

## Chapter 9

*The more to confirme them, he giueth them in his Transfiguration a fight of his glorie, wherevnto suffering doth bring, 9. and then againe doth inculcate his Pafsion. 14. A Diuel alfo he cafteth out, which his Difciples (vpon whom therefore the peruerfe Scribes triumphed in his abfence) could not, for lack of fafting and praying. 30. Being yet in Galilee, he reuealeth more about his Pafsion. 33. And (becaufe in the way to Capharnaum they contended for the Primacie) he teacheth them that humility is the way to Primacie before God: 38. bidding them alfo, not to prohibit fuch as be not againft them: nor to giue fcandal to any one of the faithful: and on the other fide, the faithful to auoid them by whom they may be fcandalized and fal, be they neuer fo neere vnto them.*

*Mat. 16, 27.*

*17, 1.*

*Lu. 9, 27.*

**A**nd he faid to them: Amen I fay to you, that there be fome of them that ftand here, which fhall not taft of death, vntil they fee the Kingdom of God comming in power. <sup>2 a)</sup>And after fix daies IESVS taketh Peter and Iames and Iohn, and bringeth them alone into a high mountaine apart, and was transfigured before them. <sup>3</sup> And his garments were made gliftering and white exceedingly as fnow, the like wherof a fuller can not make white vpon the earth. <sup>4</sup> And there appeared to them <sup>b)</sup>Elias with Moyfes; and they were talking with IESVS. <sup>5</sup> And Peter anfwering, faid to IESVS: Rabbi, 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. <sup>6</sup> For he knew not what he faid; for they were frighted with feare. <sup>7</sup> And there was a cloud ouerfhadowing them, and a voice came out of the cloud, faying: This is my Sonne moft deare: heare

<sup>a</sup> See the *Annotations vpon the 17. of S. Matthew.*

<sup>b</sup> The law and the Prophets ioyned with Chrift and his Ghofpel: the one fignified by Moyfes, the other by Elias. By whofe apparitions here we alfo learne that fometime there may be perfonal encounter betwixt the liuing & the dead, though not ordinarily.

ye him. <sup>8</sup> And immediatly looking about, they saw no man any more but IESVS only with them. <sup>9</sup> And as they descended from the mountaine, he commanded them that they should not tell any man what things they had seen, but when the Sonne of man shall be risen againe from the dead. <sup>10</sup> And they kept in the word with them selues; questioning together what that should be, *when he shall be risen from the dead.*

*Mal. 4, 5.* <sup>11</sup> And they asked him, saying: What say the Pharisees then and the Scribes, that Elias must come first? <sup>12</sup> Who answering said to them: Elias when he cometh first, as shall restore all things: and ‘how’ it is written of the Sonne of man, that he shall suffer many things and be contemned. <sup>13</sup> But I say to you that <sup>†</sup>Elias also is come (and they have done to him whatsoever they would) as it is written of him.

*Mt. 17, 14.* <sup>14</sup> And coming to his Disciples, he saw a great multitude about them, and the Scribes questioning with them. <sup>15</sup> And forthwith all the People seeing IESVS, was astonished, and much afraid: and running to him, saluted him. <sup>16</sup> And he asked them, what do you question of among you? <sup>17</sup> And one of the multitude answering, said: Master, I have brought my sonne to thee, having a dumme Spirit, <sup>18</sup> Who wheresoever he taketh him, dasheth him, and he foameth, and gnaweth with the teeth, and withereth: and I spake to thy Disciples to cast him out, and they could not. <sup>19</sup> Who answering them, said: O incredulous Generation, how long shall I be with you? how long shall I suffer you? bring him unto me. <sup>20</sup> And they brought him. And when he had seen him, immediatly the Spirit troubled him; and being thrownen upon the ground, he tumbled foaming. <sup>21</sup> And he asked his father: How long time is it since this hath chanced unto him? But he said: From his infancie: <sup>22</sup> And oftentimes hath he cast him into fire and into waters, to destroy him. But if thou canst any thing, help vs, having compassion on vs. <sup>23</sup> And IESVS said to him: If thou canst beleue, all things are possible to him that beleueth. <sup>24</sup> And incontinent the father of the boy crying out, with teares said: I doe beleue Lord; help my

incredulity. <sup>25</sup> And when IESVS saw the People running together, he threatned the vncleane Spirit, saying to him: Deafe and dumme Spirit, I command thee, goe out of him, and enter not any more into him. <sup>26</sup> And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said, that he is dead. <sup>27</sup> But IESVS holding his hand, lifted him up; and he rose. <sup>28</sup> And when he was entered into the house, his Disciples secretly asked him, why could not we cast him out? <sup>29</sup> And he said to them: This kind can goe out by nothing but <sup>a</sup>)by prayer and fasting.

