

## Chapter 9

*His Twelue alfo now preaching euery where and working miracles. 6. Herod and al doe wonder much. 10. After which, he taketh them and goeth into the wilderneffe: where he cureth and teacheth, feeding 5000. with fiue loaues. 18. Peter confefing him to be Chrif, 22. he on the other fide foretelleth his Pafsion, and that al muft in time of perfecution follow him therein. 27. whereunto to encourage vs the more, 27. he giueth in his Transfiguration a fight of the glorie, which is the reward of fuffering. 37. The next day he cafteth out a Diuel which his Difciples could not. 43. whom amidde thefe wonders he forewarneth againe of his fcandalous Pafsion. 49. And to cure their ambition, he telleth them, that the moft humble he efteemeth moft: 49. bidding them alfo not to prohibit any that is not againft them. 51. Yea and toward fuch as be againft them Schifmatically, to shew mildnes for al that. 57. Of following him, three examples.*

*Mt. 10, 1.  
Mr. 3, 13. 6, 8.*

**A**nd calling together the twelue Apoftles, he gaue them <sup>a</sup>)vertue and power ouer al Diuels, and to cure maladies. <sup>2</sup> And he fent them to preach the Kingdom of God; and to heale the ficke. <sup>3</sup> And he faid to them: Take nothing for the way, neither rod, nor skrip, nor bread, nor money, neither haue two coates. <sup>4</sup> And into whatfoeuer houfe you enter, tarie there, and thence doe not depart. <sup>5</sup> And whofoeuer shall not receiue you, going forth out of that citie, shake off the duft alfo of your feet <sup>b</sup>)for a teftimonie vpon them. <sup>6</sup> And going forth they went a circuit from towne to towne euangelizing and curing euery where.

<sup>a</sup> To command Diuels and difeafes either of body or foule, is by nature proper to God only: but by Gods guift, men alfo may haue the fame: euen fo to forgiue finnes.

<sup>b</sup> A great fault to reiect the true Preachers, or not to admit them into houfe for needful harbour and fuftenace.

*Mt. 14, 1.*                   7 And Herod the Tetrach heard al things that were  
*Mar. 6, 14.* done by him; and he ftaggered becaufe it was faid of  
fome, That Iohn was rifen from the dead. 8 But of other  
fome, That Elias hath appeared; and of others, that a  
Prophet one of the old ones was rifen. 9 And Herod faid:  
Iohn I haue beheaded; but who is this of whom I heare  
fuch things? And he fought for to fee him.

*Mt. 14, 13.*               10 And the Apoftles being returned, reported to  
*Mar. 6, 31.* him whatfoeuer they did: and taking them he retired  
*Io. 6, 5.* apart into a defert place, which belongeth to Beth-faida.  
11 Which the multitudes vnderftãding, followed him &  
he receiued them, and fpake to them of the Kingdom of  
God, and them that had need of cure he healed. 12 And  
the day began to draw towards an end. And the Twelue  
comming neere, faid to him: Dimiffe the multitudes,  
that going into townes and villages here about, they  
may haue lodging, and find meates; becaufe here we are  
in a defert place. 13 And he faid to them: Giue you  
them to eate. But they faid: We haue no more but fue  
loaues and two fifhes; vnles perhaps we should goe &  
buie meates for al this multitude. 14 And there were men  
almoft fue thoufand. And he faid to his Difciples: Make  
them fit downe by companies fiftie and fiftie. 15 And fo  
they did. And they made al fit downe. 16 And taking the  
fue loaues and the two fishes, he looked vp vnto Heauen,  
and <sup>a</sup>)bleffed them; and he brake, and diftributed to  
εὐλόγη-  
σεν αὐτούς his Difciples, for to fet before the multitudes. 17 And  
<sup>b</sup>)they did al eate, and had their fil. And there was  
taken vp that which remained to them, twelue baskets  
of fragments.

