

The Holy Gospel Of Jesus Christ, According To Mark

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Mark 1

4 John baptizeth. 6 His apparel and meat. 9 Jesus is baptized. 12 He is tempted. 14 He preacheth the Gospel. 23 He healeth one that had a devil. 29 He teacheth the Synagogues. 32 Many diseased persons. 40 The Leper.

1 The (*) beginning of the Gospel of Jesus Christ, the Son of God.

(*) He sheweth that John Baptist was the first preacher of the Gospel.

2 (1) As it is written in the (a) Prophets, (*) Behold, (b) I send my (♣) messenger (c) before thy face, which shall prepare thy way before thee.

(1) John goeth before Christ, as it was forespoken by the Prophets.

(a) This is the figure Metonymy, whereby is meant the books of the Prophets, Malachi and Isaiah.

(*) Malachi 3:1 .

(b) The Prophet useth the present tense, when he speaketh of a thing to come, being as a sure of it, as if he saw it.

(♣) In Greek, Angel, or Ambassador.

(c) A metaphor taken from the usage of kings, which used to have ushers go before them.

3 (*) The voice of him that crieth in the wilderness, *is*, (♣) Prepare the way of the Lord, make his paths straight.

(*) Isaiah 40:3; Luke 3:4; John 1:15 .

(♣) Take away all lets, which might hinder Christ to come to you.

4 (2) (*) John did baptize in the wilderness, and (♣) preached the (d) baptism of amendment of life, for remission of sins.

(2) The sum of John's doctrine, or rather Christ's, is remission of sins and amendment of life.

(*) Matthew 3:1 .

(♣) He did both baptize and preach, but preached first, and after baptized, as appeareth by Matthew 3:1; so that the order is here inverted, which thing is common in the Scriptures.

(d) The Jews used many kinds of washings; but here is spoken of a peculiar kind of washing, which hath all the parts of true baptism, amendment of life, and forgiveness of sins.

5 And all the country of Judea, and they of Jerusalem went out unto him, and were all baptized of him in the river Jordan, confessing their sins.

6 (*) Now John was clothed with camel's hair, and with a girdle of a skin about his loins, and he did eat (♣) (♣) locusts and wild honey,

(*) Matthew 3:4 .

(♣) Leviticus 11:22 .

(♣) Or, grasshoppers.

7 (*) (3) And preached, saying, A stronger than I cometh after me, whose shoes latchet I am not worthy to (e) stoop down, and unloose.

(*) Matthew 3:11; Luke 3:16; John 1:26; Acts 1:5; Acts 2:4; Acts 11:16; Acts 19:4 .
(3) John and all ministers cast their eyes upon Christ the Lord.
(e) The Evangelist, his meaning was to express the condition of the basest servant.

8 Truth it is, I have (f) baptized you with (*) water, but he will baptize you with the holy Ghost.

(f) He sheweth that all the force of baptism proceedeth from Christ, who baptizeth within.
(*) He declareth that he is but the minister of the outward sign, and that it is Jesus Christ that giveth the power and virtue.

9 ¶ (*) (4) And it came to pass in those days, that Jesus came from Nazareth, *a city* of Galilee, and was baptized of John in Jordan.

(*) Matthew 3:13; Luke 3:21; John 1:33 .
(4) Christ doth consecrate our baptism in himself.

10 (5) And as soon as (g) (*) he was come out of the water, *John* saw the heavens cloven in twain, and the (♣) holy Ghost descending upon him like a dove.

(5) The vocation of Christ from heaven, as head of the Church.
(g) John that went down into the water with Christ.
(*) Or, Jesus.
(♣) This was done for the confirmation of John and them that stood by.

11 Then there was a voice from heaven, *saying*, Thou art my beloved (*) Son, in whom I am (h) well pleased.

(*) The Father beareth witness that Christ is the very Son of God.
(h) See Matthew 3:17 .

12 (*) (6) And immediately the (♣) Spirit (i) driveth him into the wilderness.

(*) Matthew 4:1; Luke 4:1; Hebrews 2:18 .
(6) Christ being tempted, overcometh.
(♣) Or, the holy Ghost.
(i) Here is no violent and forcible driving out meant; but the divine power cladeth Christ (who had lived until this time as a private man) with a new person, and prepareth him to combat that was at hand, and to his ministry.

13 And he was there in the wilderness forty days, and was (*) tempted of Satan; he was also with the wild beasts, and the Angels ministered unto him.

(*) Christ would be tempted to persuade us, that he will help them that are tempted, Hebrews 2:18 .

