

THE HOLY GHOSPEL OF IESVS CHRIST ACCORDING TO MARK

THE ARGVMENT OF S. MARKES GHOSPEL.

S. Markes Ghospel may be wel diuided into foure parts.

The firft part, of the preparation that was made to the manifestation of Chrif: Chap. 1. in the beginning.

The Second, of his manifesting himself by Preaching & Miracles, & that in Galilee: the refidue of the 1. chap. vnto the 10. chap.

The third, of his comming into Iewrie, towards his Pafsion: chap. 10.

The fourth, of the Holy weeke of his Pafsion in Hierufalem: chap. 11. to the end of the booke.

Of S. Marke and his conuerfion with the two Apoftles S. Paul and S. Barnabee, we haue at large Act. 12. and 15. fome what alfo Col. 4. and 2. Tim. 4. and to Philemon. Moreouer of his familiaritie with the Prince of the Apoftles S. Peter, we haue 1. Pet. 5. For fo it pleased our Lord, that only two of the Euangelifts should be of his twelue Apoftles, to wit, S. Matthew and S. Iohn. The other two, S. Marke and S. Luke, he gaue vnto vs of the Difciples of his two moft principal and moft glorious Apoftles S. Peter and S. Paul. Whofe Ghospels therfore were of Antiquitie counted as the Ghospels of S. Peter and S. Paul them felues. Marke the Difciple, and interpreter of Peter (faith S. Hierom) according to that which he heard of Peters mouth, wrote at Rome a brieft Ghospel at the request of the Brethren (about 10. or 12. yeares after our Lordes Afcenfion.) which when Peter had heard, he approued it, and with his authoritie did publifh it to the Church to be read, as Clemens Alexandrinus writeth li. 6. Hypotypof.

In the fame place S. Hierom addeth, how he went into Ægypt to preach, and was the firft Bishop of the cheefe Citie there, named Alexandria: and how Philo Iudæus at the fame time feeling & admiring the life &

conuerſation of the Chriſtians there vnder S. Marke, who were Monkes, wrote a booke thereof, which is extant to this day. And not only S. Hierom (in Marco, & in Philone) but alſo Eufebius Hift. li. 2. ca. 15. 16. 17. Epiphanius Secta 29. Nazaræorum li. 1. to. 2. Caſſianus de Inſtit. Cænobiorum li. 2. c. 5. Sozomenus li. 1. c. 12. Nicephorus lib. 2. c. 15. and diuerſe others doe make mention of the ſaid Monkes out of the ſame Authour. Finally, He died Ifaith S. Hierom) the 8. yeare of Nero, and was buried at Alexandria, Anianus ſucceeding in his place. But from Alexandria he was tranſlated to Venice, Anno Dom. 830.

It is alſo to be noted, that in reſpect of S. Peter, who ſent S. Marke his ſcholer to Alexandria, and made him the firſt Biſhop there, this See was eſteemed next in dignitie to the See of Rome, and the Biſhop thereof was accounted the cheefe Metropolitan of Patriarch of the Eaſt, and that by the firſt Councel of Nyce. Whereof ſee S. Leo ep. 53. S. Gregorie li. 5. ep. 60. & li. 6. ep. 37.

Chapter 1

Iohn (the Eremite, of whom the Prophets) preaching pennance, and liuing himſelf accordingly, baptizeth the People to prepare them to Chriſt, 7. telling them that it is not his, but Chriſts Baptiſme, in which they ſhal receaue the Holy Ghoſt. 9. IESVS there is maniſeſted from Heauen: 12. and by and by he alſo goeth into the wildernes. 14. Beginning in Galilee, 16. after that he hath called foure Diſciples, 21. he preacheth firſt in Capharnaum, confirming his doctrine with beneficial Miracles, to the great admiration of al: 35. then alſo (but firſt retiring into the wildernes) in al the reſt of Galilee, with like miracles.

The firſt part of
this Ghofpel: of the
preparatiõ to Chriſts
maniſeſtation.

The beginning of the Ghofpel of IESVS CHRIST the Sonne of God. ² As it is written in Eſay the Prophet: (*Behold I ſend mine Angel before thy face, who ſhal prepare thy way before thee.*)

Mal. 3, 1. Eſa. 40, 3.

Mt. 3, 1. ³ A voice of one crying in the defert. Prepare ye the
Lu. 3, 4. way of our Lord, make ftraight his pathes. ⁴ Iohn was
Io. 1, 15. in the defert baptizing, and preaching the Baptifme of
 pennance ^{a)}vnto remiffion of finnes. ⁵ And there went
 forth to him al the countrie of Iewrie, and al they of
 Hierufalem, and were baptized of him in the riuier of Ior-
 dan, [♣]confeffing [♣]their finnes. ⁶ And Iohn was [♣]clothed
 with camels haire, and a girdle of a fkinne about his
 loines: and he did eate locuftes and wild honie. ⁷ And
 he preached, faying: There commeth a ftronger then I
 after me, whose latchet of his fhoes I am not worthie
 ftouping downe to loofe. ⁸ I haue baptized you [♣]with
 water; but he fhall baptize you with the Holy Ghoft.

⁹ And it came to paffe, in thofe daies came IESVS
 from Nazareth of Galilee; and was [♣]baptized of Iohn in
 Iordan. ¹⁰ And forthwith comming vp out of the water,
 he faw the Heauens opened, and [♣]the Spirit as a doue
 defcending, and remaining on him. ¹¹ And a voice was
 made from Heauen: Thou art my beloued Sonne, in thee
 I am wel pleafed.

Mat. 4, 1. ¹² And forthwith the Spirit droue him out into
Lu. 4, 1. [♣]the defert. ¹³ And he was in the defert fourtie daies,
 and fourtie nights: and was tempted of Sathan, and he
 was with beafts, and the Angels miniftred to him.

Mt. 4, 1. ¹⁴ And after that Iohn was deliuered vp, IESVS
Lu. 4, 14. came into Galilee, preaching the Ghofpel of the King-
 dom of God, ¹⁵ and faying: That the time is fulfilled,
 and the Kingdom of God is at hand: ^{b)}be penitent, and
 beleue the Ghofpel.

The fecond part
of this Ghofpel:
of Chrifs man-
ifeftation.

Mt. 4, 18. ¹⁶ And paffing by the fea of Galilee, he faw Simon
Lu. 5, 2. and Andrew his brother, cafting nets into the fea (for
 they were fifhers) ¹⁷ and IESVS faid to them: Come af-
 ter me, and I wil make you to become fifhers of men.
¹⁸ And immediatly leauing their nets, they folowed him.
¹⁹ And being gone thence a litle further, he faw Iames of

^a Iohns Baptifme put them in hope only of remiffiō of finnes as a preparatiue to Chriftes Sacrament by which finnes were indeed to be remitted *Aug. li. 5. de Bapt. c. 10.*

^b He doth not preach beleefe or faith only, but pennance alfo.

Zebedee, and Iohn his brother, and them repairing their nets in the fhyp: ²⁰ and forthwith he called them. And leauing their father Zebedee in the fhyp with his hired men, they folowed him.

²¹ And they enter into Capharnaum, and he forthwith vpon the Sabbaths going into the Synagogue, taught them. ²² And they were aftonifhed at his doctrine. For he was teaching them as hauing power, and not as the Scribes. ²³ And there was in their Synagogue a man in an vncleane Spirit; and he cried out, ²⁴ faying: What to vs and to thee IESVS of Nazareth? art thou come to deftroy vs? I know who thou art, the Sainct of God. ²⁵ And IESVS threatned him, faying: Hold thy peace, and goe out of the man. ²⁶ And the vncleane Spirit tearing him, and crying out with a great voice, went out of him. ²⁷ And they marueled al, in fo much that they queftioned among them felues, faying: What thing is this? what is this new doctrine? for with power he commandeth the vncleane Spirits alfo, and they obey him. ²⁸ And the bruit of him went forth incontinent into al the countrie of Galilee.

Mt. 4, 13. Lu. 4, 31.

Lu. 4, 32.

²⁹ And immediatly going forth out of the Synagogue, they came into the houle of Simon and Andrew, with Iames and Iohn. ³⁰ And Simons wiues mother lay in a fit of a feuer: and forthwith they tel him of her. ³¹ And comming neere he lifted her vp taking her by the hand: and incontinent the ague left her, and fhe miniftred vnto them. ³² And when it was euening after funne fet, they brought to him al that were il at eafe and that had Diuels. ³³ And al the citie was gathered together at the doore. ³⁴ And he cured many that were vexed with diuerfe difeafes; and he caft out many Diuels, and he fuffred not them to fpeake that they knew him.

Mt. 8, 14. Lu. 4, 42.

³⁵ And rifing very early, and going forth he went into a defert place: and there he prayed. ³⁶ And Simon fought after him, and they that were with him. ³⁷ And when they had found him, they faid to him, That al feeke for thee. ³⁸ And he faith to them: Let vs goe into the next townes and cities, that I may preach there alfo; for to this porpofe am I come.

³⁹ And he was preaching in their Synagogues, and
Mt. 8, 2. in al Galilee, and caſting out Diuels. ⁴⁰ And a leper
Lu. 5, 12. commeth to him beſeeching him; and kneeling downe
 faith to him: If thou wilt, thou canſt make me cleane.
⁴¹ And IESVS hauing compaſſion of him, ſtretched forth
 his hand; and touching him, he faith vnto him: I wil. Be
 thou made cleane. ⁴² And when he had ſpoken, imme-
 diatly the leproſie departed from him, and he was made
 cleane. ⁴³ And he threatned him, and forthwith caſt him
 forth. ⁴⁴ And he faith to him: See thou tel no body,
 but goe, ſhew thyſelfe ^{a)}to the high Prieſt, and offer for
Leu. 14, 3. thy cleaning the things that Moyſes commanded, for a
 teſtimonie to them. ⁴⁵ But he being gone forth, began
 to publiſh, and to blaſe abroad the word: ſo that now he
 could not openly goe into the citie, but was abroad in
 deſert places, and they came together vnto him from
 al fides.

ANNOTATIONS

5 Confefſing their finnes) A certaine confeſſion of finnes
 there was euen in that penance which Iohn preached, and which
 was made before men were baptized. Wherby it is cleare that Iohn
 made a preparation to the Sacramēt of Penance which afterward
 was inſtituted by Chriſt, as wel as he did by baptizing prepare the
 way to Chriſts Baptiſme. Confeſſion.

5 Their finnes) He doth not ſay that they confeſſed them
 ſelues to be finners, which may be done by a general confeſſion:
 but that they confeſſed their finnes, which is a particular confeſſion. Particular
confeſſion.

6 Clothed) The Holy Ghoſt thought it worthy of ſpecial
 reporting how ſtraitly this Prophet liued, and how he abſtained
 from delicate meates and apparel. See *Mat. 6. 3.* Iohns example of
penance.

8 With water) Iohn with water only, Chriſt with the Holy
 Ghoſt, not only, as the Heretikes hold, that ſay water is not
 neceſſary, but with water and the Holy Ghoſt, as it is plaine *Io. 3.*
vnles a man be borne againe of water and the Holy Ghoſt, he ſhal
not enter into the Kingdom of Heauen. Baptiſme in water.

9 Baptized of Iohn) The humility of Chriſt not diſdaining
 his ſeruants Baptiſme. Which is an example for al faithful not to

^a Our Sauour euen when he healed the leper by extraordinarie
 miraculous power, would yet for order fake ſend the partie to the
 Prieſt.

THE GHOSPEL ACCORDING TO MARK

difdaine Chrifts Sacraments of any Prielt, be he neuer fo fimple, being by the Catholike Church lawfully called. *Aug. li. 5. de bapt. c. 9.*

The B. Trinitie.

10 The Spirit) Exprefse mention of the B. Trinitie; the Father fpeaketh from Heauen, the Holy Ghoft appeareth in the likeneffe of a doue, the Sonne alfo is recommended vnto vs. *Am-brof. li. 1. de Sacramen. c. 9.*

Chrifts exāple of pen-nance.

12 Defert) Chrift doing pennance by long fafting, foli-tarineffe, and conuerfing with wilde beaftes, gaue example and inftitution to the Church for Lent faft, and to holy Eremites of retiring them felues to the wilderneffe and prayer.

Solitarie contemplation.

35 Defert place) Chrift vfed very often to retire into folitary places, no doubt for our example to teach vs that fuch places are beft for prayer and contemplation, and that we fhould often retire our felues from worldly matters to folitary meditation of heauenly things.

Chapter 2

Againft the Scribes and Pharifees he defendeth firft his power to remit finnes in earth, 13. and his eating with finners (as being the Phyficion of foules, fignified in thofe his miraculous cures vpon bodies): 18. then alfo he defendeth his Difciples, not hauing as yet any faftes by him prefcribed vnto them, and plucking eares of corne vpon the Sabbath: fignifying withal that he wil change their ceremonies.

And againe he entred into Capharnaum after fome daies, and it was heard that he was in the houfe, ² and many came togeather, fo that there was no place; no not at the doore; & he fpake to them the Word. ³ And they came to him bringing one fick of the palfe, who was caried of foure. ⁴ And when they could not offer him vnto him for the multitude, they vncouered the rooffe where he was: and opening it they did let downe the couch wherein the fick of the palfe lay. ⁵ And when IESVS had feene ^atheir faith, he faith to the [¶]fick of the palfe: Sonne, [¶]thy finnes are

Mt. 9, 1. Lu. 5, 18.

^a Our Lord is moued to be merciful to finners by other mens faith and defires, and not only by the parties owne meanes alway.

Iob. 14, 4.
Efa. 43, 25.

forgiuen thee. ⁶ And there were certaine of the Scribes fitting there and thinking in their harts: ⁷ Why doth he speake so? he blasphemeth. Who can forgiue finnes but only God? ⁸ Which by and by IESVS knowing in his Spirit, that they so thought within them felues, faith to them: Why thinke you these things in your harts? ⁹ Whether is easier, to say to the sick of the palfey: Thy finnes are forgiuen thee; or to say: Arise, take vp thy couch, and walke? ¹⁰ But that you may know that the Sonne of man hath power in earth to forgiue finnes (he faith to the sick of the palfey) ¹¹ I say to thee, arise, take vp thy couch, and goe into thy house. ¹² And forthwith he arose; and taking vp his couch, went his way in the sight of al, so that al marueled, and glorified God, saying: That we neuer saw the like.

Mt. 9, 9.
Lu. 5, 27.

¹³ And he went forth againe to the sea; and al the multitude came to him, and he taught them. ¹⁴ And when he passed by, he saw Leui of Alphæus fitting at the custome place; and he faith to him: Follow me. And rising vp he followed him. ¹⁵ And it came to passe, as he sat at meate in his house, many Publicans and sinners did sit downe together with IESVS and his Disciples. For they were many, who also followed him. ¹⁶ And the Scribes & the Pharisees seeing that he did eate with Publicans and Sinners, said to his Disciples: Why doth your Maister eate & drinke with Publicans and sinners? ¹⁷ IESVS hearing this, faith to them: The whole haue not need of a Physician, but they that are ill at ease. For I came not to call the iust, but sinners.

