

Chapter 8

Going ouer al Galilee with his traine, 4. he preacheth to the Iewes in parables becaufe of their reprobation, 9. but to his Difciples manifeltly; becaufe he wil not for the Iewes incredulity haue his cōming frufrate: 19. fignifying alfo that we are his kinne (though we be Gentils) and not his carnal brethren the Iewes. 22. To whom alfo (fignified by the Gerafens) after the tempeft in his fleep (that is, in his death) & calme in his refurrection, he commeth: but they preferring their temporals before his prefence, he leaueth them againe. 41. Likewife coming to cure the Iewes (who were borne when the Gentils fickned about Abrahams time) he is preuented with the faith of the Gentils, and then the Iewes die, but them alfo in the end he wil reftore.

And it came to paffe afterward, and he made his iourney by cities and townes preaching and euangelizing the Kingdom of God; and the Twelue with him, ² and fome women that had been cured of wicked Spirits and infirmities; Marie which is called Magdalene, out of whom feuen Diuels were gone forth, ³ and Ioane the wife of Chufa Herods Procuratour, and Sufan, and many others that ⁴did minifter vnto him of their fubftance.

Mr. 16, 9.

aliæ multæ

Mt. 13, 1.

Mr. 4, 1.

⁴ And when a very great multitude affembled and haftned out of the cities vnto him, he faid by a fimilitude. ⁵ The fower went forth to fow his feed. And whiles he foweth, fome fel by the way fide, and was troden vpon, and the foules of the aire did eate it. ⁶ And otherfome fel vpon the rock; and being flhot vp, it withered, becaufe it had not moifture. ⁷ And otherfome fel among thornes, and the thornes growing vp withal, choked it. ⁸ And otherfome fel vpon good ground; and being flhot vp, yealded fruit an hundred fold. Saying thefe things he cried: He that hath eares to heare, let him heare.

⁹ And his Difciples asked him what this parable was. ¹⁰ To whom he faid: To you it is giuen to know the

myfterie of the Kingdom of God; but to the reft in parables, ^{a)}that feeing they may not fee, and hearing may not vnderftand. ¹¹ And the parable is this: The feed, is the Word of God. ¹² And they befides the way, are thofe that heare, then the Diuel commeth, and taketh the Word out of their hart, left beleeuing they be faued. ¹³ For they vpon the rock; fuch as when they heare, with ioy receaue the Word: and thefe haue no roots; becaufe ^{b)}for a time they beleeeue, and in time of tentation they reuolt. ¹⁴ And that which fel into thornes, are they that haue heard, and going their waies, are choked with cares and riches and pleafures of this life, and render not fruit. ¹⁵ And that vpon good ground, are they which in a good and verie good hart, hearing the Word, doe retaine it, and yeald fruit in patience.

¹⁶ And no man lighting a candel doth couer it with a veffel, or put it vnder a bed; but fetteth it vpon a candelfticke, that they that enter in, may fee the light. ¹⁷ For there is not any thing fecret, that fhall not be made manifelt; nor hid, that fhall not be knowen, & come abrode. ¹⁸ See therefore how you heare. For he that hath, to him fhall be giuen; and whofoeuer hath not, that alfo which he thinketh he hath, fhall be taken away from him.

Mt. 12, 46.

Mr. 3, 31.

¹⁹ And his mother and brethren came vnto him; and they could not come at him for the multitude. ²⁰ And it was told him: Thy mother and ^{c)}thy brethren ftand without, defirous to fee thee. ²¹ Who anfwering faid to them: My ^{e)}mother and my brethren, are they that heare the Word of God and doe it.

Mat. 8, 23.

Mar. 4, 26.

²² And it came to paffe one day; and he went vp into a boat, and his Difciples, and he faid to them: Let vs ftrike ouer the lake. And they launched forth. ²³ And

^a See the *Annotations vpon S. Matthew. c. 13, 14.*

^b Againft the Heretikes that fay, faith once had can not be loft, and that he which now hath not faith, neuer had.

^c He did not here difdainfully fpeake of his mother, but teacheth that our fpiritual kinred is to be preferred before carnal cognation. *Hilar. in 12. Mat.*

when they were failing, he flept; and there fel a ftorme
complebantur of wind into the lake, and they were filled, and were
 in danger. ²⁴ And ^{a)}they came and raifed him, faying:
 Maifter, we perifh. But he rifing, rebuked the wind and
 the tempeft of water; and it ceafed, and there was made
 a calme. ²⁵ And he faid to them: Where is your faith?
 Who fearing, marueled one to an other, faying: Who is
 this (trow ye) that he commandeth both the winds and
 the fea, and they obey him? ²⁶ And they failed to the
Mt. 8, 28.
Mr. 5, 1. countrie of the Gerafens which is ouer againft Galilee.

