

Chapter 17

As he promised, he giueth them a fight of the glorie, vnto which Suffering doth bring; 9. and then againe doth inculcate his Pafsion. 14. A Diuel alfo he casteth out which his Difciples could not for their incredulitie, and lack of praying and fasting. 22. Being yet in Galilee, he reuealeth more about his Pafsion 24. and the tribute that the Collectours exacted for al, he payeth for himself and Peter; declaring yet withal his freedom by word, and miracle.

*Mr. 9, 2.
Lu. 9, 28.
2. Pet. 1, 17.*

And after six dayes IESVS taketh vnto him Peter, and Iames, & Iohn his brother, & bringeth thẽ into a high mountaine apart: ² And he was [†]transfigured before thẽ. And his face did shine as the funne: & his garments became white as snow. ³ And behold there [†]appeared to them Moyfes and Elias talking with him. ⁴ And Peter answering, faid to IESVS: Lord, it is good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moyfes, and one for Elias. ⁵ And as he was yet speaking, behold a bright cloud ouerfhadowed them. And loe a voice out of the cloud, faying: This is my welbeloued Sonne, in whom I am wel pleased: heare ye him. ⁶ And the Difciples hearing it, fel vpon their face, and were fore afraid. ⁷ And IESVS came and touched them: and he faid to them: Arife, and feare not. ⁸ And they lifting vp their eyes, faw nobody, but only IESVS. ⁹ And as they defcended from the [†]mount, IESVS commanded them, faying: Tel the vifion to no body, til the Sonne of man be rifen from the dead.

The Transfiguration of our Lord.

¹⁰ And his Difciples asked him, faying: what fay the Scribes then, that Elias muft come firft? ¹¹ But he answering, faid to them: [†]Elias in deed fhall come, and reftore al things. ¹² And I fay to you, that Elias is already come, and they did not know him, but wrought on him whatfoeuer they would. So alfo the Sonne of man fhall fuffer of them. ¹³ Then the Difciples vnderftood, that of Iohn the Baptift he had fpoken to them.

Ma. 4, 8.

Mar. 9, 14.
Luc. 9, 37.

¹⁴ And when he was come vnto the multitude, there came to him a man falling downe vpon his knees before him, ¹⁵ faying: Lord haue mercie vpon my Sonne, for he is lunatike, and fore vexed: for he falleth often into the fire, and often into the water. ¹⁶ And I offered him to thy Difciples, and they could not cure him. ¹⁷ IESVS answered and faid: O faithles and peruerfe Generation, how long fhall I be with you? How long fhall I fuffer you? bring him hither to me. ¹⁸ And IESVS rebuked him, and the Diuel went out of him, and the child was cured from that houre. ¹⁹ Then came the Difciples to IESVS secretly, and faid: ¹⁹ why could not we caft him out? ²⁰ IESVS faid to them, becaufe of your incredulitie: For, Amen I fay to you, if you haue ²⁰ faith as a muftard feed, you fhall fay to this mountaine, Remoue from hence thither, and it fhall remoue; and nothing fhall be impoffible to you. ²¹ But this kind is not caft out but by ²¹ prayer and fasting.

Mr. 9, 31.
Luc. 9, 44.

²² And when they conuerfed in Galilee, IESVS faid to them: The Sonne of man is to be betraied into the hands of men: ²³ and they fhall kil him, and the third day he fhall rife againe. And they were ftroken fad exceedingly.

²⁴ And when they were come to Capharnaum, there came they that receaued the didrachmes, vnto Peter, and faid to him: Your maifter doth he not pay the ^a didrachmes? ²⁵ He faith, Yes. And when he was entered into the houfe, IESVS preuēted him, faying: What is thy opinion Simon? The kings of the earth, of whom receaue they tribute or cenfe? of their children, or of ftrangers? ²⁶ And he faid: Of ftrangers. IESVS faid to him: Then ²⁶ the children are free. ²⁷ But that we may not fcandalize them, goe thy waies to the fea, and caft a hooke: and that fifh which fhall firft come vp, take: and when thou haft opened his mouth, thou fhalt find a ^b ftater: take that, and giue it them for ²⁷ me and thee.

^a Thefe didrachmes were peeces of money which they payed for tribute.

^b This ftater was a double didrachme, & therfore was payed for two.