Mt. 9, 11.
Lu. 5, 33.

¹⁸ And the Disciples of Iohn and the Pharisees did vse to fast: and they come, and say to him: Why doe the Disciples of Iohn and of the Pharisees fast; but thy Disciples doe not fast? ¹⁹ And IESVS said to them: Why, can the children of the marriage fast, as long as the bridegrome is with them? So long time as they haue the bridegrome with them, they can not fast. ²⁰ But the daies wil come when the bridegrome shal be taken

away from them; and then they fhall ^{a)}faft in thofe daies. ²¹ No body foweth a peece of raw cloth to an old garment: otherwife he taketh away the new peeing from the old, and there is made a greater rent. ²² And no body putteth new wine into old bottels: otherwife the wine burfteth the bottels, and the wine wil be fhed, and the bottels wil be loft. But new wine muft be put into new bottels.

²³ And it came to paffe againe when he walked through the corne on the Sabbath, and his Difciples began to goe forward and to plucke the eares. ²⁴ And the Pharifees faid to him: Behold, why do they on the Sabbath that which is not lawful? ²⁵ And he faid to them: Did you neuer read what Dauid did, when he was in neceffitie, and himfelf was an hungred and they that were with him? ²⁶ how he entred into the houfe of God vnder Abiathar the high Prieft, and did eate the loaves of Propofition, which it was not lawful to eate but for the Priefts, and did giue vnto them which were with him? ²⁷ And he faid to them: The Sabbath was made for man, and not man for the Sabbath. ²⁸ Therefore the Sonne of man is ^{b)}Lord of the Sabbath alfo.

Mt. 12, 1. Lu. 6, 1.

1. Re. 21, 6.

Leu. 24, 9.

ANNOTATIONS

4 Vncouered) Such diligence ought to be vfed to bring finners to Chrift in his Sacraments, as was vfed to procure this man and others, by Chrift, the health of their bodies.

5 Sick of the palfey) Such as this man was in body by diffolution of his limmes, fuch alfo was he in foule, by the noifome defires of the world occupying his hart, and withdrawing him from al good works. *Aug. de Pafter. c. 6. to. 9.*

5 The finnes) Hereby it appeareth that Chrift healed this fick man firft in his foule, before he tooke away his bodily infirmity: which may be an inftruction for al men in bodily difeafe, firft to cal for the Sacraments, which be medicines of the foule. As

The Sacramēts to be called for in ficknes.

^a He foretelleth that fafting fhall be vfed in his Church, no leffe then in the old law, or in the time of Iohn the Baptift. See *Mat. c. 9, 15.*

^b The maker of the law may abrogate or difpenfe when and where for iuft caufe it feemeth good to him.

hereby also may be gathered that many diseases come for sinne, and therefore can not be healed till the sinnes be remitted.

10 The Sonne of man) As Christ proueth vnto them, that him self as man, and not as God only, hath power to remit sinnes, by that in all their fights he was able to doe miracles, and make the sick man suddenly arise; for the Apostles hauing power granted them to doe miracles, though they be not God, may in like manner haue authority from God to remit sinnes, not as God, but as Gods ministers.

Mā hath power to remit sinnes.

10 In earth) This power that the Sonne of man hath to remit sinnes in earth, was neuer taken from him, but dureth still in his Sacraments, and ministers, by whom he remitteth sinnes in the Church, and not in Heauen only. For concerning sinne, there is one court of conscience in earth, and another in Heauen, and the iudgement in Heauen followeth and approueth this on earth, as is plaine by the wordes of our Sauour to Peter first, & then to all the Apostles: *Whatsoever you shall bind vpon earth, shall be bound in Heauen: whatsoever you shall loose vpon earth, shall be loosed in Heauen:* Whereupon S. Hierom saith: *That Priests hauing the keys of the Kingdom of Heauen iudge after a sort before the day of iudgement.* And S. Chrysost. *li. 3. de Sacerd. paulo post princip.* more at large.

Christ remitteth sinnes by the Priests ministration.

Mt. 16, 16.

Mt. 18, 18.

ad Heliod. ep. 1.

Amb. li. 2.

off. c. 28.

25 In necessity) In necessity many things be done without sinne, which else might not be done, and for the very chalices and consecrated iewels and vessels of the Church, in cases of necessity, are by lawful authority turned to profane uses, which otherwise to alienate to a mans private commodity is sacrilege.

Chapter 3

The blind Pharisees seeking his death for doing good vpon the Sabbath, he meekly goeth out of the way: where the People that flock vnto him, and his Miracles, are innumerable. 13. Yea to his Twelve also (hauing need of more workmen) he giveth power to worke Miracles. 20. He so occupieth himself for soules, that his kinne thinke him mad. 22. The Scribes of Hierusalem come so farre, and yet haue nothing but absurdly to blaspheme his casting out Devils, to their owne damnation. 31. That the Iewes should not (after their manner) thinke it enough, that he is of their blood; he telleth that such rather are deare to him, as keepe Gods commandments.

And he entred againe into the Synagogue, and there was a man there that had a withered hand. ² And they watched him whether he would cure on the Sabboths; that they might accufe him. ³ And he faith to the man that had the withered hand: Rife vp into the middes. ⁴ And he faith to them: Is it lawful on the Sabboths to doe wel or il? to faue a foule, or to deftroy? but they held their peace ⁵ And looking round about vpon them, with anger, being forrowful for the blindnes of their hart, he faith to the man: Stretch forth thy hãd. And he ftretched it forth; and his hand was reftored vnto him.

Mt. 12, 9. Lu. 6, 6.

⁶ And the Pharifees going forth, immediatly made a confultation with the Herodians againft him, how they might deftroy him. ⁷ But IESVS with his Difciples retired to the fea: and a great multitude from Galilee & Iewrie followed him, ⁸ and from Hierufalẽ, & from Idumæa, and beyond Iordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him. ⁹ And he fpake to his Difciples that a boat might attend on him becaufe of the multitude, left they fhould throng him. ¹⁰ For he healed many, fo that there preaffed in vpon him for ^a)to touch him, as many as had hurts. ¹¹ And the vncleane Spirits, when they faw him, fel downe vnto him: and they cryed fay- ing: ¹² ¶Thou art the Sonne of God. And he vehemently charged them that they fhould not difclofe him.

¹³ And afcending into a mountaine, he called vnto him whom he would him felf, and they came to him. ¹⁴ And he made that ¶twelue fhould be with him, and that he might fend them to preach. ¹⁵ And he gaue them power to cure infirmities, and to caft out Diuels. ¹⁶ And he gaue to Simon the name ¶Peter. ¹⁷ And Iames of Zebedee, and Iohn the brother of Iames; and he called their names, *Boanerges*, which is, *the Sonnes of thunder*. ¹⁸ And Andrew and Philippe, and Bartlemew and Matthew, and Thomas and Iames of Alphæus, and Thaddæus

*Mt. 5, 1. Io. 1.
Lu. 6, 12. 9, 1.*

^a The only touching of Chrifts holy Perfon, or any part of his clothes, or whatfoeuer belonged to him, did heale al difeafes.

and Simon Cananæus, ¹⁹ and Iudas Ifcariote, who also betrayed him.

²⁰ And they come to a house; and the multitude resorteth together againe, so that they could not so much as eate bread. ²¹ And when his had heard of it, they went forth to lay hands on him. For they said that he was become ^a)mad. ²² And the Scribes which were come downe from Hierusalem, said: That he hath Beelzebub; and that in the Prince of Diuels he casteth out Diuels. ²³ And after he had called them together, he said to them in parables: How can Satan cast out Satan? ²⁴ And if a [♠]Kingdom be deuided against it self, that Kingdom can not stand. ²⁵ And if a house be deuided against it self, that house can not stand. ²⁶ And if Satan be rifen against himself, he is deuided, and can not stand, but hath an end. ²⁷ No body can rife the vessel of the strong, being entred into his house, vnles he first bind the strong, & then shal he rife his house. ²⁸ Amen I say to you, that al finnes shal be forgiven the sōnes of men, & the blasphemies wherewith they shal blaspheme: ²⁹ But he that shal blaspheme against the Holy Ghost, he hath not forgiveness for euer, but shal be guilty of an [♠]eternal finne. Because they said: He hath an vncleane Spirit.

³⁰ And there come his mother and brethren; and standing without they sent vnto him calling him, ³¹ and the multitude fate about him; and they say to him: ³² Behold thy mother and thy brethren without seeke thee. ³³ And answering them, he said: [♠]Who is my mother and my brethren? ³⁴ And looking about vpon them which fate round about him, he saith: Behold my mother and my brethren. ³⁵ For whofoeuer shal doe the wil of God, he is my brother and my sister and mother.

^a See here the conceit of worldly friendes, who thinke the Zeale of Religion, madnes: and therefore count the mad, that are Zelous in Gods cause, and for the Catholike faith: and the more Zelous, the more mad.

ANNOTATIONS

Sermons, Seruice, & praier of Heretikes. 12 Thou art the Sonne) The confeffion of the truth is not grateful to God, proceeding from euery perfon. The Diuel acknowledging our Sauour to be the Sonne of God, was bidden hold his peace: Peters confefion of the fame was highly allowed and rewarded. *Aug. tract 10. in ep. Ioan. Ser. 30. 31. de verb. Apoft.* Therefore neither Heretikes fermons muft be heard, no not though they preach the truth. So is it of their prayer and feruice, which being neuer fo good in it felf, is not acceptable to God out of their mouthes, yea it is no better then the howling of wolues. *Hier. in 7. Ofee.*

The number of Twelue, myftical. 14 Twelue) This number of twelue Apoftles is myftical and of great importance (as appeareth by the choofing of Mathias into Iudas place to make vp againe this number) prefigured in the 12. Patriarkes, *Gen. 49.* the 12. Princes of the children of Ifrael, *Num. 1.* the 12. fountaines found in Elim, *Exod. 15.* the 12. pretious ftones in the Rational of Aaron, *Exod. 39.* the 12. Spies fent by Moyfes, *Num. 13.* the 12. ftones taken out of Iordan whereof the Altar was made, *Iofu. 4.* the 12. loues of Propofition, *Leuit. 24.* &c. *Anfelm. in Mt. c. 10.* And thefe are the 12. foundations of heauenly Hierufalem, *Apoc. 23.*

Act. 1.

Peters preeminence. 16 Peter) Peter in numbring the Twelue is alwayes the firft, and his name is fo giuen him for fignification of his calling to be the Rock or Foundation of the Church vnder Chrift: as here alfo the name BOANERGES is giuen to other two Apoftles for fignification, and fo diuers names elfwhere in the old Teftament and in the new.

Mt. 16.

Diffenfion of Heretikes. 24 Kingdom againft Kingdom) As this is true in al Kingdoms and Commonweales where Ciuil diffenfion raigneth, fo is it fpecially verified in herefies & Heretikes, which haue alwayes diuifions among themfelues as the plague of God, for diuiding them felues and others from the Church.

Greg. li. 9. ep. 3.

Venial finnes forgiuen after death. 29 Eternal finnes) That which is here called eternal, is (as S. Matthew expreffeth it) that which fhall neither be remitted in this life, nor in the life to come. Where we learne by S. Marke, that there are alfo finnes not eternal; and by S. Matthew, that they are fuch, as fhall be forgiuen either here, or in the life to come.

Mt. 12, 32.

Spiritual kinred and bufines preferred before carnal and worldly. 33 Who is my mother) Neither is it here faid, that he had no mother, as fome vpon thefe wordes fallfly gather; nor ingratitude to our parents is taught vs by this anfwer: but we be hereby admonifhed to preferre the fpiritual mother of the Faithful, which is the Church Catholike, and our brethren in her, and their fpiritual good, aboue our carnal parents or kinne. For fo our Maifter being occupied here about heauenly things, accounted al them his mother and brethren, which did the wil of his Father, in which number our Lady his mother was alfo included, for fhe did his

Fathers wil. *Aug. ep. 38.* Yea and aboue al others, becaufe she had fo much grace giuen her that she neuer finned not fo much as venially in al her life. *Aug. de nat. & grat. c. 36.*

The B. Virgin
without finne.

Chapter 4

The parables (in which he speaketh to the Iewes becaufe they were reprobate) he expoundeth to his Disciples, shewing that in his fowing, three parts of foure shal perish, through the fault of the hearers. 21. And that his seruants muft confesse their faith, 24. and vse their gifts (contrary to those stony and thorny hearers.) And that his Church (notwithstanding the losing of those three parts of the seed) shal be brought by his prouidence to the haruest, that is, to the end of the world: 30. growing ouer al in time, though in the beginning it be as the litle mustard-seed, 35. and though such tempests of perfecution in the sea of this world doe rife against it.

Mt. 13, 1.
Lu. 8, 4.

And againe he began to teach at the sea side; and a great multitude was gathered together vnto him so that he went vp into a boat, and fate in the sea, and al the multitude about the sea was vpon the land. ² And he taught them in parables many things, and said to them in his doctrine: ³ Heare ye; Behold, the sower went forth to sow. ⁴ And whiles he soweth, some fel by the way side, and the foules of the aire came, and did eate it. ⁵ And otherfome fel vpon rocky places where it had not much earth: and it shot vp immediatly, becaufe it had not deepnes of earth: ⁶ and when the sunne was rifen, it parched, and becaufe it had not roote, it withered. ⁷ And some fel among thornes: and the thornes grew vp, and choked it, and it yealded not fruit. ⁸ And some fel vpon good ground; and it yealded fruit that grew vp & increased, and it brought forth, one thirtie, one fixtie, and one an hundred.

⁹ And he said: He that hath eares to heare, let him heare. ¹⁰ And when he was alone, the Twelue that were with him, asked him the parable. ¹¹ And he said

to them: To you it is giuen to know the myfterie of the Kingdom of God; but to ^athem that are without, al things are done in parables: ¹² that feeing they may fee, and not fee; and hearing they may heare, and not vnderftand: ¹³ left at any time they fhould be conuerted and their finnes be forgiuen them. ¹⁴ And he faith to them: Doe you not know this parable? And how fhall you know al parables? ¹⁵ He that foweth, foweth the Word. ¹⁶ And they by the way fide, are thefe: where the Word is fowen, and when they fhall haue heard, immediatly commeth Satan, and taketh away the Word that was fowen in their harts. ¹⁷ And they likewife that are fowen vpon the rocky places, are thefe: who when they heare the Word, immediatly with ioy receaue it; ¹⁸ And they haue not root in them felues, but are temporal: afterward when tribulation is rifen and perfecution for the Word, forthwith they are fcandalized. ¹⁹ And other there be that are fowen among thornes: thefe are they that heare the Word, ²⁰ and the cares of the World and the deceitfulnes of riches, and concupifciences about other things entring in choke the Word, and it is made fruitles. ²¹ And thefe are they that were fowen vpon the good ground, which heare the Word, and receaue it, and yeald fruit one thirtie, one fixtie, and one an hundred.

Efa. 6, 5.