14 ¶ (*) (7) Now after that John was committed *to prison*, Jesus came into Galilee, preaching (♣) the Gospel of the kingdom of God,

(*) Matthew 4:12; Luke 4:14; John 4:43 .
(7) After that John is taken, Christ sheweth himself fully.
(♣) By that which Gospel he will rule and reign over all.

15 And saying, **The time is fulfilled, and the kingdom of God is at hand; repent and believe the Gospel.**

16 ¶ (*) (8) And as he walked by the (♣) sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea (for they were fishers.)

(*) Matthew 4:18; Luke 5:2 .
(8) The calling of Simon and Andrew.
(♣) Or, lake.

17 Then Jesus said unto them, **Follow me, and I will make you to be (*) fishers of men.**

(*) To draw them from perdition.

18 And straightway they forsook their nets, and followed him.

19 (9) And when he had gone a little further thence, he saw James *the son of* Zebedee, and John his brother, as they were in the ship, mending their nets.

(9) The calling of James and John.

20 And anon he called them; and they left their father Zebedee in the ship with his hired servants, and went their way after him.

21 ¶ So (*) they entered into (k) Capernaum; and straightway on the Sabbath day he entered into the Synagogue, and taught.

(*) Matthew 4:13; Luke 4:31 .
(k) From the city Nazareth.

22 And they were astonished at his doctrine, (*) for he taught them as one that had authority, and (♣) not as the Scribes.

(*) Matthew 7:28; Luke 4:32 .
(♣) Whose doctrine was dead, and nothing favored of the spirit.

23 ¶ (10) And there was in their Synagogue a man (l) in whom was an unclean spirit, and he cried out,

(10) He preacheth the doctrine, by which alone Satan is driven out of the world, which also he confirmeth by a miracle.
(l) Word for word, a man in an unclean spirit, that is to say, possessed with an evil spirit.

24 Saying, Ah, what have we to do with thee, O (m) Jesus of Nazareth? Art thou come to destroy us? I know thee what thou art, *even* that (n) holy one of God.

(m) He was born in Bethlehem, but through the error of the people, he was called a Nazarene, because he was brought up in Nazareth.

(n) He alludeth to that name that was written in the golden plate which the high Priest wore; Exodus 28:36 .

25 And Jesus rebuked him, saying, (*) **Hold thy peace, and come out of him.**

(*) Christ would not suffer the father of lies to bear witness to the truth.

26 And the unclean spirit (o) tare him, and cried with a loud voice, and came out of him.

(o) Mark 9:20 .

27 And they were all amazed, so that they demanded (p) one of another, saying, What thing is this? What (*) new doctrine is this? For he (q) commandeth even the foul spirits with authority, and they obey him.

(p) As men amazed.

(*) They refer the miracle to the kind of doctrine, and so marvel at it, as a new and strange thing, and do not consider the power of Christ, who is the author of the one and the other.

(q) By his own authority, or as a Lord.

28 And immediately his fame spread abroad throughout all the region (r) bordering on Galilee.

(r) Not only into Galilee, but also into the countries bordering upon it.

29 ¶ (*) (11) And as soon as they were come out of the Synagogue, they entered into the house of Simon and Andrew, with James and John.

(*) Matthew 8:13; Luke 4:38 .

(11) By healing divers diseases, he sheweth that he hath brought true life into the world.

30 And Simon's wife's mother in law lay sick of a fever, and anon they told him of her.

31 And he came and took her by the hand, and lifted her up, and the fever forsook her by and by, and she ministered unto them.

32 And when evening was come, and the sun was down, they brought to him all that were diseased, and them that were possessed with devils.

33 And the whole city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and he cast out many devils, and (s) (*) suffered not the devils to say that they knew him.

(s) For it belongeth not to the devils to preach the Gospel, Acts 16:18 .

(*) Christ would not have such witness to preach him and his Gospel, so Paul was offended that the Pythoness should testify of him, Acts 16:18 .

35 And in the morning very early (*) before day, *Jesus* arose and went out into a solitary place, and there prayed.

(*) Or, being yet nigh.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 Then he said unto them, **Let us go into the (t) next towns, that I may preach there also; for I came out for that purpose.**

(t) Villages which were as cities.

39 And he preached in their Synagogues, throughout all Galilee, and cast the devils out.

40 ¶ (*) (12) And there came a leper to him, beseeching him, and kneeled down unto him, and said to him, If thou wilt, thou canst make me clean.

