the woman was firft healed, and then the wench reuiued: fo Chrifft came to the Iewes, but the Gentils beleueed firft, and were faued; and in the end the Iewes fhall beleuee alfo. *Hiero. in Mat.*

21 Touch only) Not only Chriftes wordes, but his garment and touch thereof, or any thing to him belonging, might doe, & did miracles, force proceeding from his holy Perfon to them.

*Eufeb. li. 7.  
c. 14. hift.*

Yea this woman returning home fet vp an Image of Chrifft, for memorie of this benefit, and the hemme of the fame Image did alfo miracles. This Image Iulian the Apoftate threw downe, and fet

External Sacrifice.

Relikes and Images.

vp his owne in fteed thereof, which was immediatly deftroied by fire from Heauen. But the image of Chrifit broken in peeces by the Heathen, the Chriftians afterward gathering the peeces together placed it in the Church: where it was, as Sozomenus writeth, vnto his time.

28 Do you beleue that I can?) We fee here that to the corporal healing of thefe men he requireth only this faith, that he is able; which faith is not fufficient to iuftifie them. How then doe the Heretikes by this and the like places plead for their only iuftifying faith? See the *Annot. Mar. 5, 36*.

38 Pray therefore) Therefore doth the Church pray and faft in the Imber dayes, when holy Orders are giuen, that is, when workmen are prepared to be fent into the harueft. See *Act. 13*.