

Chapter 5

*To the Gerafens (and in them to al men) Chrift man-
ifesteth how the Diuel of his malice would vse them, if he
would permit: 17. and yet they like not their Sauours
prefence. 21. A woman Gentil, that began her sicknes
when the Iewes daughter began her life (signifying Abra-
hams time) he cureth by the way as he was comming to
heale the Iewes: And euen then the Iewes doe die; but
yet them alfo he wil reuiue, as here the Iewes daughter.*

*Mt. 8, 28.
Lu. 8, 26.*

And they came beyond the ftrait of the fea
into the countrie of the Gerafens. ² And as he
went out of the boat, immediatly there met
him out of the fepulchres a man in an vncleane Spirit,
³ that had his dwelling in the fepulchres, and neither
with chaines ⁴ could any man now bind him: ⁴ For being
often bound with fetters and chaines, he had burft the
chaines, and broken the fetters, and no body could tame
him. ⁵ And he was alwaies day and night in the fepul-
chres and in the mountaines, crying and cutting him self
with ftones. ⁶ And feeing IESVS a farre off, he ranne and
adored him: ⁷ And crying with a great voice, faid: What
to me and thee IESVS, the Sonne of God moft high: I
adiure thee by God that thou torment me not. ⁸ For he
faid vnto him: Goe out of the man thou vncleane Spirit.
⁹ And he asked him, what is thy name? And he faith to
him: My name is Legion; becaufe we are many. ¹⁰ And
he befought him much, that he would not expel him out
of the countrie. ¹¹ And there was there about the moun-
taine a great heard of fwine, feeding. ¹² And the Spirits
befought him, faying: Send vs ^{a)} into the fwine, that we
may enter into them. ¹³ And IESVS immediatly granted
vnto them. And the vncleane Spirits going out, entred
into the fwine: and the heard with great violence was
caried headlong into the fea, about two thoufand, and

^a It is not with out myfterie that the Diuels defired, and Chrift
fuffred them to enter into the fwine; signifying that filthy liuers
be meet dwelling places for Diuels. *Aug. tract. 9. in ep. Io.*

were ftified in the fea. ¹⁴ And they that fed them, fled, and caried newes into the citie and into the fields. And they went forth to fee what was done: ¹⁵ And they come to IESVS, and they fee him that was vexed of the Diuel, fitting, clothed, and wel in his wits, & they were afraid. ¹⁶ And they that had feen it, told thẽ, in what mãner he had been dealt withal that had the Diuel; & of the fwine. ¹⁷ And they began to defire him, that he would depart from their coafcs. ¹⁸ And when he went vp into the boat, he that had been vexed of the Diuel, began to befeech him that he might be with him: ¹⁹ And he admitted him not, but faith to him: Goe into thy houfe to thine, and tel them how great things the Lord hath done for thee, and hath had mercie vpon thee. ²⁰ And he went his way, and began to publifh in Decapolis how great things IESVS had done to him: and al marueled.

Mt. 9, 18.
Lu. 8, 42.

²¹ And when IESVS had paffed in boat againe ouer the ftrait, a great multitude affembled togeather vnto him, and he was about the fea. ²² And there commeth one of the Arch-fynagogues, named Iairus: and feeing him, he falleth downe at his feet. ²³ And befought him much, faying: That my daughter is at the point of death, come, impofe thy hands vpon her, that fhe may be fafe and liue. ²⁴ And he went with him, and a great multitude folowed him, and they thronged him.

Archfynagogue,
cheefe gouerner
of a Synagogue.

²⁵ And a woman which was in an iffue of bloud twelue yeares, ²⁶ and had fuffred many things of many Phyficians, and had beftowed al that fhe had, neither was any thing the better, but was rather worfe: ²⁷ when fhe had heard of IESVS, fhe came in the preaffe behind him, and touched his garment. ²⁸ For fhe faid: That •if I fhall touch but his garment, I fhall be fafe. ²⁹ And forthwith the fountaine of her bloud was dried; and fhe felt in her body that fhe was healed of the maladie. ³⁰ And immediatly IESVS knowing in him felf •the vertue that had proceeded from him, turning to the multitude, faid: Who hath touched my garments? ³¹ And his Difciples faid to him: Thou feeft the multitude thronging thee, & fayeft thou, who hath touched me? ³² And he looked about to fee her that had done this. ³³ But the woman

fearing and trembling, knowing what was done in her, came and fel downe before him, and told him al the truth. ³⁴ And he faid to her: Daughter, thy faith hath made thee fafe, goe in peace, and be whole of thy mal- adie.