*Mt. 16, 13.*               18 And it came to paffe; when he was alone pray-  
*Mar. 8, 27.* ing, his Difciples alfo were with him; and he asked them  
faying: Whom doe the multitudes fay that I am? 19 But  
they answered, and faid: Iohn the Baptift; and fome,  
Elias; but fome, that one of the Prophets before time is

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<sup>a</sup> Here you fee that he bleffed the things, and not only gaue thanks  
to God. See *Annot. Marci. c. 8, 7.*

<sup>b</sup> The miraculous prouidence of God toward fuch as follow Chrift  
into deferts, prifone, banishment, or whitherfoeuer.

rifen. <sup>20</sup> And he said to them: But whom say ye that I am? Simon Peter answering, said: The Christ of God. <sup>21</sup> But he rebuking them, commanded that they should tell this to no man, <sup>22</sup> saying: That the Sonne of man must suffer many things, and be reiected of the Ancients and cheefe Priests and Scribes, and be killed, and the third day rise againe.

<sup>23</sup> And he said to al: If any man wil come after me, let him denie himself, and take vp his croffe daily, and follow me. <sup>24</sup> For he that wil saue his life, shall lose it; for he that shall lose his life for my sake, shall saue it. <sup>25</sup> For what profit hath a man if he gaine the whole world, and lose himself, and cast away himself? <sup>26</sup> For he that shall be ashamed of me and of my wordes, him the Sonne of man shall be ashamed of, when he shall come in his maiestie, and his Fathers, and of the holy Angels. <sup>27</sup> And I say to you assuredly: There be some standing here that shall not taste death, <sup>†</sup>til they see the Kingdom of God.

*Mt. 17, 1.*  
*Mr. 9, 1.*

<sup>28</sup> And it came to passe after these wordes almost eight daies, and he tooke Peter and Iames and Iohn, and went into a mountaine to pray. <sup>29</sup> And whiles he prayed, the shape of his countenance was altered: and his raiment white and glistering. <sup>30</sup> And behold two men talked with him. And they were Moyfes and Elias, <sup>31</sup> appearing in maiestie. And they told his decease that he should accomplish in Hierusalem. <sup>32</sup> But Peter and they that were with him, were heauie with sleepe. And awaking, they saw his maiestie, and the two men that stood with him. <sup>33</sup> And it came to passe, when they departed from him, Peter said to IESVS: Maister, it is good for vs to be here; and let vs make three tabernacles, one for thee, and one for Moyfes, and one for Elias: not knowing what he said. <sup>34</sup> And as he spake these things, there came a cloud, and ouershadowed them: and they feared, when they entered into the cloud. <sup>35</sup> And a voice was made out of the cloud, saying: This is my beloued Sonne, heare him. <sup>36</sup> And whiles the voice was made, IESVS was found alone. And they held their peace, and

The TRANS-  
FIGVRATION.

*2. Pet. 1, 17.*

told no man in those daies any of these things which they had feen.

*Mt. 17, 14.*  
*Mr. 9, 17.*

<sup>37</sup> And it came to passe the day folowing, when they came downe from the mountaine, there met him a great multitude. <sup>38</sup> And behold a man of the multitude cried out, saying: Maister, I beseech thee, looke vpon my sonne because he is mine only one. <sup>39</sup> And loe, the spirit taketh him, and he sodenly crieth, and he dasheth him, and teareth him that he cometh, and with much ado departeth renting him. <sup>40</sup> And I desired thy Disciples to cast him out, and they could not. <sup>41</sup> And IESVS answering said: <sup>a</sup>)O faithles and peruerse Generation, how long shal I be with you and suffer you? bring hither thy sonne. <sup>42</sup> And when he came to him, the Diuel dashed, and tore him. And IESVS rebuked the vncleane Spirit, and healed the boy, and rendred him to his father. <sup>43</sup> And al were astonished at the might of God; and al marveling at al things that he did, he said to his Disciples: <sup>44</sup> Lay you in your hartes these wordes, for it shal come to passe that the Sonne of man shal be deliuered into the hands of men. <sup>45</sup> But they did not know this word, and it was couered before them, that they perceiued it not. And they were afraid to aske him of this word.

*Mt. 18, 1.*  
*Mar. 9, 34.*

<sup>46</sup> And there entred <sup>b</sup>)a cogitation into them, which of them should be greater. <sup>47</sup> But IESVS seeing the cogitations of their hart, tooke a child and fet him by him, <sup>48</sup> and said to them, whofoeuer receiueth this childe in my name, receiueth me, and whofoeuer receiueth me, receiueth him that sent me. For he that is the leffer among you al, he is the greater.