(*) Matthew 8:2; Luke 5:12 .

(12) By healing the leprosy, he sheweth that he came for this cause, to wipe out the sins of the world with his touching.

41 And Jesus had compassion, and put forth his hand, and touched him, and said to him, **I will; be thou clean.**

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was made clean.

43 And after he had given him a straight (*) commandment, he sent him away forthwith,

(*) Forbidding him to tell any man, because as yet his time was not come to be known.

44 (13) And said unto him, See thou say nothing to any man, but get thee hence, and shew thyself to (♣) the (u) (*) Priest, and offer for thy cleansing those things which Moses commanded, for a (♣) testimonial unto them.

(13) He witnesseth that he was not moved with ambition, but with the only desire for his Father's glory, and love toward poor sinners.

(♣) It belonged to the Priest to know if a man were healed of leprosy.

(u) All the posterity of Aaron might judge of a leper.

(*) Leviticus 14:4 .

(♣) To take all manner of excuse from them, and to condemn them of ingratitude.

45 But when he was departed, (*) he began to tell many things, and to publish the matter, so that Jesus (♣) could no more openly enter into the city, but was without in desert places; and they came to him from every quarter.

(*) Luke 5:15 .

(♣) The press was so great that he should have been thronged.

Mark 2

3 One sick with palsy, having his sins forgiven him, is healed. 14 Matthew is called. 19 Fastings and afflictions are foretold. 23 The Disciples pluck the ears of corn. 26 The shewbread.

1 After (*) (1) a few days, he entered into Capernaum again, and it was noised that he was in the (a) house.

(*) Matthew 9:1; Luke 5:18 .

(1) Christ sheweth by healing this man, which was sick of the palsy, that men recover in him through faith only, all their strength which they have lost.

(a) In the house where he used to remain, for he chose Capernaum to dwell in, and left Nazareth.

2 And anon many gathered together, in so much, that the (b) places about the door could not receive any more; and he preached the word unto them.

(b) Neither the house nor the entry was able to hold them.

3 And there came unto him, that brought one sick of the palsy, borne of four men.

4 And because they could not come near unto him for the multitude, they uncovered the roof of the house where he was; and when they had broken it open, they (c) let down the (d) bed, wherein the sick of the palsy lay.

(c) They brake up the upper part of the house, which was plain, and let down the man that was sick of palsy, into the lower part where Christ preached, for they could not otherwise come into his sight.
(d) The word signifieth the worst kind of bed, whereupon men used to lay down themselves at noon tide, and such other times, to refresh themselves; we call it a couch.

5 Now when Jesus saw their faith, he said to the sick of the palsy, **Son, thy (*) sins are forgiven thee.**

(*) By these words Christ shewed that he was sent of his Father with authority to take away our sins.

6 And there were certain of the Scribes sitting there, and (e) reasoning in their hearts,

(e) In their minds disputing upon that matter, on both sides.

7 Why doeth this man speak such blasphemies? (*) Who can forgive sins, but God only?

(*) Job 14:4; Isaiah 43:25 .

8 And immediately, when Jesus perceived in his spirit, that thus they reasoned with themselves, he said unto them, **Why reason ye these things in your hearts?**

9 (*) **Whether is it easier to say to the sick of the palsy, Thy sins are forgiven thee? Or to say, Arise, and take up thy bed, and walk?**

(*) Christ speaketh according to their capacity, who were so blind that they would believe nothing, but that which they saw with their eyes, and therefore sheweth his authority over the soul by the power which he hath over the body.

10 **But that ye may know, that the Son of man hath authority in earth to forgive sins,** he said unto the sick of the palsy,

11 **I say unto thee, Arise, and take up thy bed, and get thee hence into thy own house.**

12 And by and by he arose, and took up his bed, and went forth before them all, in so much that they were all (f) amazed, and glorified God, saying, (*) We never saw such a thing.

(f) Word for word, past themselves, or cut of their wits.

(*) Their own consciences cause them to confess the truth.

13 ¶ (2) Then he went forth again toward the sea, and all the people resorted unto him, and he taught them.

(2) The Gospel offendeth the proud, and saveth the humble.

14 (*) And as Jesus passed by, he saw (g) Levi *the son* of Alphaeus sit at the receipt of custom, and said unto him, **Follow me.** And he arose and followed him.

(*) Matthew 9:9; Luke 5:27 .
(g) Matthew's other name.

15 ¶ And it came to pass, as Jesus sat at table in his house, many Publicans and sinners sat at table also with Jesus, and his disciples; for there were many that followed him.