²⁷ And when he was come forth to the land, there
 met him a certaine man that had a Diuel now a very long
 time, and he did weare no clothes, neither did he tarie in
 houfe, but in the monuments. ²⁸ And as he faw IESVS, he
 fel downe before him; and crying out with a great voice,
 he faid: What is it to me & thee IESVS Sonne of God
 moft high? I befeech thee doe not tormēt me. ²⁹ For he
 commanded the vncleane Spirit to goe forth out of the
 man. For many times he caught him, and he was bound
 with chaines, and kept with fetters; and breaking the
 bonds was driuen of the Diuel into the deferts. ³⁰ And
 IESVS asked him faying: What is thy name? But he
 faid: Legion; becaufe many Diuels were entred into him.
³¹ And they befought him that he would not command
 them to goe into the depth. ³² And there was there a
 heard of many fwine feeding on the mountaine; & they
 defired him that he would permit thē to enter into them.
 And he permitted them. ³³ The Diuels therefore went
 forth out of the man, and entred into the fwine; and the
 heard with violence went headlong into the lake, and was
 ftifled. ³⁴ Which when the fwineheardes faw done, they
 fled, ãd told into the citie and into the townes. ³⁵ And
 they went forth to fee that which was done; and they
 came to IESVS, and found the man, out of whom the
 Diuels were gone forth, fitting at his feet, clothed, and
 wel in his wits, and they were afraid. ³⁶ And they alfo
 that had feen, told them how he had been made whole
 from the legion. ³⁷ And al the multitude of the countrie

^a See the *Annotations vpon S. Matthew. c. 8, 24.*

of the Gerafens befought him to depart from them; for they were taken with great feare. And he going vp into the boat, returned. ³⁸ And the man out of whom the Diuels were departed, defired him that he might be with him. But IESVS dimiffed him, faying: ³⁹ Returne into thy houfe, and tel how great things God hath done to thee. And he went through the whole citie, preaching how great things IESVS had done to him.

⁴⁰ And it came to paffe; when IESVS was returned, the multitude receiued him. And al were expecting him.

Mt. 9, 18.
Mr. 5, 22.

⁴¹ And behold there came a man whose name was Iairus, and he was Prince of the Synagogue: and he fel at the feet of IESVS, defiring him that he would enter into his houfe, ⁴² because he had an only daughter almoft twelue yeares old, and she was a dying. And it chanced, whiles he went, he was thronged of the multitudes.

⁴³ And there was ^{a)}a certaine woman in a fluxe of bloud from twelue yeares pafst, which had beftowed al her fubftance vpon Phyficians, neither could she be cured of any: ⁴⁴ she came behind him, and touched the hemme of his garment; and forthwith the fluxe of her bloud ftinted. ⁴⁵ And IESVS faid: Who is it that touched me? And al denying, ^{b)}Peter faid, and they that were with him: Maifter, the multitudes throng and preffe thee, and doeft thou fay, Who touched me? ⁴⁶ And IESVS faid: Some bodie hath touched me; for I know that there is vertue proceeded from me. ⁴⁷ And the woman feeing, that she was not hid, came trembling, and fel downe before his feet; and for what caufe she had touched him, she shewed before al the People, and how forthwith she was made whole. ⁴⁸ But he faid to her: Daughter, thy faith hath made thee fafe, goe thy way in peace.

⁴⁹ As he was yet fpeaking, there commeth one to the Prince of the Synagogue, faying to him, That thy daughter is dead, trouble him not. ⁵⁰ And IESVS hearing

^a See the *Annotations vpon S. Mat. c. 9, 19.*

^b It is an euidēt figne of prerogatiue, that Peter only is named fo often as cheefe of the company. *Mar. 1, 36. Act. 5, 29. Luc. 9, 22. Mar. 16, 7. 1. Cor. 15, 5.*

this word, answered the father of the maide: Feare not; a)beleue only, and she shal be fafe. ⁵¹ And when he was come to the houfe, he permitted not any man to enter in with him, but Peter, and Iames, and Iohn, and the father and mother of the maide. ⁵² And al wept, and mourned for her. But he said: Weep not, the maide is not dead, but fleepeth. ⁵³ And they derided him, knowing that she was dead. ⁵⁴ But he holding her hand cried saying: Maide arife. ⁵⁵ And her spirit returned, and she rose incontinent. And he bade them giue her to eate. ⁵⁶ And her parentes were astonifhed, whom he commanded to tel no man that which was done.

ANNOTATIONS

- 3 That did minifter) It was the custome of the Iewes that women of their substance did minifter meate drinke and cloth to their teachers, going about with them. Which because it might haue been scandalous among the Gentils, S. Paul maketh mention that he vsed it not. And they ministred to our Lord of their substance for this cause, that he whose spiritual benefites they reaped, might reape their carnal things.
1. *Cor. 9, 5-12.*
- 20 Thy brethren) These brethren of our Lord, were not the sonnes of the B. Virgin MARIE the mother of God, as Heluidius wickedly taught: neither are they to be thought (as some others say) the sonnes of Ioseph by an other wife: for (as S. Hierom writeth) not only our Lady was a virgin, but by reason of her, Ioseph also: that our Sauour might be borne of a virginal matrimonie. But they are called his brethren Ibidē. c. 8. (according to the vsual speech of the Scriptures) because they were his cofins, either the sonnes of Iosephs brother, or (as the more receiued opinion is) the sonnes of our Ladies sifter called Marie of Iames, which Iames therefore is also called the brother of our Lord.
- Hiero. cont.*
Heluid. c. 9.
- 55 Her spirit returned) This returning of the foules againe into the bodies of them whom CHRIST and his Apostles raised from death (specially Lazarus who had been dead foure daies) doth evidently proue a third place against our aduerfaries, that say, euery one goeth straight to Heauen or Hel. For it can not be thought that they were called from the one or the other, and therefore from some third place.
- Holy women that followed Christ.
- The brethren of Christ.
- A third place after this life.

^a See the *Annotations vpon S. Marke c. 5, 56.*