²¹ And he faid to them: Cōmeth a candle to be put ^bvnder a bufhel, or vnder a bed? and not to be put vpon the candleftick? ²² For there is nothing hid, which fhall not be made manifelt: neither was any thing made fecret, but that it fhall come to light. ²³ If any man haue eares to heare, let him heare.

Luc. 8, 16.

²⁴ And he faid to them: See what you heare. In what meafure you mete, it fhall be meafured to you againe, and more fhall be giuen ‘to you.’ ²⁵ For he that hath, to him fhall be giuen: and he that hath not, that alfo which he hath, fhall be taken away from him.

Luc. 8, 18.

to you that heare.

^a Such as be out of the Church, though they heare and read neuer fo much, they cannot vnderftand. *Bed. in 4. Marc.*

^b Chrift came not to teach his doctrine in corners and hucker mucker as Heretikes doe, but to lighten the whole world therewith.

Mt. 13, 31.
Lu. 13, 19.

²⁶ And he said: So is the Kingdom of God, as if a man cast seed into the earth, ²⁷ and sleep, and rise up night and day, and the seed spring, and grow up while he knoweth not, ²⁸ For the earth of it self bringeth forth fruit, first the blade, then the ear, afterward the full corn in the ear. ²⁹ And when the fruit hath brought out it self, immediately he putteth in the sickle, because harvest is come.

³⁰ And he said: To what shall we liken the Kingdom of God? or to what parable shall we compare it? ³¹ As a mustard seed; which when it is sown in the earth, is less than all the seeds that are in the earth: ³² And when it is sown, it riseth up, and becometh greater than all herbs, and maketh great boughes, so that the birds of the air may dwell under the shadow thereof.

³³ And with many such parables he spake to them the Word, according as they were able to heare: ³⁴ and without parable he did not speak unto them; but apart, he explicated all things to his Disciples.

Mat. 8, 23.
Luc. 8, 22.

³⁵ And he saith to them in that day, when evening was come: Let us pass over to the other side. ³⁶ And dismissing the multitude, they take him so as he was in the boat: and there were other boats with him. ³⁷ And there arose a great storm of wind, and the waves beat into the boat, so that the boat was filled. ³⁸ And he was in the hinder part of the boat sleeping upon a pillow; and they raise him, and say to him: Master, doth it not pertaine to thee that we perish? ³⁹ And rising up he threatened the wind, and said to the sea: Peace, be still. And the wind ceased; and there was made a great calme. ⁴⁰ And he said to them: Why are you fearful? neither yet have you faith? And they feared with great fear: and they said one to another, who is this (thinkest thou) that both wind and sea obey him?

ANNOTATIONS

¹² Left they should be converted) These speeches here and els where, we must not so understand as though he spake in parables of purpose & to this end, that the hearers might not

God is not author of sinne, but mans owne wil.

vnderftand, left they fhould be conuerted; which were as much to fay as that he would not haue them vnderftand, nor be conuerted: but we muft learne the true fenfe of this very place in S. Matthew and in the Actes, where our Sauour and S. Paul fpeake thus: *They haue heard heauily, and haue shut their eyes, left perhaps they may fee, and vnderftand, and be cōuerted, and I heale them.* Whereby it is euident, that the fpeaking in parables was not the caufe (for many befide the Apoftles heard and vnderftood) but them felues would not heare, and vnderftand, and be conuerted: and fo were the caufe of their owne wilful & obftinate infidelity. And therefore alfo he fpake inparables, becaufe they were not worthy to vnderftand, as the other to whom he expounded them.

Mt. 13. Act. 28.

27 And fleep) The Church, and Chrifts doctrine, (fleep we, wake we) increafeth by the great prouidence of God, only the Preachers muft fow, and plant, and water, and God wil giue the increafe, nourifhing the feed in mens harts. And therefore we may not giue ouer, or be impatient and folicitous, if we haue not alwaies good fucceffe: but doing our duty, commit the reft to God.

1. Cor. 3.

The Church vifibly increafing.

31 Muftard feed) If the Church and Truth had more and more decayed and been obfcured after the Apoftles time vnto ours, as the Heretikes hold: thē had it been great in the beginning, & fmal afterward: where this Parable faith contrary, that it was a muftard feed firft, and afterward a great tree. vide *Chryf. to. 5. contra Gentils in vita S. Babyla Mart.*

Chriftian religion wonderfully fpreading.

32 The birds) Of al Sectes or doctrine, Chrifts religion at the beginning was the fmalleft, and moft contemptible; but the fucceffe therof farre paffed al mans doctrine: in fo much that afterward al the wifeft and greateft of the world made their refidence and reft therein.

Chapter 5

To the Gerafens (and in them to al men) Chrift manifelteth how the Diuel of his malice would vfe them, if he would permit: 17. and yet they like not their Sauours prefence. 21. A woman Gentil, that began her ficknes when the Iewes daughter began her life (fignifying Abrahams 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.

A

nd 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

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

him out of the fepulchres a man in an vncleane Spirit,
³ that had his dwelling in the fepulchres, and neither
 with chaines ^acould 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 felf
 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 ^ainto 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
 were ftifled 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 thê, in what mănner
 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 coasts. 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 houle
 to thine, and tel them how great things the Lord hath
 done for thee, and hath had mercie vpon thee. ²⁰ And

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

he went his way, and began to publifh in Decapolis how great things IESVS had done to him: and al marueled.

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.

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

*Archfynagogue,
cheefe gouverner
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 forth-with 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 maladie.

³⁵ As he was yet fpeaking, they come 'to' the Archfyn-from 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; only beleeeue. ³⁷ And he admitted not any man to follow him, but Peter & Iames and Iohn the brother of Iames. ³⁸ And they come to the Archfynagogues houfe, 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 ^{a)}fleepeth. 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 holding the wenches hand, he faith to her: *Talitha cumi*, which is being interpreted, [♠]wench (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 earnestly 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 vncleane 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 beleeueth that the Diuel worketh fuch things.

Profane and natural men.

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 therein.

The touch of Relikes.

30 Vertue) Vertue to heale this womans maladie, proceeded from Chrift, 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 Chrift in this great infidelity of the Iewes, required only that they would beleue he was able to doe fuch a

Bafil in Pf. 115.

^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.*

Scripture fōdly applied
to proue only faith.

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 therfore 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.

41 Wench arife) Chrifts miracles, beſides they be wonders & wayes to ſhew his power, be alfo ſignificatiue: as theſe which he corporally raifed frō death, put vs in mind of his raifing our foules from finne. The Scripture maketh ſpecial mention only of three raifed by our Sauour, of which three, this wench is one, within the houſe: an other, the widowes ſonne in Naim, now caried out toward the graue; the third, Lazarus hauing been in the graue foure daies, and therfore ftinking. Which diuerſity of dead bodies, ſignifie diuerſity of dead foules, ſome more deſperate than other, ſome paſt al mans hope, and yet by the grace of Chriſt to be reuiued and reclaimed.

*Aug. de verb. Do.
ſer. 44.*

By three dead,
are ſignified three
kinds of finners.

Chapter 6

In his owne countrey (ſignifying the reprobate Iewes) he is contemned and therfore worketh litle in reſpect. 7. His Apoſtles preach euery where and worke miracles, ſo that King Herod (who ſhamefully killed Iohn Baptiſt) and others are ſtricken with great admiration: 30. After Iohns death he goeth into the Defert, where great concurſe being vnto him, he feedeth 5000 with five loaves. 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.

And going out from thence, he went into his countrey; and his Diſciples 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, ſaying: How came this fellow by al theſe things? & what wifedom is this that is giuen to him, and ſuch vertues as are wrought by his hands? ³ Is not this the Carpenter, the Sonne of

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

MARIE, the brother of Iames, and Ioseph, and Iude, and Simon? why are not also his sisters here with vs? And they [¶]were scandalized in him. ⁴ And IESVS said to them: That there is not a Prophet without honour, but in his owne countrie, and in his owne house, and in his owne kindred. ⁵ And [¶]he could not doe any miracle there, but only cured a few that were sick, imposing his hands. ⁶ And he marvelled because 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 send them two and two, and gave them power over unclean Spirits. ⁸ And he commanded them that they should take nothing for the way, but a rod only: not scrip, not bread, nor money in their purse, ⁹ but shod with sandals, and that they should not put on [¶]two coats. ¹⁰ And he said to them: Withersoever you shall enter into an house, there tarry till you depart thence. ¹¹ And whosoever shall not receive you, nor heare you; going forth from thence shake of the dust from your feet for a testimony to them. ¹² And going forth they preached that they should doe penance: ¹³ And they cast out many Devils, and anointed ^{¶¶}with ^{a)}oile many sick, and healed them.

Ia. 5, 14.

Mt. 14, 1.

Lu. 9, 7.

¹⁴ And King Herod heard (for his name was made manifest) and he said: That Iohn the Baptist is risen againe from the dead, and therefore vertues worke in him. ¹⁵ And others said: That it is Elias. But others said: That it is a Prophet, as one of the Prophets. ¹⁶ Which Herod hearing, said: Iohn whom I beheaded, he is risen againe from the dead.

¹⁷ For the said Herod sent and apprehended Iohn, and bound him in prison for Herodias the wife of ^{b)}Philippe his brother, because he had married her. ¹⁸ For Iohn said to Herod: It is not lawful for thee to have thy brothers wife, ¹⁹ And Herodias lay in wait for him: and was

Leu. 18, 16.

20, 21.

^a A preparative to the Sacrament of extreme unction. *Iac. 5.*

^b He might & should by Moyfes law have married his brothers wife if he had been dead without issue: but this Philip was yet alive, and had also this daughter that danced.

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 fware 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 togeather at table he would not difpleafe her: ²⁷ but fending the hangman, commanded that his head fhould 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.

³⁰ And the Apoftles gathering togeather vnto IESVS, *Lu. 9, 10.* 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 *Mt. 14, 13.* 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.

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 pafte: ³⁶ dimiffe them, that *Mt. 14, 15.*
Luc. 9, 11. Io. 6, 5.

going out into the next villages and townes, they may buy them felues meates 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 fhould 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 ^afraith to Bethfaida: whiles himfelf 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 himfelf 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 ghofte, 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

^a The narrow fea, or water.

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

3 They were fcandalized) This fcandal rofe partly of enuy of his equals by birth, who reputed 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.

Chryf. ho. 49. in Mt.

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 therfore 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 superfluities, 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 vfing of oile, that

either Chrifft did then appoint them to vse 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.

Chapter 7

The Mafters of Hierufalem comming fo farre to carpe him 6. he chargeth with traditions, partly friuolous, 9. partly alfo contrarie to Gods commandements. 14. And to the People he yealdeth the reafon of that which they carped, 17. and agayne to his Difciples, shewing the ground of the Iewish washing (to wit, that meats otherwife defile the foule) to be falfe. 24. But by and by among the Gentils, in a woman he findeth wonderful faith, vpon her therfore he beftoweth the crumme that she asked, 31. returning (becaufe the time of the Gentils was not yet come) to the Iewes with the lofe: 32. where he sheweth his compaffion towards mankind fo deafe & dumme, 36. and of the People is highly magnified.

Mt. 15, 1.

And there affemble together vnto him the Pharifees and certaine of the Scribes, comming from Hierufalem. ² And when they had feen certaine of his Difciples eate bread with [•]cōmon hāds, that is, not wafhed, they blamed them. ³ For the Pharifees, and al the Iewes, vnles they often wafh their hands, eate not, holding the tradition of the Ancients: ⁴ And from the market, vnles they be wafhed, they eate not: and many other things there be that were deliuered vnto them to obferue, the wafhing of cups and crufes, and of brafen veffels & beds. ⁵ And the Pharifees and Scribes asked him: Why doe not thy Difciples walke according to the tradition of the Ancients, but they eate bread with common hands? ⁶ But he anfwering, faid to them: Wel did Eſay Prophecie of your Hypocrites, as

it is written: *This People honoureth me ^{a)}with their lips, but their hart is farre from me.* ⁷ And in vaine doe they worship me, teaching doctrines [♯]precepts of men. ⁷ For leauing the cōmandement of God, you hold the traditions of men, the washings of cruses and cups: & many other things you doe like to these. ⁸ And he said to them, wel doe you frustrate the precept of God, that you may obserue your owne tradition. ⁹ For Moyfes said: *Honour thy father and thy mother; and, He that shal curse father or mother, dying let him dye.* ¹⁰ But you say: If a man say to father or mother, *Corban* (which is a [♯]guift) whatsoeuer proceedeth from me, shal profit thee: ¹¹ And further you suffer him not to doe ought for his father or mother, ¹² defeating the Word of God for your owne tradition which you haue giuen forth. And many other things of this fort you doe.

Esa. 29. 13.

Exo. 20, 12.

Leu. 20, 9.

¹³ And calling againe the multitude vnto him, he said to thē: Heare me al you, and vnderftand. ¹⁴ [♯]Nothing is without a man entring into him, that can defile him. But the things that proceed from a man those are they that make a man ^{b)}common. ¹⁵ If any man haue eares to heare, let him heare. ¹⁶ And when he was entred into the houle from the multitude, his Disciples asked him the parable. ¹⁷ And he faith to them: So are you also vnskilful? Vnderftand you not that euery thing from without, entring into a man, can not make him common: ¹⁸ becaufe it entreth not into his hart, but goeth into the belly, and is cast out into the priuy, purging al the meates? ¹⁹ But he said that the things which come forth from a man, they make a man common. ²⁰ For from within out of the hart of men proceed euil cogitations, aduouteries, fornications, murders, ²¹ thefts, auarices, wickedneffe, guile, impudicities, an euil eye, blaspheemie, pride, foolifhnes. ²² Al these euils proceed from within, and make a man common.

^a They that say wel, or teach & preach wel, or haue Chrift & his word in their mouth, & liue naughtily, be touched in this place.

^b See the first annotatiō vpō this chapter.

Mt. 15, 21.

²³ And rifing from thence he went into the cofts of Tyre and Sidon: and entring into a houfe, he would that no man fhould know, and he could not be hid. ²⁴ For a woman immediatly as ſhe heard of him, whoſe daughter had an vncleane Spirit, entred in, and fel downe at his feet. ²⁵ For the woman was a Gentile, a Syrophænician borne. And ſhe befought him that he would caſt forth the Diuel out of her daughter. ²⁶ Who ſaid to her: Suffer firſt the children to be filled. For it is not good to take the childrens bread, and caſt it to the dogs. ²⁷ But ſhe answered, and ſaid to him: Yea Lord; for the whelpes alſo eate vnder the table of the crummes of the children. ²⁸ And he ſaid to her: For this ſaying goe thy way, the Diuel is gone out of thy daughter. ²⁹ And when ſhe was departed into her houfe, ſhe found the maid lying vpon the bed, and the Diuel gone out.

of Tyre and
Sidon, he came

³⁰ And againe going out of the cofts ‘of Tyre, he came by Sidon’ to the ſea of Galilee through the middes of the cofts of Decapolis. ³¹ And they bring to him one deafe and dumme; and they befought him that he would impoſe his hand vpon him. ³² And taking him from the multitude apart, he put his fingers into his eares, and ſpitting, touched his tongue; ³³ And looking vp vnto Heauen, he groned, and ſaid to him: *Ἐφφθeta*, which is, *Be thou opened*. ³⁴ And immediatly his eares were opened, and the ftring of his tongue was looſed, and he ſpake right. ³⁵ And he commanded them not tel any body. But how much he commanded them, ſo much the more a great deale did they publiſh it. ³⁶ And ſo much the more did they wonder, ſaying: He hath done al things wel; he hath made both the deafe to heare, and the dumme to ſpeake.

