

Chapter 12

The blindnes of the Pharifees about the Sabbath he reproueth by Scriptures, by reason, and by a miracle. 14. and his death being therefore fought by them, he meekely goeth out of the way, according as Eſay had Prophecied of him. 22. His caſting out of Diuels alſo he defendeth againſt them. 31. and ſetteth forth the danger they ſtand in for their horrible blaſphemie. 38. And becauſe they aſke yet for a ſigne, he ſheweth how worthily they ſhal be damned. 43. foretelling how the Diuel ſhal poſſeſſe their Nation, 66. and teſtifying that although he be of their bloud, yet not they for this, but ſuch as keepe his commandements, are deare vnto him.

*Mr. 2, 23.
Luc. 6, 1.*

At that time IESVS went through the corne on the Sabbath: and his Diſciples being hungrie, began to pluck the eares, and to eate. ² And the Pharifees feeing them, ſaid to him: Loe, thy Diſciples doe that which is not lawful for them to doe on the Sabbath-dayes. ³ But he ſaid to them: Haue you not read what Dauid did when he was an hungred, and they that were with him: ⁴ how he entred into the houſe of God, and did eate the loaues of propofition, which it was not lawful for him to eate, nor for them that were with him, but for Prieſtes only? ⁵ Or haue ye not read in the Law, that on Sabbath-dayes the Prieſtes in the temple do breake the Sabbath, & are without blame? ⁶ But I tel you that there is here a greater then the temple. ⁷ And if you did know what it is, *I wil mercie, and not Sacrifice:* you would neuer haue condemned the innocentes. ⁸ For the Sonne of man is Lord of the Sabbath alſo.

1. Re. 21, 4.

*Leu. 24, 9.
Nu. 28, 9.*

Oſe. 6, 6.

*See the annotation
chap. 9, 13.*

*Mr. 3, 1.
Lu. 6, 6.*

⁹ And when he had paſſed from thence, he came into their Synagogue. ¹⁰ And behold there was a man which had a withered hand, and they asked him ſaying: Whether is it lawful to cure on the Sabbath? that they might accuſe him. ¹¹ But he ſaid to them: What man ſhal there be of you, that ſhal haue one ſheep: and if the ſame fal into a ditch on the Sabbath, wil he not take hold and lift it vp? ¹² How much better is a man more

then a sheep? Therefore it is lawful on the Sabbath to doe a good deed. ¹³ Then he faith to the man: Stretch forth thy hand, and he stretched it forth, and it was reforted to health euen as the other.

¹⁴ And the Pharifees going forth made a confultation againft him, how they might deftroie him. ¹⁵ But IESVS knowing it, retired from thence: and many folowed him, and he cured them al. ¹⁶ and he charged them that they fhould not difclofe him. ¹⁷ That it might be fulfilled which was fpoken by Efay the Prophet, faying: ¹⁸ *Behold my feruant whom I haue chofen, my beloued in whom my foul hath wel liked. I wil put my fpirit vpon him, and iudgement to the Gentiles shal he shew.* ¹⁹ *He shal not contend, nor crie out, neither shal any man heare in the ftreets his voyce.* ²⁰ *The reede bruifed he shal not breake, & fomoking flaxe he shal not extinguish: til he caft forth iudgement vnto victorie.* ²¹ *And in his name the Gentiles shal hope.*

Efa. 42, 1.

Luc. 11, 14.
Mar. 3, 22.

²² Then was offered to him one poffeffed with a Diuel, blind and dumme: and he cured him, fo that he fpake and faw. ²³ And al the multitudes were amafed, and faid: Whether this be the Sonne of Dauid? ²⁴ But the Pharifees hearing it, fayd: This fellow cafteth not out Diuels but [♠]in Beelzebub the Prince of the Diuels. ²⁵ And IESVS knowing their cogitations, faid to them:

Euery Kingdom [♠]deuided againft itfelf fhall be made defolate: and euery citie or houfe deuided againft itfelf, fhall not ftand. ²⁶ And if Satan caft out Satan, he is deuided againft himfelf: how then fhall his Kingdom ftand? ²⁷ And if I in Beelzebub caft out Diuels, your children in whom do they caft out? Therefore they fhall be your iudges. ²⁸ But if I in the Spirit of God do caft out Diuels, then is the Kingdom of God come vpon you. ²⁹ Or how can a man enter into the houfe of the ftrong, and rifle his veffel, vnles he firft binde the ftrong? and then he wil rifle his houfe. ³⁰ He that is [♠]not with me, is againft me: and he that [♠]gathereth not with me,

^a Therefore the Kingdom of Heretikes can not poffibly ftand, becaufe it is alwayes ful of diuifion and diffenfion.

scattereth. ³¹ Therefore I fay to you: Euery finne and blafphemie fhall be forgiuen men, but [†]the blafphemie of the Spirit fhall not be forgiuen. ³² And whofoeuer fhall fpeake a word againft the [†]Sonne of man, it fhall be forgiuen him: but he that fhall fpeake againft the Holie-Ghoft, it fhall not be forgiuen him neither in this world, [†]nor in the world to come. ³³ Either ^a)make the tree good, and his fruit good: or make the tree euil, and his fruit euil. For of the fruit the tree is knowen. ³⁴ You vipers broods, how can you fpeake good things, whereas you are euil? for of the aboundance of the hart the moth fpeaketh. ³⁵ A good man out of a good treafure bringeth forth good things: and an euil man out of an euil treafure bringeth forth euil things. ³⁶ But I fay vnto you, that euery [†]idle word that men fhall fpeake, they fhall render an account for it in the day of iudgement. ³⁷ For of thy wordes thou fhalt be iuftified, and of thy wordes thou fhalt be condemned.