from ³⁵ As he was yet fpeaking, they come ‘to’ the Archfyn- agogue, faying: That thy daughter is dead: why doeft thou trouble the Maifter any further? ³⁶ But IESVS hauing heard the word that was fpoken, faith to the Archfynagogue: Feare not; ^aonly beleeeue. ³⁷ And he ad- mitted not any man to follow him, but Peter & Iames and Iohn the brother of Iames. ³⁸ And they come to the Archfynagogues houle, and he feeth a tumult, and folke weeping and wailing much. ³⁹ And going in, he faith to them: Why make you this adoe and weep? the wench is not dead, but ^afleepeth. ⁴⁰ And they derided him. But he hauing put forth al, taketh the father and mother of the wench, and them that were with him, and they goe in where the wench was lying. ⁴¹ And hold- ing the wenchs hand, he faith to her: *Talitha cumi*, which is being interpreted, ^awench (I fay to thee) *arife*. ⁴² And forthwith the wench rofe vp, and walked, and fhe was twelue yeares old: and they were aftonifhed with great aftonifhment. ⁴³ And he commanded them earneftly that no body fhould know it: and he bad that fome thing fhould be giuen her to eate.

ANNOTATIONS

3 Could bind him) We fee here that mad men which haue extraordinary ftrength are many times poffeffed of the Diuel: as there is alfo a deafe and a dumme Diuel, and vncliane fpirits, which worke thefe effects in men poffeffing their bodies. Al which things infidels & carnal men, folowing only nature and reafon, attribute to natural caufes: and the leffe faith a man hath, the leffe he beleeeueth that the Diuel worketh fuch things.

Profane and nat- ural men.

^a To Chrift that can more eafily raife a dead man then we can do one that is but afleep, death is but fleep. *Aug. de verb. Do. Ser. 44.*

28 If I shal touch) So the good Catholike faith: If I might but touch one of his Apoftles, yea one of his Apoftles napkins, yea but the shade of one of his Saints, I fhould be better for it. *Act. 5. and 19. See S. Chrys. to. 5. cont. Gent. in principio, in vit. Babylæ* Yea S. Bafil faith: He that toucheth the bone of a Martyr, receaueth in fome degree holineffe of the grace or vertue that is therin.

The touch of Relikes.

Bafil in Pf. 115.

30 Vertue) Vertue to heale this womans maladie, proceeded from Chrif, though she touched but his coate: fo when the Saints by their Relikes or garments doe miracles, the grace and force therof commeth from our Sauour, they being but the meanes or inftrumēts of the fame.

36 Only beleue) It is our common fpeech, when we require one thing fpecially, though other things alfo be as neceffarie, and more neceffarie. As the Phyficion to his patient, *Only haue a good hart*: when he muft alfo keep a diet and take potions, things more requifit. So Chrif in this great infidelity of the Iewes, required only that they would beleue he was able to doe fuch a cure, fuch a miracle, & thē he did it: otherwife it foloweth in the next Chapter: *He could not doe miracles there becaufe of their incredulity*. Againe, for this faith he gaue thē here & in al like places health of the body, which they defired. And therefore he faith not: Thy faith hath iuftified thee: but, hath made thee fafe or whole. Againe this was the fathers faith, which could not iuftifie the daughter. Wherby it is moft eident, that this Scripture, and the like, are foolishly abufed of the Heretikes to proue that only faith iuftifieth.

Scripture fōdly applied to proue only faith.

Aug. de verb. Do. fer. 44.

41 Wench arife) Chrif, besides they be wonders & wayes to fhew his power, be alfo fignificatiue: as thefe which he corporally raifed frō death, put vs in mind of his raifing our foules from finne. The Scripture maketh fpecial mention only of three raifed by our Sauour, of which three, this wench is one, within the houfe: an other, the widowes fonne in Naim, now caried out toward the graue; the third, Lazarus hauing been in the graue foure daies, and therefore ftinking. Which diuerfity of dead bodies, fignifie diuerfity of dead foules, fome more desperate than other, fome paft al mans hope, and yet by the grace of Chrif to be reuiued and reclaimed.

By three dead, are fignified three kinds of finners.