ANNOTATIONS

2 Common) Common and vncleane is al one. For the Iewes were commanded by the Law to eate certaine kinds of meats only, and not al indifferently: and becauſe theſe were ſeparated from other meats, and as it were ſanctified to their uſe, they called the other common and profane: and becauſe the Law calleth thoſe

THE GHOSPEL ACCORDING TO MARK

cleane and thefe vncleane, thereof it is, that vncleane and common is al one, as in this Chapter often, and *Act. 10.*

Commandements of
men.

7 Precepts of men) Mens ordinances which be repugnant to Gods commandements, be here condemned as al obferuations not edifying nor profitable to the fulfilling of Gods commandements, be vaine and fuperfluous: as many obferuations of the Pharifees were then, and the like traditions of Heretikes be now, for howfoeuer they bragge of Scriptures, al their manner of adminiftration and minifterie is their owne tradition and inuention without al Scripture and warrant of Gods word. But the traditions of the Apoftles & Ancients, and al the precepts of holy Church we are cōmanded to keep, as things not prefcribed by man but by the Holy Ghoft *Act. 15. 28. 41. 2. Thefal. 2. 13.*

Traditions.

Dutie to parents.

10 Guift) To giue to the Church or Altar is not forbidden, but the forfaking of a mans parents in their necefsitie, pretending or excufing the matter vpon his giuing that which should relieue them, to God or the Altar, that is impious and vnnatural. And thefe Pharifees teaching children fo to neglect their duties to their parents, did wickedly.

Abftinence from
certaine meats.

14 Nothing entring into a man) As thefe wordes of our Sauour doe not import, that the Iewes then might haue eaten of thofe meates which God forbade them: no more doe they now, that we Chriftians may eate of meates which the Church forbideth vs. And yet both then and now al meates are cleane, and nothing entring into a man, defileth a man. For neither they then, nor we now abftaine, for that any meates are of their nature abominable, or defile the eaters, but they for fignification, we for obedience and chaftifement of our bodies.

Chrift's fpittle worketh
miracles.

32 Spitting) Not only by Chriffs word and wil, but alfo by ceremonie and by application of external creatures which be holy, miracles are wrought; as by Chriffs fpittle, which was not part of his Perfon, being a fuperfluity of his body, but yet moft holy *Theophyl. in 7. Marci.*

Exorcifmes & other cer-
emonies in Baptifme.

33 Ephphetha) The Church doth moft godly imitate and vfe thefe very wordes and ceremonies of our Sauour in the Exorcifmes before Baptifme, to the healing of their foules that are to be baptized, as Chrift here healed the bodily infirmitie, and the difeafe of the foule together. *Ambros. li. de Sacramen. c. 1.*

Chapter 8

Of compaffion he feedeth the People, 4000. with feauen loaves. 10. After al which miracles as though they were yet vnſufficient to proue him to be Chrift, the obftinate Pharifees doe require ſome miracle from Heauen. 13. Wherevpon forfaking them, he warneth his Difciples to beware of

the leauen of their doctrine, neither to feare want of neceffaries. 22. He healeth a blind man by degrees and with ceremonies. 27. Peter confeffeth him (though men al this while had not learned fo farre) to be Chrif. 31. And by and by he reuealeth to them his Paffion, 32. rebuking alfo Peter for diffuading it, 34. and shewing that it is a thing wherein al that wil be faued (namely in time of perfecution) muft folow him.

Mt. 15, 32.

In thofe daies againe when there was a great multitude, and had not what to eate: calling his Difciples together, he faith to them: ² I haue compaffion vpon the multitude, becaufe loe ^a)three daies they now endure with me, neither haue what to eate. ³ And if I dimiffe them fafting into their home, they wil faint in the way; for fome of them came farre off. ⁴ And his Difciples answered him: Whence may a man fil them here with bread in the wildernes? ⁵ And he asked them: How many loaues haue ye? Who faid: Seauen. ⁶ And he commanded the multitude to fit downe vpon the ground. And taking the feauen loaues, giuing thanks he brake, and ⁷gaue to his Difciples for to fet before them, and they did fet them before the multitude. ⁷ And they had a few litle fifhes; and ⁸he bleffed them, and commanded them to be fet before them. ⁸ And they did eate and were filled, and they tooke vp that which was left of the fragments, feauen maundes. ⁹ And they that had eaten were about four thoufand: and he dimiffed them.

Mt. 15, 39.

16. 1.

¹⁰ And immediatly going vp into the boat with his Difciples, he came into the quarters of Dalmanutha. ¹¹ And the Pharifees went forth, and began to queftion with him, asking of him a figne from Heauen, tempting him. ¹² And groning in Spirit, he faith: Why doth this Generation aske a figne? ¹³ Amen I fay to you, If a figne fhall be giuen to this Generation. ¹⁴ And leauing them,

^a Great feruour and deuotion in the good People, & exceeding force in our Maifters preaching, that made them abide fafting fo long to heare his diuine fermons.

he went vp againe into the boat, and paffed beyond the ftrait.

¹⁵ And they forgot to take bread: and they had but one loaf with them in the boat. ¹⁶ And he commanded them, faying: Looke wel and beware of the leauen of the Pharifees, and the leauen of Herod. ¹⁷ And they reafoned among them felues faying: Becaufe we haue not bread. ¹⁸ Which IESVS knowing, faith to them: Why doe you reafon, becaufe you haue not bread? doe you not yet know nor vnderftand? yet haue ye your hart blinded? ¹⁹ hauing eyes fee you not? and hauing eares heare you not? Neither doe you remember? ²⁰ When I brake fide loaues among fide thoufand; and how many baskets ful of fragments tooke you vp? They fay to him, Twelue. ²¹ When alfo feauen loaues among four thoufand, how many maundes of fragments tooke you vp? And they fay to him Seauen. ²² And he faid to them: How doe you not yet vnderftand?

Mr. 6, 38.

Mr. 8, 5.

²³ And they come to Bethfaida; and they bring to him one blind, and defired him that he would ^atouch him. ²⁴ And taking the hand of the blind, he led him forth out of the towne; and fpitting into his eyes, impofing his hands, he asked him if he faw anything. ²⁵ And looking vp, he faid: I fee men as it were trees, walking. ²⁶ After that againe he impofed his hands vpon his eyes, and he began to fee, and was reftored, fo that he faw al things clerely. ²⁷ And he fent him into his houfe, faying: Goe into thy houfe; and if thou enter into the towne, tel no body.

²⁸ And IESVS went forth and his Difciples into the townes of Cæfareia-Philippi; and in the way he asked his Difciples, faying to them: Whom doe men fay that I am? ²⁹ Who answered him, faying: Iohn the Baptift, fome Elias, & other fome as it were one of the Prophets. ³⁰ Then he faith to them: But whom doe you fay that

Mt. 16, 13.

Lu. 9, 18.

^a Our Sauour vfed to worke much by touching, & by impofition of his hands: that we may learne not to cõtemne the corporal and external application of holy things, nor to chalẽge by the fpirit & faith only, as Heretikes doe.

I am? Peter anfwering faid to him: Thou art Chrif. ³¹ And he threatned them that they fhould not tel any man of him.

³² And he began to teach them, that the Sonne of man muft fuffer many things, and be reiected of the Ancients and of the high Priefts & the Scribes, and be killed: and after three daies rife againe. ³³ And he fpake the Word openly. And Peter taking him, began to rebuke him. ³⁴ Who turning, and feeing his Difciples, threatned Peter, faying: Goe behind me Satan, becaufe thou fauourefth not the things that are of God, but that are of mē. ³⁵ And calling the multitude togeather with his Difciples, he faid to them: If any man wil folow me, let him deny himfelf, and take vp his croffe, and folow me. ³⁶ For he that wil faue his life, fhall lofe it; and he that fhall lofe his life for me and the Ghofpel, fhall faue it. ³⁷ For what fhall it profit a man, if he gaine the whole world, & fuffer damage of his foule? ³⁸ For he that fhall be afhamed of me, and of my wordes in this aduouterous and finful Generation, the Sonne of man alfo wil be afhamed of him, when he fhall come in the glorie of his Father with the holy Angels.

ANNOTATIONS

6 Gaue to his Difciples) He ferueth the People not immediatly him felf, but by the Apoftles minifterie to teach vs that we muft receiue Chriftes Sacraments and doctrine, not at our owne hand, but of his Priefts and our Pafours.

εὐλογήσας αὐτὰ

Luc. 9, 16.

7 Bleffed them) So is it in fome ancient Greek copies, agreeable to our Latin, and in S. Luke exprefly in the common Greek text, that he bleffed the five loaues and the two fishes: which muft be alwayes marked againft the Heretikes, which denie this bleffing to pertaine to the creatures, but feine it alwayes to be referred to God for thanks giuing. For if it were fo, he would haue faid grace but once for that whole refection: but he did feuerally bleffe both the bread firft, & afterward the fishes alfo, multiplying them by his faid bleffing (as he did mankind and other creatures in the beginning by bleffing them) and fo working effectually fome change or alteration in the very creatures them felues.

Gen. 1, 22, 28.

36 For me and the Ghofpel) By the Ghofpel is fignified, not only the foure Euangelifts, but al Scriptures, and whatfoeuer

Bleffing of creatures worketh an effect in them.

What is to fuffer for the Ghofpel.

Chrift faid that is not in Scriptures; for he faith in this very place: *He that shal be ashamed of my wordes, the Sonne of man wil be ashamed of him, &c.* Neither his owne wordes only, but whatfoeuer the Apoftles taught in word or writing; for our Sauour faith: *He that despifeth you, despifeth me.* For defenfe of any of al thefe, and of euery Article of the Catholike faith, we ought to die, and this is to lofe our life for Chrif and his Ghospel.

Luc. 9.

Doing againft our
owne confcience.

37 Gaineth the whole world) Let fuch note this, that for feare or flattery of the world condefcend to obey the vniuft lawes of men touching religion, againft their owne confciences, and be content for the reft of a few daies of this life, and for fauing their temporal goods, to lofe their foule and the ioyes of heauen.

Chapter 9

The more to confirme them, he giueth them in his Transfiguration a fight of his glorie, wherevnto fuffering doth bring, 9. and then againe doth inculcate his Pafion. 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 Pafion. 33. And (becaufe in the way to Capharnaum they contended for the Primacie) he teacheth them that humil-ity 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.

And 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. ^{2 a)} 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. ³ And his garments were made gliftering and white exceedingly as fnow, the like wherof a fuller can not make white vpon the earth.

*Mat. 16, 27. 17, 1.
Lu. 9, 27.*

^a See the *Annotations vpon the 17. of S. Matthew.*

⁴ And there appeared to them ^aElias with Moyfes; and they were talking with IESVS. ⁵ 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. ⁶ For he knew not what he faid; for they were frighted with feare. ⁷ And there was a cloud ouershadowing them, and a voice came out of the cloud, faying: This is my Sonne moft deare: heare ye him. ⁸ And immediatly looking about, they faw no man any more but IESVS only with them. ⁹ And as they defcended from the mountaine, he commanded them that they fhould not tel any man what things they had feene, but when the Sonne of man fhall be rifen againe from the dead. ¹⁰ And they kept in the word with them felues; queftioning together what that fhould be, *when he fhall be rifen from the dead.*

Mal. 4, 5. ¹¹ And they asked him, faying: What fay the Pharifees then and the Scribes, that Elias muft come firft? ¹² Who anfwering faid to them: Elias when he commeth firft, *as* fhall reftore al things: and ‘how’ it is written of the Sonne of man, that he fhall fuffer many things and be contemned. ¹³ But I fay to you that ^aElias alfo is come (and they haue done to him whatfoeuer they would) as it is written of him.

Mt. 17, 14. ¹⁴ And comming to his Difciples, he faw a great *Lu. 9, 21.* multitude about them, and the Scribes queftioning with them. ¹⁵ And forthwith al the People feeling IESVS, was aftonifhed, and much afraid: and running to him, faluted him. ¹⁶ And he asked them, what doe you queftion of among you? ¹⁷ And one of the multitude anfwering, faid: Maifter, I haue brought my fõne to thee, hauing a dumme Spirit, ¹⁸ Who wherefoeuer he taketh him, dafheth him, and he fometh, and gnafheth with the teeth, and withereth: and I fpake to thy Difciples to caft him out, and they could not. ¹⁹ Who anfwering them,

^a 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 enter-courfe betwixt the liuing & the dead, though not ordinarily.

faid: O incredulous Generation, how long fhall I be with you? how long fhall I fuffer you? bring him vnto me. ²⁰ And they brought him. And when he had feen him, immediatly the Spirit troubled him; and being throwen vpon the ground, he tumbled foming. ²¹ And he asked his father: How long time is it fince this hath chanced vnto him? But he faid: From his infancie: ²² And oftentimes hath he caft him into fire and into waters, to deftroy him. But if thou canft any thing, help vs, hauing compaffion on vs. ²³ And IESVS faid to him: If thou canft beleeuue, al things are poffible to him that beleeueth. ²⁴ And incontinent the father of the boy crying out, with teares faid: I doe beleeuue Lord; help my incredulity. ²⁵ And when IESVS faw the People running together, he threatned the vncleane Spirit, faying to him: Deafe and dumme Spirit, I command thee, goe out of him, and enter not any more into him. ²⁶ And crying out, and greatly tearing him, he went out of him, and he became as dead, fo that many faid, that he is dead. ²⁷ But IESVS holding his hand, lifted him vp; and he rofe. ²⁸ And when he was entred into the houle, his Difciples fecretly asked him, why could not we caft him out? ²⁹ And he faid to them: This kind can goe out by nothing but ^a)by prayer and fafting.

³⁰ And departing thence they paffed by Galilee, neither would he that any man fhould know. ³¹ And he taught his Difciples, and faid to them: That the Sonne of man fhall be betrayed into the hands of men, and they fhall kil him, and being killed the third day he fhall rife againe. ³² But they knew not the word: and they were afraid to aske him.

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

³³ And they came to Capharnaum. Who, when he was in the houle, asked them, what did you treat of in the way? ³⁴ But they held their peace, for in the way they had difputed among them felues, which of them fhould be the greater. ³⁵ And fitting downe, he called the Twelue, and faith to them: If any man wil be firft, he fhall be laft of al, and the minifter of al. ³⁶ And taking

^a Note the great force of prayer, and fafting.

a child, he fet him in the middes of them. Whom when he had embraced, he said to them: ³⁷ Whosoever shall receaue one of such children in my name, receaueth me. And whosoever shall receaue me, receaueth not me, but him that sent me.