*Mar. 9, 39.*

<sup>49</sup> And Iohn answering said: Maister, we saw a certaine man casting out Diuels in thy name, and we prohibited him, because he followeth not with vs. <sup>50</sup> And

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<sup>a</sup> Incredulitie hindereth the effect of Exorcismes, and other miraculous power giuen to the Church.

<sup>b</sup> Desire of preeminence is an humane infirmitie often euen among the good. Against which, Christ teacheth humility, but forbiddeth not Superiority.

IESVS faid to him: <sup>a)</sup>Prohibit not. For he that is not againft you, is for you.

<sup>51</sup> And it came to paffe, whiles the daies of his affumption were accomplifhing, and he fixed his face to goe into Hierufalem. <sup>52</sup> And he fent meffengers before his face; and going they entred into a citie of the Samaritans to prepare for him. <sup>53</sup> And they receiued him not, becaufe his <sup>♠</sup>face was to goe to Hierufalem. <sup>54</sup> And when his Difciples Iames and Iohn had feen it, they faid: Lord wilt thou we fay that fire come downe from Heauen and confume ‘them?’ <sup>55</sup> And turning, <sup>♠</sup>he rebuked them, faying: You know not of what fpirit you are. <sup>56</sup> The Sonne of man came not to deftroy foules, but to faue. And they went into another towne.

them as Elias  
alfo did?

<sup>57</sup> And it came to paffe as they walked in the way, a certaine man faid to him: I wil follow thee whitherfoeuer thou goeft. <sup>58</sup> IESVS faid to him: <sup>b)</sup>The foxes haue holes, and the foules of the aire neftes; but the Sonne of man hath not where to refofe his head. <sup>59</sup> But he faid to another: Follow me. And he faid: Lord, permit me firft to goe, and to burie my father. <sup>60</sup> And IESVS faid to him: Let the dead burie their dead; but goe thou, fet forth the Kingdom of God. <sup>61</sup> And another faid: I wil follow thee Lord, but permit me firft to take my leaue of them that are at home. <sup>62</sup> IESVS faid to him: <sup>♠</sup>No man putting his hand to the plough, and looking backe, is apt for the Kingdom of God.

*Mt. 8, 19.*

## ANNOTATIONS

27 Til they fee) To the Apoftles, that had to preach the Kingdom of God and to fuffer fo much miferie for the fame in this world, he would shew his glorie, and giue them a taft of his owne

The Transfiguration.

<sup>a</sup> There be fome that follow not Chrifft precifely in life and doctrine, of whom we may make our aduantage to the propogation of Chriftes honour and religion, when they doe any thing for the aduancement thereof, of what intention foeuer they doe it. *Philip. 1, 25.*

<sup>b</sup> This man would haue followed him for temporal commodities, and therefore was not fuffered.

ioyful ftate and of his Saints in Heauen, calling thither Moyfes and Elias, that the Law & Prophets might be witneffes of the fame. See the *annotation vpon S. Matthew c. 17, 2.*

*Io. 4, 9. 3. Reg. 12, 17. Tob. 1.*

53 Face to go to Hierufalem) The Samaritans were Schifmatikes Schifmatikes. from the Iewes, and had a Schifmatical Temple in mount Garizim, of purpofe to draw men thither from Gods Temple in Hierufalem, where only was the true and as it were the Catholike feruice and Sacrifice vnto God. Therefore they did not gladly receiue our Sauour, becaufe they perceiued he was going to Hierufalem.

55 He rebuked them) Not iuftice nor al rigorous punishment of finners is here forbidden, nor Elias fact reprehended, nor the Church or Chriftian Princes blamed for putting Heretikes to death: but that none of thefe should be done for defire of our particular reuenge, or without difcretion, & regard of their amendement, and example to others. Therefore S. Peter vfed his power vpon Ananias and Saphira, when he ftroke them both downe to death for defrauding the Church.

*Act. 5.*

62 No man looking backe) It is a dangerous temptation for a man that hath loft or left his goods for Chrif, to looke much backe at them, and to remember with delight the pleafures & eafes of this world. For it breedeth in him difcontentment of the troubles and croffes that are incident to the ftate of fuch as fully follow Chrif. In which cafe a man should euer looke forward towards Heauen, and neuer backward to the world.

Defire of reuenge.

The Churches feueritie.

Looking backe.