

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 therfore 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 fetteth 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 Daudid 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 propoſition, 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 fheep? 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 ftretched it forth, and it was reftored to health euen as the other.

¹⁴ And the Pharifees going forth made a confultation againft him, how they might deftroy 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 fould not difclofe him. ¹⁷ That it might be fulfilled which was fpoken by Efay the Prophet, faying:

Efa. 42, 1. 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 fhall he shew.* ¹⁹ *He fhall not contend, nor crie out, neither fhall any man heare in the ftreetes his voyce.* ²⁰ *The reede bruifed he fhall not breake, & fomoking flaxe he fhall not extinguish: til he caft forth iudgement vnto victorie.* ²¹ *And in his name the Gentiles fhall hope.*

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 Daud? 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 ^a)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,

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

is againſt me: and he that gathereth not with me, ſcattereth. ³¹ Therefore I ſay to you: Euery finne and blaſphemie ſhal be forgiuen men, but the blaſphemie of the Spirit ſhal not be forgiuen. ³² And whoſoeuer ſhal ſpeake a word againſt the Sonne of man, it ſhal be forgiuen him: but he that ſhal ſpeake againſt the Holie-Ghoſt, it ſhal not be forgiuen him neither in this world, nor in the world to come. ³³ Either 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 ſpeake good things, whereas you are euil? for of the aboundance of the hart the moth ſpeaketh. ³⁵ A good man out of a good treaſure bringeth forth good things: and an euil man out of an euil treaſure bringeth forth euil things. ³⁶ But I ſay vnto you, that euery idle word that men ſhal ſpeake, they ſhal render an account for it in the day of iudgement. ³⁷ For of thy wordes thou ſhalt be iuſtified, and of thy wordes thou ſhalt be condemned.

³⁸ Then answered him certaine of the Scribes and Pharifees, ſaying: Maſter, we would ſee a ſigne from thee. ³⁹ Who answered, and ſaid to them:

The wicked and aduouterous Generation ſeeketh a ſigne: and a ſigne ſhal not be giuen it, but the ſigne of
Ion. 2, 2. Ionas the Prophet. ⁴⁰ For as Ionas was in the whales belly three dayes and three nightes; ſo ſhal the Sonne of man be in the hart of the earth three dayes and three nightes. ⁴¹ The men of Niniuee ſhal riſe in the iudgement with this Generation, and ſhal condemne it: becauſe they did penance at the preaching of Ionas. And behold more then Ionas here. ⁴² The Queen of the South ſhal riſe in the iudgement with this Generation, and ſhal condemne it: becauſe ſhe came from the ends of the earth to heare the wifedom of Salomon, and behold more then Salomon here. ⁴³ And when an vnclene Spirit ſhal

Ion. 3, 5.

3. Reg. 10, 1.

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. Auguſtine vpon this place. *li. 2. c. 4. de actis cum Felic. Manichæo.*

goe out of a man, he walketh through dry places, seeking rest, and findeth not. ⁴⁴ Then he saith: I will returne 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 make 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 Hereticks: *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 Hereticks at this day affirm: but that some heinous sins (as namely this blasphemy of the Jews against the evident works of the Holy Ghost, and likewise Archehereticks who wilfully resist the known truth & works of the Holy Ghost in Gods Church) are hardly forgiven, & seldom

haue such men grace to repent. Otherwise among all the finnes against the Holy Ghost (which are commonly reckned fix) one only shall neuer be forgiven, that is, dying without repentance wilfully, called Final impenitence; which sinne he committeth that dieth with contempt of the Sacrament of Penance, obstinately refusing absolution, by the Churches miniftrie: as S. Augustine plainly declareth in these wordes: *Whosoever he be that beleueth not mans finnes to be remitted in Gods Church, and therefore despiseth the bountiffulness of God in so mighty a work, if he in that obstinate mind continue til his liues end, he is guilty of sinne against the Holy Ghost, in which Holy Ghost Christ remitteth finnes. Enchir. 83. Ep. 50. in fine.*

Final impenitence.

Remission of finnes in the Church.

32 Sonne of man) The Iewes in their wordes sinned against the Sonne of man, when they reprehended those things which he did as man, to wit, calling him a glutton, a great drinker of wine, a friend of the Publicans, a Samaritane, and taking offense because he kept company with sinners, brake the Sabbath, and such like: and this sinne might more easely be forgiven them, because they iudged of him, as they would haue don, of any other man: but they sinned and blasphemed against the Holy Ghost (called here the finger of God whereby he wrought miracles) when of malice they attributed the euident workes of God in casting out Diuels, to the Diuel himself: & this sinne shall not be remitted, because it shall hardly be remitted, as we see by the plague of their posteritie vntil this day.

32 Nor in the world to come) S. Augustine & other Holy Doctours gather hereupon, that some finnes may be remitted in the next life, & consequently 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 must make account before God in iudgement, and yet shall not for euery such word be damned euerlastingly: then there must needs be some temporal punishment 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 seruice & duty toward God. Vpon this place some old Heretikes denied Christ to haue any mother. *Aug. li. de Fid. & Symb. c. 4.* Neither euer, was there any heresie so absurd, but it would seeme to haue Scripture for it.

All Heretikes alleage Scriptures.