

Chapter 6

In his owne cuntry (fignifying the reprobate Iewes) he is contemned and therefore worketh litle in respect. 7. His Apostles preach euery where and worke miracles, so that King Herod (who fhamefully killed Iohn Baptift) and others are ftriken with great admiration: 30. After Iohns death he goeth into the Defert, where great concurse being vnto him, he feedeth 5000 with fiue loaes. 46. And after he hath praied long in the mountaine he walketh vpon the sea. 53. And with the very touch of his garments hemme he healeth innumerable.

Mt. 13, 54.
Lu. 4, 16.

And going out from thence, he went into his cuntry; and his Difciples folowed him. ² And when the Sabbath was come, he began to teach in the Synagogue: and many hearing him were in admiration at his doctrine, faying: How came this fellow by al thefe things? & what wifedom is this that is giuen to him, and fuch vertues as are wrought by his hands? ³ Is not this the Carpenter, the Sonne of MARIE, the brother of Iames, and Iofeph, and Iude, and Simon? why are not alfo his fifters here with vs? And they were fcandalized in him. ⁴ And IESVS faid to them: That there is not a Prophet without honour, but in his owne cuntry, and in his owne houfe, and in his owne kinred. ⁵ And he could not doe any miracle there, but only cured a few that were fick, impofing his hands. ⁶ And he marueled becaufe of their incredulity, and he went about the townes in circuit teaching.

Mt. 10, 1.
Lu. 9, 1.

⁷ And he called the Twelue; and began to fend them two and two, and gaue them power ouer vnclane Spirits. ⁸ And he commanded them that they fhould take nothing for the way, but a rod only: not fcrip, not bread, nor money in their purfe, ⁹ but fhod with fandals, and that they fhould not put on two coats. ¹⁰ And he faid to them: Witherfoeuer you fhall enter into an houfe, there tarie til you depart thence. ¹¹ And whofoeuer fhall not receaue you, nor heare you; going forth from thence fhake of the duft from your feet for

a teftimonie to them. ¹² And going forth they preached that they fhould doe penance: ¹³ And they caft out many Diuels, and anointed ^a with ^boile many fick, and healed them.

Ia. 5, 14.

Mt. 14, 1. ¹⁴ And King Herod heard (for his name was made manifest) and he faid: That Iohn the Baptift is rifen againe from the dead, and therefore vertues worke in him.

Lu. 9, 7.

¹⁵ And others faid: That it is Elias. But others faid: That it is a Prophet, as one of the Prophets. ¹⁶ Which Herod hearing, faid: Iohn whom I beheaded, he is rifen againe from the dead.

Leu. 18, 16. ¹⁷ For the faid Herod fent and apprehended Iohn, and bound him in prifon for Herodias the wife of ^bPhilippe his brother, becaufe he had married her. ¹⁸ For Iohn faid to Herod: It is not lawful for thee to haue thy brothers wife, ¹⁹ And Herodias lay in waite for him: and was defirous to kil him, and could not. ²⁰ For Herod feared Iohn, knowing him to be a iuft and holy man: and he kept him, and by hearing him did many things: and he heard him gladly. ²¹ And when a conuenient day was fallen, Herod made the fupper of his birth-day to the Princes, and the Tribunes, and the cheefe of Galilee. ²² And when the daughter of the fame Herodias came in, and had danced, and pleafed Herod, and them that fate with him at the table, the King faid to the damfel: Aske of me what thou wilt, and I wil giue it thee. ²³ And he fwore to her: That whatfoeuer thou fhalt aske I wil giue thee, though the halfe of my Kingdom. ²⁴ Who when fhe was gone forth, faid to her mother, what fhall I aske? But fhe faid: The head of Iohn the Baptift. ²⁵ And when fhe was gone in by and by with haft to the King, fhe asketh faying: I wil that forthwith thou giue me in a platter the head of Iohn the Baptift. ²⁶ And the King was ftroken fad. Becaufe of his othe and for them that fate together at table he would not difpleafe her:

^a A preparatiue to the Sacrament of extreme vnction. *Iac. 5.*

^b He might & fhould by Moyfes law haue married his brothers wife if he had been dead without iffue: but this Philip was yet aliue, and had alfo this daughter that danced.

27 but fending the hangman, commanded that his head should be brought in a platter. 28 And he beheaded him in the prifon, and brought his head in a platter: and gaue it to the damfel, and the damfel gaue it to her mother. 29 Which his Difciples hearing came, and tooke his body; and they put it in a monument.

Lu. 9, 10. 30 And the Apoftles gathering together vnto IESVS, made relation to him of al things that they had done and taught. 31 And he faid to them: Come apart into the defert place, and reft a litle. For there were that came and went, many: and they had not fo much as fpace to eate. 32 And going vp into the boat, they went into a defert place apart. 33 And they faw them going away, and many knew: and they ranne flocking thither on foot from al cities, and preuented them.