16 And when the Scribes and Pharisees saw him eat with the Publicans and sinners, they said unto his disciples, How is it, that he eateth and drinketh with Publicans and sinners?

17 Now when Jesus heard it, he said unto them, **The whole have no need of the Physician, but the sick.** (*) **I came not to call the (♣) righteous, but the sinners to repentance.**

(*) 2 Timothy 1:13 .
(♣) He speaketh of such as persuade themselves to be just although they be nothing less.

18 (*) (3) And the disciples of John, and the Pharisees did fast, and came and said unto him, Why do the disciples of John, and of the Pharisees fast, and thy disciples fast not?

(*) Matthew 9:14; Luke 5:33 .
(3) The superstitious and hypocrites do rashly put the sum of godliness in things indifferent, and are here for three causes reprehended; First, for that not considering what every man's strength is able to bear, they rashly make all manner of laws concerning such things, without all discretion.

19 And Jesus said unto them, **Can the (*) children of the marriage chamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.**

(*) Christ sheweth that he will spare his and not burden them before it be necessary.

20 **But the days will come, when the bridegroom shall be taken from them, and then shall they fast in those days.**

21 **Also no man soweth a piece (*) of new cloth in an old garment; for else the new piece that filled it up, taketh away *somewhat* from the old, and the breach is worse.**

(*) The word properly signified new cloth which as yet hath not passed the hands of the fuller.

22 Likewise, no man putteth new wine into old vessels; for else the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost; but new wine must be put into new vessels.

23 ¶ (*) (4) And it came to pass as he went through the corn on the (h) Sabbath day, that his disciples, as they went on their way, began to pluck the ears of corn.

(*) Matthew 12:1; Luke 6:1 .

(4) Secondly, for that they make no difference between the laws which God made concerning the same things, and laws that are made of things which are utterly unlawful.

(h) Word for word, on the Sabbaths, that is, on the holy days.

24 And the Pharisees said unto him, Behold, why do they on the Sabbath day, that which is not lawful?

25 And he said to them, Have ye never read what (*) David did when he had need, and was ahungered, *both* he, and they that were with him?

(*) 1 Samuel 21:6 .

26 How he went into the house of God, in the days of (i) (*) Abiathar the high Priest, and did eat the shewbread, which were not lawful to eat, but for the (*) Priests, and gave also to them which were with him?

(i) In 1 Samuel 21:1; He is called Ahimelech and his son Abiathar, but by conference of other places it is plain, that both of them had two names. 1 Chronicles 24:6; 2 Samuel 8:17; 2 Samuel 15:29; 1 Kings 2:26; 2 Kings 25:18 .

(*) He was also called Ahimelech, as his father was, so that both the father and the son were called by both these names.

(*) Exodus 29:33; Leviticus 8:31; Leviticus 24:9 .

27 And he said to them, The Sabbath was (5) (*) made for man, and not man for the Sabbath.

(5) Saying the Sabbath was made for man's use, it was not mete it should be used to his hindrances and incommodity.

(*) Seeing the Sabbath was made for man's use, it was not meet it should be used to his hindrance and incommodity.

28 Wherefore the Son of man is Lord, even of the (k) Sabbath.

(k) Hath the Sabbath day in his power, and may rule as him listeth.

Mark 3

1 The withered hand is healed. 6 The Pharisees consult with the Herodians. 10 Many are healed by touching Christ. 11 At his sight the devils fall down before him. 14 The twelve Apostles. 24 The kingdom divided against itself. 29 Blasphemy against the holy Ghost. 33 Christ's parents.

1 And (*) (1) he entered again into the Synagogue, and there was a man which had a (a) withered hand.

(*) Matthew 12:9; Luke 6:6 .

(1) Thirdly, for that they preferred the ceremonial Law (which was but an appendant to the moral Law) before the moral Law, whereas contrariwise, they should have learned out of this, the true use of the ceremonial Law.

(a) That is, unprofitable and dead.

2 And they watched him, whether he would heal him on the Sabbath day, that they might accuse him.

3 Then he said unto the man which had the withered hand, *Arise; stand forth in the midst.*

4 And he said to them, *Is it lawful to do a good deed on the Sabbath day, or to do evil? To save the (b) life, or to kill?* But they (*) held their peace.

(b) A figurative of speech, by the figure Synecdoche. For this kind of saying, To save the life, is as much, as to save the man.

(*) They held their tongues of malice; for they would neither confess nor deny.