³⁸ Then answered him certaine of the Scribes and Pharifees, faying: Maifter, we would fee a figne from thee. ³⁹ Who answered, and faid to them:

The wicked and aduouterous Generation feeketh a figne: and a figne fhall not be giuen it, but the figne of *Ion. 2, 2.* Ionas the Prophet. ⁴⁰ For as Ionas was in the whales belly three dayes and three nightes; fo fhall the Sonne of man be in the hart of the earth three dayes and three nightes. ⁴¹ The men of Niniuee fhall rife in the iudgement with this Generation, and fhall condemne it: becaufe they did pennance at the preaching of Ionas. And behold *Ion. 3, 5.* more then Ionas here. ⁴² The Queen of the South fhall rife in the iudgement with this Generation, and fhall condemne it: becaufe she came from the ends of the earth to heare the wifedom of Salomon, and behold *3. Reg. 10, 1.* more then Salomon here. ⁴³ And when an vnclane Spirit fhall goe out of a man, he walketh through dry places, feeking reft, and findeth not. ⁴⁴ Then he faith: I wil returne

Luc. 11, 24.

^a It is a mans owne free wil & election, to be a good tree or an il tree: to bring forth good fruits or bad. S. Auguftine vpon this place. *li. 2. c. 4. de actis cum Felic. Manichæo.*

into my house whence I came out. And coming he findeth it vacant, swept with besoms, and trimmed. ⁴⁵ Then goeth he, and taketh with him seven other Spirits more wicked than himself, and they enter in and dwell there: and the last of that man be made worse than the first. So shall it be also to this wicked Generation.

2. *Pet. 2, 20.*

Mr. 3, 31.

Luc. 8, 20.

⁴⁶ As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him. ⁴⁷ And one said unto him: Behold thy mother and thy brethren stand without, seeking thee. ⁴⁸ But he answering him that told him, said: *Who is my mother, and who are my brethren?* ⁴⁹ And stretching forth his hand upon his Disciples, he said: Behold my mother and my brethren. ⁵⁰ For whosoever shall do the will of my Father, that is in Heaven: he is my brother, and sister, and mother.

ANNOTATIONS

24 In Beelzebub) The like blasphemy against the Holy Ghost is, to attribute the miracles done by Saints either dead or alive, to the Devil.

30 Not with me) They that are indifferent to all religions, commonly and fitly called Neuters, joining them selves to neither part, let them mark these words well, and they shall see, that Christ accounted all them to be against him & his Church, that are not plainly and flatly with him and it.

Neuters in Religion.

30 Gathereth not with me) He speaketh not only of his own Person, but of all to whom he hath committed the government of his Church, and specially of the chiefest pastors succeeding Peter in the government of the whole; as S. Hierome writing to Damasus Pope of Rome, applyeth these words unto him, saying of all Heretikes: *He that gathereth not with thee, scattereth: that is to say, He that is not with Christ, is with Antichrist.*

Ep. 58.

31 The blasphemy of the Spirit) He meaneth not that there is any sin so great, which God will not forgive, or whereof a man may not repent in this life, as some Heretikes at this day affirm: but that some heinous sins (as namely this blasphemy of the Jewes against the evident works of the Holy Ghost, and likewise Archeheretikes who wilfully resist the known truth & works of the Holy Ghost in Gods Church) are hardly forgiven, & seldom have such men grace to repent. Otherwise among all the sins against the Holy Ghost (which are commonly reckned fix) one only shall never be forgiven, that is, dying without repentance wilfully,

called Final impenitence; which finne he committeth that dieth with contempt of the Sacrament of Penance, obstinately refusing absolution, by the Churches miniftrie: as S. Auguftine plainly declareth in thefe wordes: *Whofoeuer he be that beleueth not mans finnes to be remitted in Gods Church, and therefore despifeth the bountifulnes of God in fo mighty a work, if he in that obftinate mind continue til his liues end, he is guilty of finne againft the Holy Ghoft, in which Holy Ghoft Chrift remitteth finnes. Enchir. 83. Ep. 50. in fine.*

Final impenitence.

Remiffion of finnes in the Church.

32 Sonne of man) The Iewes in their wordes finned againft the Sonne of man, when they reprehended thofe things which he did as man, to wit, caling him a glutton, a great drinker of wine, a friend of the Publicans, a Samaritane, and taking offence becaufe he kept company with finners, brake the Sabboth, and fuch like: and this finne might more eafely be forgiuen them, becaufe they iudged of him, as they would haue don, of any other man: but they finned and blafphemed againft the Holy Ghoft (caled here the finger of God whereby he wrought miracles) when of malice they attributed the euident workes of God in cafting out Diuels, to the Diuel himfelf: & this finne fhall not be remitted, becaufe it fhall hardly be remitted, as we fee by the plague of their pofteritie vntil this day.

32 Nor in the world to come) S. Auguftine & other Holy Doctours gather herevpon, that fome finnes may be remitted in the next life, & confequently proue Purgatorie thereby. *De Ciuit. Dei li. 21, c. 13. D. Gregor. Dial. li. 4, c. 39.*

Purgatorie.

36 Idle word) If of euery idle word we muft make account before God in iudgement, and yet fhall not for euery fuch word be damned euerlaftingly: then there muft needs be fome temporal punifhment in the next life.

48 Who is my mother) The dutiful affection toward our parents and kinsfolke is not blamed, but the inordinate loue of them, to the hinderance of our feruice & duty toward God. Vpon this place fome old Heretikes denied Chrift to haue any mother. *Aug. li. de Fid. & Symb. c. 4.* Neither euer, was there any herefie fo abfurd, but it would feeme to haue Scripture for it.

Al Heretikes alleage Scriptures.