ANNOTATIONS

- 2 Transfigured) Mark in this Transfiguration many maru-
elous points: as, that he made not only his owne body, which
then was mortal, but also the bodies of Moyfes & Elias, the one
dead, the other to die, for the time as it were immortal; therby to
represent the ftate and glorie of his body and his Saints in Heauen.
By which maruelous transfiguring of his body, you may the leffe
maruel that he can exhibit his body vnder the forme of bread and
wine, or otherwife as he lift.
- 3 Appeared Moyfes) By this that Moyfes perfonally ap-
peared and was prefent with Chrif, it is plaine that the Saints
departed may in Perfon be prefent at the affaires of the liuing.
Auguft. de cura pro mora. c. 15. 16. For euen as Angels els
where, fo here the Saints also ferued our Sauour; and therefore as
Angels both in the old Teftament & the new, were prefent often
at the affaires of men, fo may Saints.
- 9 Mount) This mount (commonly eftemed and named
of the ancient Fathers Thabor) S. Peter calleth *the holy Mount*
becaufe of this wonderful vifion, like as in the old Teftament, where
God appeared to Moyfes in the bufh, and els where to others,
he calleth the place of fuch Apparitions, *holy ground*. Wherby
it is euident that by fuch Apparitions, places are fanctified, and
thervpon groweth a religion and deuotion in the Faithful toward
fuch places, and namely to this Mount Thabor (called in S. Hierom
Itabirium Ep. 17.) there was great Pilgrimage in the Primitiue
Church, as vnto al thofe places which our Sauour had fanctified
with his prefence and miracles; and therefore to the whole land of
promife, for that caufe called the holy Land. See *S. Hierom. in*
Epitap. Paulæ. & ep. 17. & 18. ad Marcellam.
- 11 Elias shal come) He diftinguifheth here plainly between
Elias in Perfon, who is yet to come before the iudgement; and
Elias in name, to wit, Iohn the Baptift, who is come already in
the fpirit and vertue of Elias. So that it is not Iohn Baptift only,
nor principally of whom Malachie prophecieth (as our Aduerfaries
fay) but Elias also himfelf in Perfon.
- 19 Why could not we) No maruel if the Exorcifts of the
Catholike Church which haue power to caft out Diuels, yet doe
it not alwayes when they wil, and many times with much a doe;
wheras the Apoftles hauing receaued this power before ouer vn-
cleane Spirits, yet here cannot caft them out. But as for Heretikes,
they can neuer doe it, nor any other true miracle, to confirme
their falfe faith.
- 20 Faith as a muftard feed) This is Catholike faith, by which
only al miracles are wrought; yet not of euery one that hath the
Catholike faith, but of fuch as haue a great and forcible faith,
and withal the gift of miracles. Thefe are able, as here we fee
by Chriftes warrant, not only to doe other wonderful miracles
- Chrif can exhibit
his body vnder
what forme he lift.
- Saints after their
death deale with,
and for the liuing.
- Holy places.
- Deuotion and Pil-
grimage to the
fame.
- The holy land.
- Elias.
- True miracles
only in the Cath.
Church.
2. Pet. 1, 18.
- Exo. 3, 5.
- Luc. 1, 17.
- Mal. 4, 5.
- Mat. 10.

1. Cor. 13.
Hiero. in vita
S. Hilario-
nis. Niceph.
li. 6. c. 17.
Greg. Niff. de
vit. Gregorij.

here signified by this one, but also this very fame, that is, to moue mountaines indeed, as S. Paul also prefuppofeth, and S. Hierom. affirmeth, and Ecclesiastical histories namely telleth of Gregorius Neocæsariensis, that he moued a mountaine to make roome for the foundation of a Church; called therefore, and for other his wonderful miracles, Thaumaturgus. And yet faithleffe Heretikes laugh at all such things and beleue them not.

Gregorius Thaumaturgus.

21 Prayer and fasting) The force of fasting and praying; wherby also we may see that the holy Church in Exorcismes doth according to the Scriptures, whẽ she vseth beside the name of IESVS, many prayers, and much fasting, to driue out Diuels, because these also are here required beside faith.

Prayer & Fasting.

26 The Children free) Though Christ to auoid scandal, payed tribute, yet indeed he sheweth that both himself ought to be free from such payments (as being the Kings Sonne, aswell by his eternal birth of God the Father, as temporal of Daud) and also his Apostles, as being of his familie, and in them their successours the whole Clergie, who are called in Scripture the lot and portion of our Lord. Which exemption and priuilege being grounded vpon the very law of nature itself, and therefore practised euen among the Heathen (*Gen. 42. 27.*) good Christian Princes haue confirmed and ratified by their lawes, in the honour of Christ, whose ministers they are, and as it were the Kings Sonnes, as S. Hierom declareth plainly in these words: *We for his honour pay not tributes, and as the Kings Sonnes, are free from such payments. Hiero. vpon this place.*

The priuileges & exemptions of the Clergie.

27 Me and thee) A great myfterie in that he payed not only for himself, but for Peter bearing the Person of the Church, and in whom as the cheefe, the rest were contained. *Aug. q. ex. no. Teft. q. 75. Io. 4.*

Peters preeminence.