5 Then he looked round about on them (c) (*) angrily, mourning also for the (d) hardness of their hearts, and said to the man, *Stretch forth thy hand.* And he stretched it out, and his hand was restored, as whole as the other.

(c) Men, when they have wrong done unto them, are angry, but not without vice, but Christ is angry without vice, neither is he sorry so much for the injury that is done to his own person, as for their wickedness; and therefore he had pity upon them, and for that cause is said to have mourned.

(*) Christ is in such sort angry with man, that he pitieth him and seeketh to win him.

(d) As though their heart had been so closed up, and grown together, that wholesome doctrine could prevail no more with them.

6 ¶ (2) And the Pharisees departed, and straightway gathered a council with the (e) (*) Herodians against him, that they might destroy him.

(2) The more the truth is kept under, the more it cometh out.

(e) Matthew 22:16 .

(*) Although they hated one another deadly, yet this hindered them, not to join their malice to resist Christ.

7 But Jesus avoided with his disciples to the sea; and a great multitude followed him from Galilee, and from Judea,

8 And from Jerusalem, and from Idumea, and (f) beyond Jordan, and they that dwelled about Tyre and Sidon, when they had heard what great things he did, came unto him in great number.

(f) Which Josephus calleth stony or rocky.

9 And he commanded his disciples, that a little ship should (g) wait for him, because of the multitude, lest they should throng him.

(g) Should always be ready for him.

10 For he had healed many, in so much that they pressed upon him to touch him, as many as had (h) (*) plagues.

(h) Diseases wherewith God scourgeth men as it were with whips.

(*) Or, scourges, meaning diseases.

11 And when the (i) unclean spirits saw him, they fell down before him, and cried, saying, Thou art the Son of God.

(i) In them whom they had entered into; or by the figure called Metonymy, for them which were vexed with unclean spirits.

12 And he sharply rebuked them, to the end they should not utter him.

13 ¶ (*) Then he went up into a mountain, and called unto him whom he would, and they came unto him.

(*) Mark 6:7; Matthew 10:1; Luke 9:1 .

14 (3) And he (k) appointed twelve, that they should be with him, and that he might send them to preach,

(3) The twelve Apostles are set apart to be trained up to the office of the Apostleship.

(k) Chose and appointed out twelve to be familiar and conversant with him.

15 And that they might have power to heal sicknesses, and to cast out devils.

16 And the first *was* Simon, and he named Simon, Peter;

17 Then James *the son* of Zebedee, and John James' brother (and surnamed them Boanerges, which is, The sons of thunder.)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the son of Alphaeus*, and (l) (*) Thaddaeus, and Simon the (♣) Canaanite,

(l) Whom Luke also calleth Judas; and for difference sake, the other Judas is called Iscariot.
(*) Or, Lebbaeus, or Judas.
(♣) Or, zealous.

19 And Judas Iscariot, who also betrayed him, and they came (m) (*) home.

(m) The disciples who Christ had taken to be of his train and to live with him, come home to his house, to be with him always after.
(*) The disciples were now conversant with Christ both at home and abroad.

20 And the multitude assembled again, so that they could not so much as eat bread.

21 (4) And when (*) his (n) kinsfolk's heard of it, they went out to lay (♣) hold on him; for they said that he was beside himself.

(4) None are worse enemies of the Gospel, than they that least ought.
(*) Or, they that were about him.
(n) Word for word, they that were of him, that is, his kinsfolks; for they that were mad, were brought to their kinsmen.
(♣) His kinsfolks would have shut him within doors, lest any harm should have come unto them, if any tumult had been made; for some would have made him a King, and the Pharisees with others sought his life, so that hereby they might have procured the hatred of Herod, and of the Pharisees and of the Romans.

22 ¶ (*) And the Scribes which came down from Jerusalem, said, He hath Beelzebub, and through the prince of the devils he casteth out devils.

(*) Matthew 9:34; Matthew 12:24; Luke 11:15 .

23 But he called them unto him, and said unto them in parables, **How can Satan drive out Satan?**

24 **For if a kingdom be divided against itself, that kingdom cannot stand.**

25 **Or if a house be divided against itself, that house cannot continue.**

26 **So if (o) Satan make insurrection against himself, and be divided, he cannot endure, but is at an end.**

(o) Satan's imps or bid.

27 **No man can enter into a strong man's house, and take away his goods, except he first bind that strong man, and then spoil his house.**

28 ¶ (*) (5) Verily I say unto you, all sins shall be forgiven unto the children of men, and blasphemies, wherewith they blaspheme;

(*) Matthew 12:31; Luke 12:10; 1 John 5:16 .