Luc. 9, 49.

³⁸ Iohn answered him, saying: Maister we saw one casting out Diuels ^ain thy name, who foloweth not vs, and we prohibited him. ³⁹ But IESVS said: Doe not prohibit him. For there is no man that doth a miracle in my name, and can foone speake il of me. ⁴⁰ For he that is not against you, is for you. ⁴¹ For whosoever shall giue you to drinke a cup of water in my name, because you are Christs; amen I say to you, he shall not lose his ^areward. ⁴² And whosoever shall ^bscandalize one of these litle ones beleeuing in me; it is good for him rather if a millstone were put about his necke, and he were cast into the sea. ⁴³ And if thy hand scandalize 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, ⁴⁴ where their worme dieth not, and the fire quencheth not. ⁴⁵ And if thy foot scandalize thee, chop it off. It is good for thee to enter into life euerlasting, lame, rather then hauing two feet, to be cast into the Hel of vnquencheable fire, ⁴⁶ where their worme dieth not, and the fire quencheth not. ⁴⁷ And if thine eye scandalize thee, cast it out. It is good for thee with one eye to enter into the Kingdom of God, rather then hauing two eyes, to be cast into the Hel of fire, ⁴⁸ where their worme dieth not, and the fire quencheth

Leu. 2, 13.

not. ⁴⁹ For euery one shall be salted with fire: and euery victime shall be salted with salt. ⁵⁰ Salt is good. But if the salt shall be vnseasoned; wherewith wil you season it? Haue salt in you, and haue peace among you.

^a Reward for almes-deeds, whereby it is euident they be meritorious.

^b To giue scandal by our life to the weake in faith, is a great sinne, specially in Priests, Preachers, & Princes.

ANNOTATIONS

Elias. Moyfes.

4 Elias with Moyfes) Moyfes reprefenteth the Perfons of al Saints that shal 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 and Iohn Baptift
Eremites.

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 first Aduent, a Zelatour, a Corrector, an Eremite, and his Precurfour. *Theod. in Caten. Thoma fuper 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.

The name of IESVS
worketh miracles.

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

Chapter 10

He anfwereth the tempting Pharifees (and againe his Difciples afterward) that the cafe of a man with his wife shal be (as in the first institution) vtterly indiffoluble. 13. He bleffeth children. 17. He sheweth what is to be done to get life euerlafting: 21. what alfo for a rich man to be perfect; 28. as alfo what pafsing reward they shal haue that doe fo in time of perfecution. 32. He reuealeth more to his Difciples, touching his Pafsion: 35. bidding the two ambitious fuiters to thinke rather of fuffring with him: 41. and teaching vs in the reft of his Difciples, not to be greeued at our Ecclefiaftical Superiours, confidering they are (as he was himfelf) to toile for our faluation. 46. Then going out of Iericho, he giueth fight to a blind man.

Mt. 19, 1.

And rising vp thence, he commeth into the coasts of Iewrie beyond Iordan: and the multitudes affemble againe vnto him. And as he was accuftomed, againe he taught them. ² And the Pharifees comming neere, asked him: Is it lawful for a man to dimiffe his wife? tēpting him. ³ But he anfwering, faid to them: What did Moyfes command you?

Deu. 24, 1.

⁴ Who faid: Moyfes [♠]permitted to write a bil of diuorce, and to dimiffe her. ⁵ To whom IESVS anfwering, faid: For the hardnes of your hart he wrote you this precept. ⁶ But from the beginning of the creation God made thē male & femal. ⁷ For this caufe, man shal leaue his father & mother; and shal cleaue to his wife. ⁸ And they two shal be in one flesh. Therefore now they are not two, but one flefh. ⁹ That therfore which God hath ioyned togeather, ^{a)}let no man separte.

*Mt. 19, 9.**Mr. 5, 32.**Lu. 16, 18.**1. Cor. 7, 11.*

¹⁰ And in the houle againe his Disciples asked him of the same thing. ¹¹ And he saith to them: Whofoeuer dimiffeth his wife and [♠]marieth another, committeth aduoutrie vpon her. ¹² And if the wife dimiffe her husband, and mary another, she committeth aduoutrie.

*Mt. 19, 13.**Lu. 18, 15.*

¹³ And they offered to him yong children, that he might touch them. And the Disciples threatned those that offered them. ¹⁴ Whom when IESVS saw, he took it il, and faid to them: Suffer the litle children to come vnto me, and prohibit them not. For the Kingdom of God is for such. ¹⁵ Amen I say to you, whofoeuer receaueth not the Kingdom of God as a litle child, shal not enter into it. ¹⁶ And embracing them, and ^{b)}imposing hands vpon them, he bleffed them. ¹⁷ And when he was gone forth in the way, a certaine man running forth & kneeling before him asked him, Good Maister, what shal I doe that I may receaue life euerlasting? ¹⁸ And IESVS faid to him, why callest thou me good? [♠]None is good but one,

The third part
of this Ghospel
Christes com-
ming into
Iewrie toward
his Paffion.

^a The obligation betwixt man and wife is so great, that during life it can not be broken.

^b Our Sauour gaue the children his bleffing, imposing his hands vpon them.

God. ¹⁹ Thou knowest the ^{a)}commandements, *Commit not aduoutrie, Kill not, Steale not, Beare not false witnesse, doe not fraud, Honour thy father and mother.* *Exo. 20, 13.*
²⁰ But he answering, said to him: Maister al these things I haue obserued from my youth. ²¹ And IESVS beholding him, loued him, and said to him: One thing is wanting vnto thee: ^{b)}goe, sell whatsoeuer thou hast, and giue to the poore, and thou shalt haue treasure in Heauen; and come, follow me. ²² Who being ftricken dead at the word, went away forowful for he had many possessions. ²³ And IESVS looking about, said to his Disciples: How hardly shall they that haue money, enter into the Kingdom of God! ²⁴ And the Disciples were astonished at his wordes. But IESVS againe answering, said to them: Children, how hard is it for them that trust in money, to enter into the Kingdom of God! ²⁵ It is easier for a camel to passe through a needles eye, then for ^{c)}a rich man to enter into the Kingdom of God. ²⁶ Who marueled more, saying to themselves: And who can be saved? ²⁷ And IESVS beholding them said: With men it is impossible; but not with God. For al things are possible with God. ²⁸ And Peter began to say vnto him: Behold, we haue left al things, and haue followed thee. ²⁹ IESVS answering, said: Amen I say to you, there is no man which hath left house, or brethren, or sisters, or father, or mother, or children, or lands for me and for the Gospell, ³⁰ that shall not receaue an hundred times so much now in this time; houses, and brethren, and sisters, and mothers and children, and lands, with persecutions: and in the world to come life euerlasting. ³¹ But many that are first, shall be last; and the last, first. *Mat. 19, 30. Luc. 13, 30.*

³² And they were in the way going vp to Hierusalem: and IESVS went before them, and they were astonished;

^a Note that the keeping of Gods commandements procureth life euerlasting.

^b This is counsell of perfection (not a precept) which the Religious professing and keeping voluntarie pouertie, doe follow.

^c Exceeding happy be they that can forsake their temporal things for religion.

- Mt. 20, 17.* and folowing were afraid. And taking againe the Twelue,
Lu. 18, 31. he began to tel them the things that fould befall him.
³³ That, behold we goe vp to Hierufalem, and the Sonne
of man fhall be betrayed to the cheefe Priefts, and to the
Scribes and Ancients, and they fhall condemne him to
death, and shal deliuer him to the Gentils. ³⁴ and they
fhall mock him, and fpit on him, and fcourge him, and
kil him, and the third day he fhall rife againe.
- Mt. 20, 20.* ³⁵ And there came to him Iames and Iohn the
fonnes of Zebedee, faying: Maifter, we wil that what
things foeuer we fhall aske, thou doe it to vs. ³⁶ But he
faid to them: What wil you that I doe to you? ³⁷ And
they faid: Grant to vs, that we may fit, one on thy right
hãd & the other on thy left hand, in thy glorie. ³⁸ And
IESVS faid to them: You wot not what you aske. Can
you drinke the cup that I drinke; or be baptized with the
Baptifme wherwith I am baptized? ³⁹ But they faid to
him, we can. And IESVS faid to them: The cup indeed
which I drinke, you fhall drinke; and with the Baptifme
wherwith I am baptized, fhall you be baptized: ⁴⁰ but
to fit on my right hand or on my left, is not mine to
giue vnto you, but to whõ it is prepared. ⁴¹ And the
ten hearing, began to be difpleafed at Iames and Iohn.
- Mt. 20, 25.* ⁴² And IESVS calling them, faith to them: You know
Lu. 22, 25. that they which feeme to rule ouer the Gentils, ouerrule
them: and their Princes haue power ouer them. ⁴³ But
it is not fo in you. But whofoeuer wil be greater, fhall be
your minifter; ⁴⁴ and whofoeuer wil be firft among you,
fhall be the feruant of al. ⁴⁵ For the Sonne of man alfo is
not come to be miniftred vnto, but to minifter, and to
giue his life a redemption for many.
- Mt. 20, 29.* ⁴⁶ And they come to Iericho: and when he de-
Lu. 13, 35. parted from Iericho, and his Difciples, and a very great
multitude, the fonne of Timæus, Bartimæus the blind
man, fate by the way fide begging. ⁴⁷ Who when he had
heard, that it is IESVS of Nazareth, he began to crie,
and to fay: IESVS, fonne of Daud, haue mercie vpon
me. ⁴⁸ And many threatned him, to hold his peace. But
he cried much more, Sonne of Daud, haue mercie vpon
me. ⁴⁹ And IESVS ftanding ftill commanded him to be

called. And they cal the blind mã, faying to him: Be of better cõfort, arife, he calleth thee. ⁵⁰ Who caſting of his garment leapt vp, and came to him. ⁵¹ And IESVS anſwering, ſaid to him: What wilt thou that I doe vnto thee? And the blind man ſaid to him: Rabbõni, that I may fee. ⁵² And IESVS ſaid to him: Goe thy wayes, thy faith hath made thee fafe. And forthwith he faw, and folowed him in the way.

ANNOTATIONS

Toleration & permiffion
of euil.

4 Permitted) Some things are permitted, though not ap-
proued or allowed, to auoid greater inconueniences. No man may
doe euil for any caufe, but he may permit other mens euil for
diuerſe cauſes: as God himſelf doeth, who can doe no euil. So
doth the Prince and Common-wealth permit leffer euils to efchew
greater, and ſo may the Holy Church much more (as S. Auguſtine
faith ſhe doeth) being placed among much chaffe and much cockle,
tolerate many things: and yet whatſoeuer is againſt faith & good
life, ſhe neither approueth, nor diffembleth with filence, not com-
mitteth.

Aug. ep. 119. c. 19.

Mariage after di-
uorce vnlawful.

11 And marieth another) That which S. Matthew vttered
more obſcurely, and is miſtaken of ſome, as though he meant that
for fornication a man might put away his wife and mary another,
is here by this Euangelift (as alſo by S. Luke) put out of doubt,
generally auouching, that whoſoeuer putteth away his wife and
marieth another committeth aduoutrie. *Aug. li. 1. de adult.
coniug. c. 11. & fequentibus.*

Luc. 16, 18.

18 None is good) None is entirely, ſubſtancially, and of
himſelf good, but God: though by participation of Gods goodnes,
men are truly alſo called good.

25 A rich man) He is here called a rich man that hath his
confidence (as here is expreſſed) in his treaſure, and had rather
forfake his faith and duty to God, then loſe them, as al they which
liue in Schifme or Hereſie to faue their goods.

Their reward in
this life that forfake
ought for Gods fake.

30 An hundred times ſo much) Sometime God doth fo
bleſſe men alſo in worldly benefits that haue forfaken al for him,
as S. Greg. S. Auguſt. and S. Paulinus doe note: but the principal
meaning is, that he wil giue to ſuch men in this life abundance of
grace and ſpiritual comfort and contentation and ioy of conſcience
(as they feele which haue experience) the which ſpiritual giſts
exceed the temporal commodities more then an hundredfold. In ſo
much that he that hath fully forfaken but ſmal things for religion,
would not forfake religion to haue al the world.

Hiero. in 19. Mat.

Chapter 11

Being now come to the place of his Pafsion, he entreth with triumph as their Chrif. 12. He curfeth that fruitleffe leafie tree. 15. He sheweth his zeale for the houfe of God: for which the Rulers feeke his deftructiō. 24. He exhorteth his Difciples to ftedfaftnes of faith, and to forgiue their enemies. 27. He auoucheth his power by the witnes of Iohn who was a man fent of God.

*Mat. 12, 1.
Lu. 19, 20.
Io. 12, 15.*

And when they came nigh vnto Hierufalem and Bethania to Mount-oliuet, he fendeth two of his Difciples, ² and faith to them: Goe into the towne that is againft you, and immediatly entering in thither, you fhall find a colt tied, vpon which no man yet hath fitten: loofe him, and bring him. ³ And if any man fhall fay to you, what doe you? fay that he is needful for our Lord: and incontinent he wil fend him hither. ⁴ And going their waies, they found the colt tied before the gate without in the meeting of two waies: and they loofe him. ⁵ And certaine of them that ftood there, faid to them: What doe you loofing the colt? ⁶ Who faid to them as IESVS had commanded them; and they did let him goe with them. ⁷ And they brought the colt to IESVS; and they lay their garments vpon him, and he fate vpon him. ⁸ And ^amany fpred their garments in the way: and others did cut boughes from the trees, and ftrawed them in the way. ⁹ And they that went before and they that folowed, cried faying: *Hofanna, bleffed is he that commeth in the name of our Lord.* ¹⁰ *Bleffed is the Kingdom of our father Dauid that commeth, Hofanna in the higheft.* ¹¹ And he entered Hierufalem into the temple; and hauing vewed al things round about, when now the euening houre was come, he went forth into Bethania with the Twelue.

Pf. 117. 26.

¹² And the next day when they departed from Bethania, he was an hungred. ¹³ And when he had feen a farre

Mt. 21, 19.

The fourth part of this Ghofpel. The Holy weeke of his Pafsion in Hierufalem.

^a Al thefe voluntary duties were grateful to our Sauour: and fo be the like done to him in the B. Sacrament.

off a figtree hauing leaues, he came if happily he could find any thing on it. And when he was come to it, he found nothing but leaues. For it was not the time for figges. ¹⁴ And anfwering he faid to it: Now no man eate fruit of thee any more for euer. And his Difciples heard it. ¹⁵ And they come to Hierufalem.

And when he was entred into the temple, he began to caft out them that fold and bought in the temple, and the tables of the bankers, and the chaires of them that fold pigeons he ouerthrew. ¹⁶ And he fuffred not that any man should carie a [♠]vessel through the temple; ¹⁷ And he taught, faying to them: Is it not written, *That my houfe fhall be called the houfe of prayer to al Nations? But you haue made it [♠]a denne of theeues.* ¹⁸ Which when the cheefe Prieftes and the Scribes had heard, they fought how they might deftroy him. For they were afraid of him, becaufe the whole multitude was in admiration vpon his doctrine. ¹⁹ And when euening was come, he went forth out of the citie.