*Mt. 18, 1.*  
*Lu. 9, 46.*

<sup>30</sup> And departing thence they passed by Galilee, neither would he that any man should know. <sup>31</sup> And he taught his Disciples, and said to them: That the Sonne of man shall be betrayed into the hands of men, and they shall kill him, and being killed the third day he shall rise againe. <sup>32</sup> But they knew not the word: and they were afraid to aske him.

<sup>33</sup> And they came to Capharnaum. Who, when he was in the house, asked them, what did you treat of in the way? <sup>34</sup> But they held their peace, for in the way they had disputed among themselves, which of them should be the greater. <sup>35</sup> And fitting downe, he called the Twelve, and said to them: If any man will be first, he shall be last of all, and the minister of all. <sup>36</sup> And taking a child, he set him in the middes of them. Whom when he had embraced, he said to them: <sup>37</sup> Whosoever shall receive one of such children in my name, receaueth me. And whosoever shall receive me, receaueth not me, but him that sent me.

*Luc. 9, 49.*

<sup>38</sup> Iohn answered him, saying: Maister we saw one casting out Devils in thy name, who followeth not vs, and we prohibited him. <sup>39</sup> But IESVS said: Doe not prohibit him. For there is no man that doth a miracle in my name, and can foone speake ill of me. <sup>40</sup> For he that is not against you, is for you. <sup>41</sup> For whosoever shall give you to drinke a cup of water in my name, because you are Christs; amen I say to you, he shall not

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<sup>a</sup> Note the great force of prayer, and fasting.

lofe his <sup>a)</sup>reward. <sup>42</sup> And whofoeuer fhall <sup>b)</sup>fcandalize one of thefe litle ones beleeuing in me; it is good for him rather if a milftone were put about his necke, and he were caft into the fea. <sup>43</sup> And if thy hand fcandalize thee, cut it off. It is good for thee to enter into life, maimed, then hauing two hands to goe into Hel, into the fire vnquencheable, <sup>44</sup> where their worme dieth not, and the fire quencheth not. <sup>45</sup> And if thy foot fcandalize thee, chop it off. It is good for thee to enter into life euerlafting, lame, rather then hauing two feet, to be caft into the Hel of vnquencheable fire, <sup>46</sup> where their worme dieth not, and the fire quencheth not. <sup>47</sup> And if thine eye fcandalize thee, caft it out. It is good for thee with one eye to enter into the Kingdom of God, rather then hauing two eyes, to be caft into the Hel of fire, <sup>48</sup> where their worme dieth not, and the fire quencheth not. <sup>49</sup> For euery one fhall be falted with fire: and euery victime fhall be falted with falt. <sup>50</sup> Salt is good. But if the falt fhall be vnfeafoned; wherewith wil you feafon it? Haue falt in you, and haue peace among you.

*Leu. 2, 13.*

## ANNOTATIONS

4 Elias with Moyfes) Moyfes representeth the Perfons of al Saints that fhall be departed this life when Chrift commeth in his Maieftie to iudgement: And Elias (who was then liuing) figureth the holy men that fhall then be found aliue when he commeth in glorie. Who both fhall then begin to reigne with Chrift in glorie. *Beda in 9. Marc.*

Elias. Moyfes.

13 Elias alfo is come) Elias was Zelous for Gods Law, a great reprehender of finne, and an Eremite, and fhall be the Precurfour of Chrift in his fecond Aduent: So was Iohn before his firft Aduent, a Zelatour, a Corrector, an Eremite, and his Precurfour. *Theod. in Caten. Thoma ſuper hunc locum.* See S. Hierom in the life of Paul the Eremite, that both Elias and Iohn Baptift were counted principal profeffours of that life.

Elias and Iohn  
Baptift Eremites.

38 In thy name) Miracles are wrought fometime by the name of IESVS, whatfoeuer the men be, when it is for the prooffe

The name of IESVS  
worketh miracles.

<sup>a</sup> Reward for almes-deeds, whereby it is euident they be meritorious.

<sup>b</sup> To giue ſcādal by our life to the weake in faith, is a great finne, ſpecially in Priests, Preachers, & Princes.

of a truth or for the glorie of God. In fo much that Iulian the Apoftata himfelfe did driue away Diuels with the figne of the Croffe: as *S. Gregorie Nazianzene* writeth *Orat. 1. in Iulian. Theodore. li. 3. c. 3. hift.* And fo alfo Heretikes may doe miracles among the Heathen, to proue any article of the Chriftian faith; but they neuer did nor euer fhall worke any miracle to proue any of their erroneous opinions; as, to proue that Chrift is not really in the B. Sacrament.