Mt. 14, 13. 34 And going forth, IESVS faw a great multitude; and he had compaffion on them, becaufe they were as fheep not hauing a fhepherd, and he began to teach them many things. 35 And when the day was now farre fpent, his Difciples came to him, faying: This is a defert place, and the houre is now paft: 36 dimiffe them, that going out into the next villages and townes, they may buy them felues meats to eate. 37 And he anfwering faid: Giue ye them to eate. And they faid to him: Let vs goe and buy bread for two hundred pence, and we wil giue them to eate. 38 And he faith to them: How many loaues haue you? goe and fee. And when they knew, they fay: Fiue, and two fifhes. 39 And he commanded them that they should make al fit downe, by companies vpon the greene graffe. 40 And they fate downe in ranks by hundreds and fifties. 41 And when he had taken the fiue loaues, and the two fifhes: looking vp vnto Heauen, he bleffed, and brake the loaues, and gaue to his Difciples to fet before them: and the two fifhes he deuided to al. 42 And al did eate, and had their fill. 43 And they tooke vp the leauings, twelue ful baskets of fragments, and of the fifhes. 44 And they that did eate, were fiue thoufand men. 45 And immediatly he compelled his Difciples to

goe vp into the boat, that they might goe before him beyond the ^aftrait to Bethfaida: whiles himself did dimiffe the People.

Mt. 14, 23.
Io. 6, 16.

⁴⁶ And when he had dimiffed them, he went into the mountaine to pray. ⁴⁷ And when it was late, the boat was in the middes of the fea, and himself alone on the land. ⁴⁸ And feeling them labouring in rowing (for the wind was againft them) and about the fourth watch of the night he commeth to them walking vpon the fea, and he would haue paffed by them. ⁴⁹ But they feeling him walking vpon the fea, thought it was a ghoft, and cried out. ⁵⁰ For al faw him, and were troubled. And immediatly he talked with them, and faid to them: Haue confidence, it is I, feare ye not. ⁵¹ And he went vp to them into the fhip, and the wind ceafed: and they were farre more aftonifhed within them felues: ⁵² for they vnderftood not concerning the loaues; for their hart was blinded.

Mt. 14, 34.

⁵³ And when they had paffed ouer, they came into the land of Genezareth, and fet to the fhore. ⁵⁴ And when they were gone out of the boat, incontinent they knew him: ⁵⁵ and running through that whole countrie they began to carie about in couches thofe that were il at eafe, where they heard he was. ⁵⁶ And whitherfoeuer he entred into townes or into villages or cities, they laid the ficke in the ftreets, and befought him that they might touch but the hemme of his garment: and as many as touched him, were made whole.

ANNOTATIONS

3 The Carpenter) As his countrie folkes feeling him not only to be a poore man, but alfo knowing (as they thought) his whole parentage to be but vulgar, not reaching to his Godhead and Diuine Generation, did take offence or fcandal of him: fo doe the Heretikes take like offence at his Perfon in the B. Sacrament, faying: Why, this is not God; for it is bread made of corne by fuch a baker, of the fame mould that fuch a lofe is; not marking that

^a The narrow fea, or water.

it was not made Chrifft by baking, but by Confecration, and the vertue of Chrifts words.

*Chryf. ho. 49. in
Mt.*

3 They were fcandalized) This fcandal rofe partly of enuy of his equals by birth, who reputing thē felues as good as he, tooke fkorne to be taught of him. Wherevpon Chrifft faith: *A Prophet is not without honour but in his owne countrie*; fignifying (as it is plaine in Luke) the malice and enuy of the Iewes his countrie men in refufing him (*Io. 1.*) and that the Gentils would more efteeme of him.

Luc. 4, 25.

5 He could not) It is faid that he could not worke miracles there, not meaning that he was not able, but that on their part there wanted apt difpofition to receaue them. And therefore he would not of congruity worke there, where their incredulity was fo great that it would not haue profited them. And for this caufe he faith els where to them, that wil fee and enioy his miracles, *Only beleeeue.*

Mr. 5, 36. Mt. 10.

9 Not two coats) He forbiddeth fuperfluities, and too careful prouifion of bodily things, when they are about Gods feruice in gaining foules. And for the contrariety that feemeth here and in S. Matthew, vnderftand that there he forbiddeth them to carie rod or ftaffe to defend them felues, here he permitteth a walking rod or ftaffe to leane and ftay vpon: there he forbiddeth fhooes to couer al the foote, fuch as we weare: here he permitteth fandals, that is fuch as had foles only, which the poore commonly ware in Iewry, & now fome religious men. See S. Auguftins opinion *li. 2. c. 30. de confenfu Euang. to. 4.*

13 With oile) In the words of the commiffion oile is not mentioned, and yet it is certaine by this their vring of oile, that either Chrifft did then appoint them to vfe it, or they might take it vp of them felues by vertue of the general commiffion.

13 With oile) By this it is cleere that not only the Apoftles or other many haue power to worke miracles, by their only word and inuocation of Chrifts name, but alfo by application of creatures: which creatures alfo haue a miraculous medicinal vertue to heale difeafes.