*Mt. 21, 12.
Luc. 19, 45.*

*Efa. 56, 7.
Iere. 7, 11.*

²⁰ And when they paffed by in the morning, they faw the figtree withered from the rootes. ²¹ And Peter remembring, faid to him: Rabbi, behold the figtree that thou didft curfe, is withered. ²² And IESVS anfwering faith to them: Haue ^{a)}faith of God. ²³ Amen I fay to you, that whofoeuer fhall fay to this mountaine, Be taken vp and be caft into the fea, and fhall not ftagger in his hart, but beleeeue that whatfoeuer he faith fhall be done; it fhall be done vnto him. ²⁴ Therefore I fay to you, al things, whatfoeuer you aske, praying, beleeeue that you fhall receaue, and they fhall come vnto you. ²⁵ And when you fhall ftand to pray, forgiue if you haue ought againft any man; that alfo your Father which is in Heauen, may forgiue you your finnes. ²⁶ ^{b)}If fo be that you wil not forgiue, neither wil your Father that is

Mt. 21, 20.

^a Faith of God is to beleeeue that he is able, and that he wil doe it, if it be expedient, and no impediment on our part.

^b God neuer forgiueth finne to him that pardoneth not his enemies frō his hart whereby it is euidēt that more is required then only faith.

in Heauen, forgiue you your finnes. ²⁷ And they come againe to Hierufalem.

Mt. 21, 23.
Luc. 20, 2.

²⁸ And when he walked in the temple, there come to him the cheefe Priests & the Scribes and the Ancients, ²⁹ and they fay to him: In what power doest thou thefe things? and who hath giuen thee this power, that thou shouldest doe thefe things? ³⁰ And IESVS anfwering said to them: I also wil aske you one word, and answer you me, and I wil tel you in what power I doe thefe things. ³¹ The Baptisme of Iohn was it from Heauen, or from men? answer me. ³² But they thought with them selues, saying: If we say, from Heauen; he wil say, why then did you not beleue him? ³³ If we say, from men, we feare the people. For al accounted Iohn that he was indeed a Prophet. ³⁴ And they answering say to IESVS: We know not. And IESVS answering faith to them: Neither doe I tel you in what power I doe thefe things.

ANNOTATIONS

16 Veffel through the Temple) He could not abide to see the Temple of God profaned, no nor suffred those things to be done in it, which otherwise were not vnlawful but honest, if they had been done in due place. How much lesse can he abide the profaning of Churches now with Heretical seruice and preaching of heresie and blasphemie?

Profaning of Gods Church.

17 Denne of theeues) If the Temple was then a denne of theeues, because of profane & fecular marchandise: how much more now, when the house appointed for the Holy Sacrifice & Sacrament of the Bodie of Chrif, is made a denne of the Minifters of Caluins bread?

Chapter 12

He foretelleth to the Iewes in a parable their reprobation most worthy, and the vocation of the Church of the Gentils in their place: 10. himselfe being the headstone thereof. 13. He defeateth the snare of the Pharisees and Herodians, about paying tribute to Cæsar: 18. answereth also the inuention of the Sadducees against the Resurrection: 28. also the opposition of a Scribe. 35. And so

hauing put al the bufie Sectes to filence, he turneth and pofeth them on the other fide, becaufe they imagined Chrift should be no more but a man. 38. Bidding the people to beware of the Scribes, being ambitious and Hypocrites. 41. He commendeth the poore widow for her two mites, aboue al.

And he began to fpeake to them in parabes: ^{a)}A man planted a vineyard and made a hedge about it, and digged a trough, and built a towre, and lett it out to husbandmen; and went forth into a ftrange countrie. ² And fent to the husbandmen in feafon a feruant, to receaue of the husbandmen, of the fruit of the vineyard. ³ Who apprehending him, beatt him; and fent him away emptie. ⁴ And againe he fent to them another feruant; and him they wounded in the head, and vfed him reprochfully. ⁵ And againe he fent another, & him they killed: and many other, beating certaine, and killing others. ⁶ Therefore hauing yet one ^{b)}fonne moft deare; him alfo he fent vnto them laft faying: That they wil reuerence my fonne. ⁷ But the husbandmen faid one to an other: This is the heire; come, let vs kil him; and the inheritance shal be ours. ⁸ And Apprehending him, they killed him, and caft him forth out of the vineyard. ⁹ What therfore wil the Lord of the vineyard doe? ^{c)}He wil come and deftroy the husbandmen; and wil giue the vineyard to others. ¹⁰ Neither haue you read this fcripture, *The ^{d)}ftone which the builders reiected; the fame is made the head of the corner:* ¹¹ *By our Lord was this done, and it is maruelous*

Efa. 5, 1. Mt. 21, 33.

Lu. 20, 9.

Pf. 117, 22.

^a This man, is God the Father, this vineyard, is (as Efaith 5. 1.) the houle of Ifrael. The feruants fent, are Moyfes and the Prophets, whō the Iewes did diuerfely afflict and perfecute.

^b His Sonne is Chrift our Sauour, whom the Iewes crucified out of the citie of Ierufalem, as it were cafting him out of the vineyard.

^c The Iewes and their guides to whom the vineyard was fet, deftroied: and Gods vineyard giuen to the Apoftles and their Succellours in the Gentils.

^d Chrift is become the corner ftone of the Synagogue and the Church in which the faithful both of the Iewes and Gentils are contained.

in our eyes? ¹¹ And they fought to lay hãds on him, and they feared the multitude. For they knew that he spake this parable to them. And leauing him they went their way.

Mt. 22, 15.

Lu. 26, 20.

¹² And they fend to him certaine of the Pharifees and of the Herodians; that they should entrap him in his word. ¹³ Who comming, fay to him: Maifter, we know that thou art a true speaker, and careft not for any man; for thou doest not looke vpon the perfon of men, but teacheft the way of God in truth. Is it lawful to giue tribute to Cæsar; or shal we not giue it? ¹⁴ Who knowing their subteltye, said to them: Why tempt you me? bring me a penie that I may see it. ¹⁵ But they brought it him. And he faith to them: Whose is this image, and inscripion; They fay to him, Cæsars. ¹⁶ And IESVS answering, said to them: Render therfore the things that are Cæsars, to Cæsar; and that are Gods, to God. And they marueled at him.

Mt. 22, 23.

Luc. 20, 27.

Act. 23, 6.

Deu. 25, 5.

¹⁷ And there came to him the Saducees that fay there is no refurrection; and they asked him saying: Maifter, ¹⁸ Moyfes wrote vnto vs, that if any mans brother die, and leaue his wife, and leaue no children, his brother shal take his wife and raife vp seed to his brother. ¹⁹ There were therfore feauen brethren; and the first took a wife, and died leauing no iffue. ²⁰ And the second took her, and died: and neither this left iffue. And the third in like manner. ²¹ And the feauen took her in like fort; and did not leaue iffue. Laft of al the woman also died. ²² In the refurrection therfore when they shal rife againe, whose wife shal she be of these? for the feauē had her to wife. ²³ And IESVS answering, said to them: Doe ye not therefore erre, not knowing the scriptures, not the power of God? ²⁴ For when they shal rife againe frō the dead, they shal neither marie, nor be married, but are as the Angels in Heauen. ²⁵ And as concerning the dead, that they doe rife againe, haue you not read in the booke of Moyfes, how in the bush God spake to him, saying: *I am the God of Abraham, and the God of Isaac, and the God of Iacob?* ²⁶ He is not the God of the dead, but of the liuing. You therfore are much deceaued.

Exo. 3, 6.

²⁷ And there came one of the Scribes that had *Mt. 22, 34.*
heard them questioning, and feeling that he had wel
anfwered them, asked him which was the firft cōman-
dement of al. ²⁸ And IESVS anfwered him: That the
firft cōmandemēt of al is, *Heare Ifrael: the Lord thy* *Deu. 6, 5.*
God is one God. ²⁹ And thou shalt loue the Lord thy
God from thy whole hart, and with thy whole foul, and
with thy whole mind, and with thy whole power. This
is the firft cōmandement. ²⁹ And the fecond is like to it:

Thou shalt loue thy neighbour as thy felf. And other *Leu. 19, 18.*
commandement greater then thefe there is not. ³⁰ And
the Scribe faid to him: Wel Maifter, thou haft faid in
truth, that there is one God, and there is none other
befides him. ³¹ And that he be loued from the whole
hart, and with the whole vnderftanding, and with the
whole foule, and with the whole ftrength: and ^{a)}to loue
his neighbour as himfelf, is a greater thing then al Holo-
cauftes and Sacrifices. ³² And IESVS feeling that he had
anfwered wifely, faid to him: Thou art not farre from
the Kingdom of God. And no man now durft aske him.

³³ And IESVS anfwering, faid, teaching in the tem- *Mt. 12, 41.*
ple: How doe the Scribes fay, that Chrift is the fonne of *Lu. 20, 41.*
Dauid? ³⁴ For Dauid himfelf faith in the Holy Ghoft: *Pf. 109, 1.*
Our Lord faid to my Lord, fit on my right hand, vn-

til I put thine enemies the foote ftoole of thy feete.
³⁵ Dauid therfore himfelf calleth him Lord, and whence
is he his fonne? and a great multitude heard him gladly.
³⁶ And he faid to them in his doctrine: Take heed of
the Scribes that wil walke in long robes, and be faluted
in the market-place, ³⁷ And fit in the firft chaires in
the Synagogues, and loue the higheft places at fuppers:
³⁸ Which deuoure widowes houfes vnder the pretence of
long prayer: thefe shal receaue larger iudgement.

³⁹ And IESVS fitting ouer againft the treafurie, be- *Luc. 21, 2.*
held how the multitude did caft money into the treafurie,
and many rich men did caft in much. ⁴⁰ And when there
came a certaine poore widow, she caft in two mites,

^a This excellencie of Charitie teacheth vs that faith only is not fuf-
ficient.

which is a farthing. ⁴¹ And calling his Difciples together, he faith to them: Amen I fay to you, that this poore widow hath caft in ^a)more then al that haue caft into the treafurie. ⁴² For al they of their abundance haue caft in; but she, of her penurie hath caft in al that she had, her whole liuing.

ANNOTATIONS

16 To Gods) Thefe men were very circumfpect and wary to doe al duties to Cæfar, but of their dutie to God they had no regard. So Heretikes, to flatter temporal Princes, and by them to vphold their Herefies, doe not only inculcate mens dutie to the Prince, diffembling that which is due to God; but alfo giue to the Prince more then due, and take from God his right and dutie. But Chrift alowing Cæfar his right, warneth them alfo of their dutie toward God. And that is it which Catholikes inculcate: Obey God, doe as he commandeth; Serue him firft, and then the Prince.

God firft to be ferued & then the Prince.

18 His brother shal take) Marke wel here, that the Law which faith, Thou shalt not marie thy brothers wife, is not fuch as admitteth not difpenfation, as though this mariage were againft nature. For here the fame Law faith, that in fome cafe, the brother not only might, but then was bound to marie his brothers wife.

Marrying the brothers wife.

23 Not knowing the Scriptures) Who would haue thought that by this place of Scripture alleaged by Chrift, the Refurrection were proued? and yet we fee that Chrift doth hereby deduce it, and chargeth thefe great Doctours and Maifters (which arrogated to them felues the knowledge of Scriptures) that it is their ignorance, that they knew not fo to deduce it. No maruel then if the Holy Doctours and Catholike Church make the like deduction fometime and proofes, where the Heretike doth not or wil not fee fo much, therefore no doubt, becaufe he knoweth not the Scriptures, whereof he boafteth fo much, nor the fenfe of the Holy Ghoft in them. For example, when of that place, *It shal not be forgiuen in this world not in the world to come*, anciēt Fathers deduce, that there are finnes remitted after this life in Purgatorie. See *Mat. 12. 32.*

Many truths deduced out of fcripture which Heretikes fee not.

^a God doth accept almes that are correpondent to euery mans ability: and the more able, the more muft a man giue.

Heretikes ignorant
and without faith.

23 The power of God) Euen fo doe heretikes erre two waies: becaufe they know not the Scriptures, which they interpret contrarie to the fenfe of the whole Church and of al the ancient Fathers, and becaufe they know not the power of God, that as he is able to raife the felfe fame bodies againe, fo he can make his body prefent in many places: but being altogether faithleffe and not beleeuing his power, they difpute of al fuch matters, only by reafon and their owne imagination.

Chapter 13

To his Difciples (by occafion of Hierufalem and the Temples destruction) he foretelleth, 5. what things fhall be before the confummation of the world, as fpecially the Churches full preaching vnto al Nations. 14. Then, what fhall be in the very confummation, to wit, Antichrift with his paffing great perfecution and feduction, but for a short time. 24. then incontinent the day of Iudgement, 28. to our great comfort in thofe miferies vnder Antichrift. 32. As for the moment, to vs it pertaineth not to knowe it. 33. but rather euery man to watch, that we be not vnprovided when he cometh to each one particularly by death.

And ^{a)}when he went out of the Temple, one of his Difciples faith to him: Maifter, behold what manner of ftones, and what kind of buildings. ² And IESVS anfwering, faid to him: Seeft thou al thefe great buildings? There fhall not be left a ftone vpon a ftone, that fhall not be deftroied.

Mt. 24, 1. Luc. 21, 5.

³ And when he fate in Mount-oliuet againft the Temple, Peter and Iames and Iohn and Andrew asked him apart: ⁴ Tel vs, ⁴when fhall thefe things be? and what fhall be the figne when al thefe things fhall begin to be confumate? ⁵ And IESVS anfwering began to fay to them, See, that no man feduce you. ⁶ For many fhall come in my name faying that ⁴I am he; and they fhall

^a See the *Annotatiōs vpon S. Matthew. c. 24.*

feduce many. ^{7 a)}And when you fhall heare of warres and
 bruits of warres, feare not. For thefe things muft be,
 but the end is not yet. ⁸ For Nation fhall rife againft
 Nation and Kingdom againft Kingdom, and there fhall
 be earth-quakes in places, & famines. ^{b)} Thefe things
 are the beginning of forowes. ⁹ But looke to your felues.
 For they fhall deliuer you vp in Councels, and in Syn-
 agogues fhall you be beaten, and you fhall ftand before
 Prefidents and Kings for my fake, for a teftimonie vnto
 them. ¹⁰ And into al Nations firft the Ghofpel muft be
 preached. ¹¹ And when they fhall lead you and deliuer
 you, be not careful before hand what you fhall fpeake;
 but that which fhall be giuen you in that houre, that
 fpeake ye. For it is not you that fpeake, but the Holy
 Ghof. ^{12 c)} And brother fhall deliuer brother vnto death,
 and the father his fonne; and the children fhall arife
 againft the parents, and fhall worke their death. ¹³ And
 you fhall be odious to al men for my name. But he that
 fhall endure vnto the end, he fhall be faued.

Dan. 9, 27.
2. Theff. 2, 4.

^{14 d)} And when you fhall fee *the abomination of*
defolation, ftanding where it ought not (he that readeth,
 let him vnderftand) then they that are in Iewrie, let
 them flee vnto the mountaines: ¹⁵ and he that is on the
 houfe-top, let him not goe downe into the houfe, not
 enter in to take any thing out of his houfe: ¹⁶ and he
 that fhall be in the field, let him not returne back to take
 his garment. ¹⁷ And woe to them that are with-child
 and that giue fuck in thofe daies. ¹⁸ But pray that the
 things chance not in the winter. ¹⁹ For thofe daies fhall
 be fuch tribulations as were not from the beginning of
 the creation that God created vntil now, neither fhall be.
²⁰ And vnles the Lord had fhortned the dayes, no flefh
 fhould be faued: but for the elect which he hath elected,

^a Great warres toward the later end.

^b Much perfecutiō of the faithful and Catholike men in the later end.

^c Great treacherie and many falfe brethren at the fame time.

^d Conftancie & perfeuerance neceffarie in time of perfecution.

he hath ^afhortned the daies. ²¹ And then if any man fhall fay vnto you, Loe, here is Chrifft, loe, there: doe not beleue. ²² For there fhall rife vp falfe-Chrifts and falfe-Prophets, and they fhall fhew [¶]fignes and wonders, to feduce (if it be poffible) the elect alfo. ²³ You therfore take heed; behold I haue foretold you al things.

²⁴ But in thofe daies after that tribulation the funne fhall be darkned, and the moone fhall not giue her light, ²⁵ and the ftarres of Heauen fhall be falling downe, and the powers that are in Heauen, fhall be moued. ²⁶ And then they fhall fee the Sonne of man comming in the clouds, with much power and glorie. ²⁷ And then fhall he fend his Angels, and fhall gather togeather his elect from the foure winds, from the vttermoft part of the earth to the vttermoft part of Heauen. ²⁸ And of the figtree learne ye a parable. When now the bough thereof is tender, and the leaues come forth, you know that fommer is very nigh. ²⁹ So you alfo when you fhall fee thefe things come to paffe, know ye that it is very nigh, at the doores. ³⁰ Amen I fay to you, that this Generation fhall not paffe, vntil al thefe things be done. ³¹ Heauē & earth fhall paffe, but my words fhall not paffe.

Ez. 31, 7. Ioel. 3, 15.

Dan. 7, 13.

³² But of that day or houre no man knoweth, neither the Angels in Heauen, nor the ^bSonne, but the Father. ³³ Take heed, watch, and pray. For you know not when the time is. ³⁴ Euen as a man who being gone into a ftrange countrie, left his houfe; and gaue his feruants authoritie ouer each worke, and commanded the porter to watch. ³⁵ Watch ye therfore (for you know not when the Lord of the houfe commeth: at euen, or at midnight, or at the cock crowing, or in the morning) ³⁶ left coming vpon a foden, he find you fleeping. ³⁷ And that which I fay to you, I fay to al, Watch.

^a Antichrifts reigne fhall be but three yeres and a halfe, *Dan. 6. Apoc. 13.*

^b Not as though himfelf knew not, as the Heretikes Agnoitæ held; but becaufe he knew it not for to teach it others, as being not expedient. *Amb. de fide li. 5. c. 8.*

ANNOTATIONS

4 When shal theſe things be?) The miſeries which did fall before the deſtruction of the Temple and citie of Hieruſalem, were a reſemblance of the extreme calamitie that ſhal befall before the later day at the time of Antichriſt: whereupon Chriſt ſpeaketh indifferently of both.

Arch-heretikes be falſe-Chriſts and falſe-Prophets.

6 I am he) As before the deſtruction of Hieruſalem, diuers Seducers aroſe, and called themſelues Chriſtes, promiſing the People deliuerance from the feares and dangers, they were in of forraine ſouldiars; ſo ſhal there come many towards the end of the world and make themſelues Chriſts & Authours of Sects, and ſhal gaine many Diſciples; as in plaine words foloweth in this chapter v. 22. *There ſhal riſe vp Falſe Chriſts, and Falſe Prophets &c.*

14 The abomination of deſolation) No hereſie doth ſo properly and purpoſely tend to this abomination of deſolation which by Antichriſt ſhal be atchieued, as this Caluinifme, which taketh away with other Sacraments and external worſhip of God, the very ſacrifice of Chriſtes Body and bloud, which being taken away (as S. Cyprian faith) no religion can remaine.

Caluinifme tendeth to the abomination of deſolation.

22 Signes and wonders) Falſe-Chriſtes and Falſe-Prophets be ſeducers, who in the later day by the power of the Diuel ſhal ſeeme to worke wonders, and yet men muſt not beleue them; Much leſſe theſe, which for their falſe faith can not ſhew ſo much as one falſe miracle.

*Hypolyt. li.
de Antichriſto.*

*Cypr. de Cæn.
Do. nu. 2.*

Chapter 14

Iudas by occaſion of Marie Magdalens ointment, doth ſell him to the Councel of the Iewes. 12. After the Paſchal lambe he giueth them the bread of life (Io. 6.) in a myſtical Sacrifice or ſeparation of his bodie and bloud, 27. and that night, is after his prayer, 43. taken of the Iewes men, Iudas being their Captaine: is forſaken of the other eleuen for feare: 53. is falſly accused and impiouſly condemned of the Iewes Councel: 65. and ſhamefully abuſed of them: 66. and thrife denied of Peter. Al euen as the Scriptures and himſelf had often foretold.

*Mat. 26, 1.
Lu. 22, 1.*

And the Paſche was, and the Azymes after two daies: and the cheefe Prieſts and the Scribes fought how they might by ſome wile lay hands on him, and kil him. ² But they ſaid: Not

on the festiual day, left there might be a tumult of the People.

³ And when he was at Bethania in the houle of Simon the Leper, and fate at meate, there came a woman hauing an alabafter boxe of ointment, of pretious spikenarde; and breaking the alabafter-boxe, she powred it out vpon his head. ⁴ But there were certaine that had indignation within them felues, and said: Whereto is this waft of the ointment made? ⁵ For this ointment might haue been sold for more then three hundred pence, and giuen to the poore. And they murmured against her. ⁶ But IESVS said: Let her alone, why doe you moleft her? she hath wrought a good worke vpon me. ⁷ For the poore you haue alwaies with you; and when you wil, you may doe them good; but ^ame you haue not alwaies. ⁸ That which she had, she hath done; she hath preuented to anoint my body to the burial. ⁹ Amen I fay to you, wherefoeuer this Ghospel shal be preached in the whole world, that also which she hath done, shal be told for a memorie of her.

Mat. 26, 6.
Ioan. 12, 3.

¹⁰ And Iudas Ifcariote one of the Twelue went his way to the cheefe Priests, for to betray him to them. ¹¹ Who hearing were glad; and they promised him that they would giue him money. And he fought how he might betray him conueniently.

Mat. 26, 17.
Lu. 22, 7.

¹² And the first day of the Azymes when they facrificed the Pasche, the Disciples fay to him: Whither wilt thou that we goe, and prepare for thee to eate the Pasche? ¹³ And he fendeth two of his Disciples, and faith to them: Goe ye into the citie; and there shal meet you a man carying a pitcher of water, folow him; ¹⁴ and whitherfoeuer he entreth, fay to the Maister of the houle, that the Maister faith, where is my refectorie, where I may eate the Pasche with my Disciples? ¹⁵ And he wil shew you a great chamber, adorned; and there prepare for vs. ¹⁶ And his Disciples went their waies, and came into the citie; and they found as he had told them, and they

^a We haue not Chrifte here needing our almes, as when he conuerfed vpon the earth. See *Mat. 26, 11.*

- Io. 13, 21.* prepared the Pasche. ¹⁷ And when euen was come, he commeth with the Twelue. ¹⁸ And when they were fitting at the table and eating, IESVS faid: Amen I fay to you, that one of you shal betray me, he that eateth with me. ¹⁹ But they began to be fad, and to fay to him feuerally, Is it I? ²⁰ Who faid to them: One of the Twelue, he that dippeth with me his hand in the dish.
- Pf. 40, 10.* ²¹ And the Sonne of man in deed goeth, as it is written of him, but woe to that man by whom the Sonne of man shal be betrayed. It were good for him, if that man had not been borne. ²² And whiles they were eating, IESVS tooke ^abread: and bleffing brake, and gaue to them, and faid: Take, THIS IS MY BODY. ²³ And taking the ^achalice, giueing thanks he gaue to them. And they ^aal dranke of it. ²⁴ And he faid to them: THIS IS ^aMY BLOVD OF THE NEW TETAMENT, THAT SHAL BE SHED FOR MANY. ²⁵ Amen I fay to you, that now I wil not drinke of the fruit ^bof the vine vntil that day when I shal drinke it new in the Kingdom of God. ²⁶ And an hymne being faid, they went forth into Mount-oliuet.
- Mt. 26, 26.* ²⁷ And IESVS faith to them: You shal al be fcan-
- Luc. 21, 19.* dalized in me in this night; for it is written, *I wil fstrike the Pafour, & the sheepe shal be disperfed.* ²⁸ But after that I shal be rifen againe, I wil goe before you into Galilee. ²⁹ And Peter faid to him: Although al shal be fcan-
- 1. Cor. 11, 24.* dalized, yet not I. ³⁰ And IESVS faith to him: Amen I fay to thee, that thou this day in this night, before the cock crow twife, shal thrife deny me. ³¹ But he fpake more vehemently: Although I should die togeather with thee, I wil not denie thee. And in like manner alfo faid they al.
- Zac. 13, 7.* ³² And they come into a farme-place called Gethfemani. And he faith to his Difciples: Sit you here, vntil I pray. ³³ And he taketh Peter and Iames and Iohn with him;

^a Al dranke, to wit, al the twelue; for moe were not prefent. Whereby is euident that the words in *S. Mat. (26, 27) Drinke ye al of this*, were fpoken to al the Apoftles only, which here are faid that they al did drinke. And fo it is no general commandement to al men.

^b See *Annot. in Mt. c. 26. 29.*

and he began to feare and to be heauy. ³⁴ And he faith to them: My foul is forowful euen vnto death; ftay here, and watch. ³⁵ And when he was gone forward a litle, he fel flat vpon the ground; and he prayed that if it might be, the houre might paffe from him; ³⁶ and he faid: Abba, Father, al things are poffible to thee, trans-ferre this chalice from me, but not that which I wil, but that which thou. ³⁷ And he commeth, and findeth them fleeping. And he faith to Peter: Simon, fleepest thou? could thou not watch one houre? ³⁸ Watch ye, and pray that you enter not into tentation. The fpirit in deed is prompt, but the flesh infirme. ³⁹ And going away againe, he prayed, faying the felf fame word. ⁴⁰ And returning, againe he found them afleep (for their eyes were heauy) and they wift not what they fhould anfwer him. ⁴¹ And he commeth the third time, and faith to thẽ: Sleep ye now, and take reft. It fufficeth: the houre is come; behold the Sonne of man fhall be betrayed into the hands of finners. ⁴² Arife, let vs goe. Behold he that fhall betray me, is at hand.

⁴³ And as he was yet fpeaking, commeth Iudas Ifcariote one of the Twelue, and with him a great multitude with fwords and clubs, from the cheefe Priests and the Scribes and the Ancients. ⁴⁴ And the betrayer of him had giuen them a figne, faying: Whomfoeuer I fhall kiffe, it is he, lay hold on him, and lead him warily. ⁴⁵ And when he was come, immediatly going to him, he faith: Rabbi, and he kiffed him. ⁴⁶ But they laid hands vpon him, and held him. ⁴⁷ And one certaine man of the ftanders about drawing out a fword, fmote the feruant of the cheefe Priest, and cut of his eare. ⁴⁸ And IESVS anfwering, faid to them: As to a theefe are you come out with fwords and clubs to apprehend me? ⁴⁹ I was daily with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled. ⁵⁰ Then his Difciples leauing him, al fled. ⁵¹ And a certaine yong man folowed him clothed with findon vpon the bare; and they tooke him. ⁵² But he cafting off the findon, fled from them naked.

Mt. 26, 47.
Luc. 22, 47.
Io. 18, 3.

⁵³ And they brought IESVS to the cheefe Priest; and al the Priests and the Scribes and the Ancients affembled together. ⁵⁴ And Peter folowed him a farre off euen vnto the court of the high Priest; and he fate with the feruants at the fire, and warmed himself. ⁵⁵ And the cheefe Priests and al the Councel fought teftimonie againft IESVS, that they might put him to death, neither found they. ⁵⁶ For many spake false witnes against him; and the teftimonies were not conuenient. ⁵⁷ And certaine rising vp, bare false witnes against him, saying:
Io. 2, 19. ⁵⁸ That we heard him say, I wil diffolue this temple made with hand, and in three daies wil I build an other not made with hand. ⁵⁹ And their teftimonie was not conuenient. ⁶⁰ And the high Priest rising vp into the middes, asked IESVS, saying: Anfwereft thou nothing to these things that are objected to thee of these? ⁶¹ But he held his peace and answered nothing. Againe the high Priest asked him, and said to him: Art thou Chrif the Sonne of the Bleffed God? ⁶² And IESVS faith to him: I am. And
Dan. 7, 13. you fhall see the Sonne of man fitting on the right hand of power, and comming with the clouds of Heauen. ⁶³ And the high Priest renting his garments, faith: What need we witneffes any further? ⁶⁴ You haue heard blasphemie. How thinke you? Who al ^{a)}condemned him to be guilty of death. ⁶⁵ And certaine began to spit vpon him, and to couer his face, and to beat him with buffets, and to say vnto him, Prophecie; and the feruants gaue him blowes. ⁶⁶ And when Peter was in the court beneath, there commeth one of the ^{b)}woman-feruants of the high Priest. ⁶⁷ And when she had seen Peter warming him self, beholding him she faith: And thou waft with IESVS of Nazareth. ⁶⁸ But he denied, saying: Neither know I, neither wot I what thou saiest. And he went forth before

^a Here we may see that they, were worthily reprobated and forsakē, according to our Sauours prediction by the parable (*Mat. 12.*) *The kingdom of God shal be taken frō you &c.*

^b He feareth not afterward Rome the Lady of the world, that in the house of Caiphas was afraid of the high Priestes wēch. *Leo in Natiu. Pet. & Pau. fer. 2.*

the court; and the cock crew. ⁶⁹ And againe a wench
 feeing him, began to fay to the ftanders about, That
 this fellow is of them. ⁷⁰ But he denied againe. And
 after a while againe they that ftood by, faid to Peter:
 Verily thou art of them; for thou art alfo a Galilæan.
⁷¹ But he began to curfe and to fweare, That I know
 not this man whom you fpeake of. And immediatly the
 cock crew againe. And Peter remembred the word that
 IESVS had faid vnto him: Before the cock crow twife,
 thou fhalt thrife deny me. And he began to weep.

ANNOTATIONS

Coft religiously beftowed
 vpon Chrifft & his
 Church.

4 This waft) Religious offices done to Chrifft for fignifica-
 tion, deuotion, or honour fake, both then in his life, and now in the
 Holy Sacrament, be of fome (vnder pretence of better beftowing
 fuch things vpon the poore) condemned vniuftly.

6 Let her alone) Chrifft anfwereth for the deuout woman,
 and for defence of her act, as we muft anwer againft the ignorant
 and il men, when they blame good men for giuing their goods to
 the Church.

The real prefence
 by Confecration.

22 Bread) *This is bread before the Sacramental wordes, but
 the Confecration once done, of bread is made the flesh of Chrifft.*
Ambrof. li. 4. c. 4. de Sacramentis.

Very bloud vnder
 the forme of wine.

23 Chalice) Wine and water is put into the Chalice, but
 is made bloud by Confecration of the heauenly Word: though to
 auoid the lothfomneffe which would be in the fight of bloud, thou
 receauelt that which hath the likenes and refemblance thereof.
Ambr. ibidem.

Faith neceffarie in
 the B. Sacrament.

24 My bloud) *Whofoeuer beleeueth it not to be true that
 is faid, he falleth from grace and faluation. Epiph. in Ancorato.*
Let vs euer giue credit to God & neuer refift him, though the
thing that he faith feeme neuer fo abfurd in our imagination, or
farre paffe al our fenfe and vnderftanding. For his words can not
beguile vs, but our fenfe may eafily be deceaued. Seeing therfore
that he faid, This is my body, let vs neuer doubt of the matter.
Chryfoft. ho. 83. in Mat. fub finem.

Peter.

71 He began to curfe) In this one Apoftle Peter, the firft
 and cheefe in the order of Apoftles, in whom the Church was
 figured, both fortes were to be fignified, to wit, the ftrong and
 the weake, becaufe without both the Church is not. *Aug. fer. 13.*
de verb. Do. Again, Our Sauour would fhew by the example
 of the cheefe Apoftle, that no man ought to prefume of him felf,
 when neither S. Peter could auoid the danger of mutability. *Aug.*
tract. 26. in Euang. Io. Leo Ser. 9. de Pafs. Do.

Chapter 15

The cheefe of the Iewes accufe him to Pilate the Gentil. 6. And (he feeking to deliuer him) they perfwade the common People (who hitherto were alwaies ready to defend him) not only to preferre the murderer Barabbas, but alfo to crie Crucifige (to the reprobation of the whole Nation,) 16. After many illufions, 20. he is crucified by the Gentils. 29. which the Iewes feing, doe triumph as if they had now the victorie. 33. But euen then by many wonderful workes he declareth his might, 42. and finally is buried honourably.

Mt. 27, 1.

Lu. 23, 1.

Io. 18, 28.

And forthwith in the morning the cheefe Priests with the Ancients and the Scribes & the whole Councel, confulting together, binding IESVS led & deliuered him to Pilate. ² And Pilate asked him: Art thou the King of the Iewes? but he anfwering, faid to him: Thou faieft. ³ And the cheefe Priests accused him in many things. ⁴ And Pilate againe asked him, faying: Anfwereft thou nothing? fee in how great things they accufe thee. ⁵ But IESVS anfwered nothing more; fo that Pilate marueled.

⁶ And vpon the feftiual day he was wont to releafe vnto them one of the prifoners whomfoeuer they had demanded. ⁷ And there was one called Barabbas, which was put in prifon with feditious perfons, who in a fedition had committed murder. ⁸ And when the multitude was come vp, they began to require, according as alwayes he did vnto them. ⁹ And Pilate anfwered them, and faid: Wil you that I releafe to you the King of the Iewes? ¹⁰ For he knew that the cheefe Priests for enuy had deliuered him. ¹¹ But the [♠]cheefe Priests moued the People, that he fhould releafe Barabbas rather to them. ¹² And Pilate againe anfwering, faid to them: What wil you then that I doe to the King of the Iewes? ¹³ But they againe cried: Crucifie him. ¹⁴ And Pilate faith to thē: Why, what euil hath he done? But they cried the more: Crucifie him. ¹⁵ And Pilate willing [♠]to fatisfie the

People, releafed to them Barabbas, and deliuered IESVS, hauing whipped him, for to be crucified.

¹⁶ And the fouldiars led him into the court of the Palace, and they cal together the whole band: ¹⁷ and they clothe him in purple, and platting a crowne of thornes, they put it vpon him. ¹⁸ And they began to falute him: Haile King of the Iewes. ¹⁹ And they fmote his head with a reed: and they did fpit on him. And bowing the knees, they adored him. ²⁰ And after they had mocked him, they ftripped him of the purple, and put on him his owne garments, and they lead him forth to crucifie him. ²¹ And they forced a certaine man that paffed by, Simon a Cyrenéan comming from the countrie, the father of Alexander and Rufus, to take vp his croffe. ²² And they bring him into the place Golgotha, which being interpreted is, *The place of Caluarie*. ²³ And they gaue him to drinke wine mixed with myrrhe; and he tooke it not.

²⁴ And crucifying him, they deuided his garments, cafting lots vpon them, who fhould take which. ²⁵ And it was the third houre, and they crucified him. ²⁶ And the title of his caufe was fuperfcribed, KING OF THE IEWES. ²⁷ And with him they crucifie two theeues; one on the right hand, and an other on his left. ²⁸ And the Scripture was fulfilled that faith: *And with the wicked he was reputed*. ²⁹ And they that paffed by, blaſphemed him, wagging their heads, and faying: Vah, ‘he that deftroieth’ the Temple, and in three daies ‘buildeth’ it: ³⁰ ^{a)}faue thy felf, comming downe from the croffe. ³¹ In like manner alfo the cheefe Priests mocking faid with the Scribes one to an other: He faued others, himſelf he can not faue. ³² Let Chrift the King of Ifrael come downe now from the croffe that we may fee and beleue. And they that were crucified with him, railed at him.

³³ And when it was the fixt houre, there was made darknes vpon the whole earth vntil the ninth houre. ³⁴ And at the ninth houre IESVS cried out with a mightie

Io. 19, 2.

Efa. 53, 12.

thou that deftroieft
buildeft

^a So Heretikes fay of the B. Sacrament, If it be Chrift, let him faue him felf from al iniuries.

Pf. 21, 1. voice, faying: *Eloi, Eloi, lamma-fabacthani?* Which is being interpreted, *My God, my God, why haft thou a)forfaken me?* ³⁵ And certaine of the ftanders about hearing, faid: Behold, he calleth Elias. ³⁶ And one running and filling a fpunge with vinegre, and putting it about a reed, gaue him drinke, faying: Let be, let vs fee if Elias come to take him downe. ³⁷ And IESVS putting forth a mightie voice, gaue vp the ghofte. ³⁸ And the vele of the temple was rent in two, from the top to the bot-tome. ³⁹ And the Centurion that ftood ouer againft him, feeing that fo crying he had giuen vp the ghofte, faid: In deed this man was the Sonne of God.

⁴⁰ And there were alfo women looking on a farre off: among whom was Marie Magdalene, and Marie the mother of Iames the leffe, and of Iofeph, and Salôme; ⁴¹ and when he was in Galilee, they followed him, and miniftred to him, and many other women that came vp togeather with him to Hierufalem. ⁴² And when euen-ing was now come (becaufe it was the Parafceue, which is the Sabboth-eue) ⁴³ came Iofeph of Arimathæa a noble Senatour, who himfelf alfo was expecting the King-dom of God; and he went in boldly to Pilate, and asked the body of IESVS. ⁴⁴ But Pilate marueled if he were now dead. And fending for the Centurion, asked him if he were now dead. ⁴⁵ And when he vnderftood by the Centurion, he gaue the body to Iofeph. ⁴⁶ And Iofeph buying findon, and taking him downe, wrapped him in the findon, and laid him in a monument, that was hewed out of a rock. And he roled a ftone to the doore of the monument. ⁴⁷ And Marie Magdalene and Marie of Iofeph beheld where he was laid.

ANNOTATIONS

11 Cheefe Priests) Heretikes abufe the ignorant People with thefe naughtie Priests of the old Teftament, to make that name odious, & to difcredit the Priests of Chrift in the new Teftament.

The Priests of the old Teftament.

^a See (*Mat. c. 27, 46.*) the blaſphemous expofition of Caluin and his folowers, and take heed therof.

THE GHOSPEL ACCORDING TO MARK

But for theſe Prieſts, thou maiſt not maruel that they are ſo buſy againſt Chriſt, partly becauſe they were ſuch as were intruded by the ſecular power of the Roman Emperour, and from yeare to yeare by bribery and frendſhip, not by ſucceſſion according to the Law of Moyſes; partly becauſe the time was now come when the old Prieſthood of Aaron ſhould ceaſe, and the new begin according to the order of Melchifedech: and for theſe cauſes God ſuffered their former priuileges of wiſedom and iudgement and diſcretion to decay in theſe later vſurpers, and that according to the prophet ſaying: *The Law ſhal periſh from the Prieſt and counſul from the Ancients.* But the Prieſthood of the new Teſtament is to continue vnto the end of the world, and hath (as being the principal part of the Church) the aſſiſtance of the Holy Ghoſt for euer promiſed, to teach it al truth; and for Peter the cheefe Prieſt thereof vnder Chriſt, our Sauour praied, That his faith ſhould not faile: and to the reſt alſo he ſaid: *He that heareth you, heareth me.*

The Prieſthood of the new Teſtamēt.

Executing lawes againſt innocents.

Religious duty toward the bodies of Chriſt and his Saints.

15 To ſatiſſie the People) Pilate ſhould haue ſuffered death, rather then by other mens prouocation or commandement haue executed an innocent: as a Chriſtian iudge ſhould rather ſuffer al extremitie, then giue ſentence of death againſt a Catholike man for his faith.

46 Buying findon) This dutie done to Chriſtes body after his departure, was exceeding meritorious, and is therfore by holy writ ſo often commended for an example to faithful men, to vſe al honour and deuotion towards the bodies of Saints and holy Perfons.

Eufeb. Ec. Hiſt. li. 1. c. 6. ex Iofeph.

Eze. 7, 26.

Io. 16, 13. Luc. 22. and 10.

Chapter 16

The third day, to three women at his Sepulcher, an Angel telleth that he is riſen, and wil (as he promiſed Mar. 14. 28.) ſhew himſelf in Galilee. 9. The ſame day he appeareth to Marie Magdalene, afterward to two Diſciples: yet the Eleuen wil not beleue it, vntil to them alſo he appeareth. 15. To whom hauing giuen commiſſion into al Nations, with power alſo of Miracles, he aſcendeth, and they plant his Church euery where.

And when the Sabbath was paſt, Marie Magdalene and Marie of Iames, and Salôme ¹bought ſpices, that comming they might anoint IESVS.

² And very early the firſt of the Sabbaths, they come to

Mt. 28, 1. Luc. 24, 1. Io. 20, 1.

the monument, the funne being now rifen. ³ And they laïd one to an other: Who ſhal role vs back the ſtone from the doore of the monument? ⁴ And looking, they ſaw the ſtone roled back. For it was very great. ⁵ And entring into the monument, they ſaw a yong man fitting on the right hand couered with a white robe: and they were aſtoniſhed. ⁶ Who faith to thẽ: Be not difmaied; you ſeeke IESVS of Nazareth, that was crucified; he is rifen, he is not here, behold the place where they laïd him. ⁷ But goe, tel his Diſciples and ^aPeter that he goeth before you into Galilee; there you ſhal ſee him,

Mr. 14, 28. as he told you. ⁸ But they going forth, fled from the monument. For trembling and feare had inuaded them: and they laïd nothing to any body, For they were afraid.

Io. 20, 16. ⁹ And he riſing early the firſt of the Sabbath, appeared firſt to Marie Magdalen, out of whom he had caſt ſeauen Diuels. ¹⁰ She went and told them that had been with him, that were mourning & weeping. ¹¹ And they hearing that he was aliue and had been ſeen of her, did not beleeeue.

Lu. 24, 13. ¹² And after this he appeared in an other ſhape to two of them walking, as they were going into the countrie. ¹³ And they going told the reſt: neither them did they beleeeue.

Lu. 24, 36. ¹⁴ Laſt he appeared to thoſe Eleuen as they ſate at the table; and he exprobated their incredulity and hardnes of hart, becauſe they did not beleeeue them that had ſeen him riſen againe. ¹⁵ And he laïd to them: Going into the whole world preach the Ghospel to al creatures. ¹⁶ He that [♠]beleeueth and is baptized, ſhal be ſaued; but he that beleeueth not, ſhal be condemned.

Io. 20, 26. ¹⁷ And them that beleeeue [♠]theſe ſignes ſhal follow: In my name ſhal they caſt out Diuels; They ſhal ſpeake with new tongues; ¹⁸ Serpents ſhal they take away; And if they drinke any deadly things, it ſhal not hurt them; They ſhal ^bimpoſe hands vpon the ſick and they ſhal be whole.

Mt. 28, 19.

^a Peter is named in ſpecial (as often els where) for prerogatiue.

^b Miracles in the Church by impoſition of hands.

THE GHOSPEL ACCORDING TO MARK

The Ascension.

¹⁹ And so our Lord IESVS after he spake vnto them, was assumpted into Heauen, and sat on the right hand of God. ²⁰ But they going forth preached euery where: our Lord working withal, and confirming the Word with signes that folowed.

Luc. 24, 51.

ANNOTATIONS

The womens deuotion toward Christs body being dead.

1 Bought spices.) As she did bestow and consume a costly ointment vpon his body being yet aliue (*c. 14. 3.*) Christ himself defending and highly commending the act against Iudas and other who accounted it to be superfluous and better to be bestowed otherwise: So not without great deuotion and merit, she and these other women seeke to anoint his body dead (though Heretikes or other simple persons may pretend such things to be better bestowed vpon the poore) and therefore, she first before the other, and they next, saw him after his Resurrection.

Mt. 16, 9.

Mt. 28, 9.

Christs body vnder diuers formes.

12 In an other shape.) Christ though he haue but one corporal shape, natural to his Person, yet by his omnipotencie he may be in whatsoever forme, & appeare in the likenesse of any other man or creature, as he list. Therefore let no man thinke it strange, that he may be vnder the forme of bread in the B. Sacrament.

Not only faith.

16 He that beleueth.) Note wel, that whereas this Euangelist mentioneth only faith & Baptisme, as though to beleue & to be baptized were enough, S. Matthew addeth these wordes also of our Saviour, *teaching them to obserue al things whatsoever I haue commanded you*, which containeth al good workes and the whole iustice of a Christian man.

Mt. 28, 20.

The gift of miracles.

17 These signes shall followe.) It is not meant, that al Christians or true beleuers should doe miracles; but that some for the prooue of the faith of al, should haue that gift. The which is the grace or gift of the whole Church, executed by certaine for the edification and profit of the whole.