(5) They only are without hope of salvation, which do maliciously oppugn Christ, whom they know.

29 But he that (*) blasphemeth against the holy Ghost, shall never have forgiveness, but is culpable of eternal damnation.

(*) Which is, when a man fighteth against his own conscience, and striveth against the truth which is revealed unto him; for such one is in a reprobate sense and cannot come to repentance.

30 (p) Because they said, He had an unclean spirit.

(p) These are the words of the Evangelist.

31 ¶ (*) Then came his (q) (♣) brethren and mother and stood without, and sent unto him, and called him.

(*) Matthew 12:46; Luke 8:19 .

(q) Under this name Brother, the Hebrews understand all that are of the same stock and kindred.

(♣) Or, cousins.

32 And the people sat about him, and they said unto him, Behold, thy mother, and thy brethren seek for thee without.

33 But he answered them, saying, **Who is my mother and my brethren?**

34 (6) And he looked round about on them, which sat in compass about him, and said, **Behold my mother and my brethren.**

(6) The spiritual kindred is far otherwise to be accounted of, than the carnal or fleshly.

35 **For whosoever doeth the will of God, he is my brother, my sister, and my mother.**

Mark 4

4 The parable of the sower. 14 And the meaning thereof. 18 Thorns. 21 The candle. 26 Of him that sowed, and then slept. 31 The grain of mustard seed. 38 Christ sleepeth in the ship.

1 And (*) he began again to teach by the (a) seaside, and there gathered unto him a great multitude, so that he entered into a ship, and sat (b) in the sea, and all the people was by the sea side on the land.

(*) Matthew 13:1; Luke 8:4 .

(a) Seaside of Tiberias.

(b) In a ship which was launched into the sea.

2 And he taught them many things in parables, and said unto them in (*) (♣) his doctrine,

(*) It is called Christ's doctrine, either for that he was accustomed to speak unto them by similitudes; or else because it had that virtue and majesty that men could not deny but it came from heaven.

(♣) Or, as he taught.

3 (1) **Hearken; Behold, there went out a sower to sow.**

(1) The selfsame doctrine of the Gospel is sown everywhere, but it hath not like success indeed through the fault of man, but yet by the just judgment of God.

4 **And it came to pass as he sowed, that some fell by the wayside, and the fowls of the heaven came, and devoured it up.**

5 **And some fell on stony ground, where it had not much earth, and by and by sprang up, because it had not depth of earth.**

6 **But as soon as the sun was up, it was burned up, and because it had not root, it withered away.**

7 **And some fell among the thorns, and the thorns grew up, and choked it, so that it gave no fruit.**

8 **Some again fell in good ground, and did yield fruit that sprung up, and grew, and it brought forth, some thirtyfold, some sixtyfold, and some a hundredfold.**

9 Then he said unto them, **He that hath (*) ears to hear, let him hear.**

(*) For God doeth not open all men's hearts to understand his mysteries.

10 And when he was (c) alone, they that were (d) about him with the twelve, asked him of the parable.

(c) Word for word, solitary.
(d) They that followed him at the heels.

11 And he said unto them, To (*) you it is given to know the mystery of the kingdom of God, but unto them that are (e) (♣) without, all things be done in parables,

(*) Which are led by the Spirit of God.
(e) That is to say, to strangers, and such as are none of ours.
(♣) And are not of the number of the faithful, neither attain to the pith and substance, but only stay in the outward rind and bark.

12 (*) That they seeing, may see, and not discern, and they hearing, may hear, and not understand, lest at any time they should turn, and their sins should be forgiven them.

(*) Isaiah 6:9; Matthew 13:14; Luke 8:10; John 12:40; Acts 28:26; Romans 11:8 .

13 Again he said unto them, Perceive ye not this parable? How then should ye understand all *other* parables?

14 The sower soweth the word.

15 And these are they that *receive the seed* by the wayside, in whom the word is sown; but when they have heard it, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And likewise they that receive the seed in stony ground, are they, which when they have heard the word, straightway receive it with gladness.

17 Yet have they no root in themselves, and endure but a time; *for* when trouble and persecution ariseth for the word, immediately they be offended.

18 Also they that receive the seed among the thorns, are such as hear the word,

19 But the cares (f) of this world, and the (*) deceitfulness of riches, and the lusts of other things enter in, and choke the word, and it is unfruitful.

(f) Which pertain to this life.
(*) 1 Timothy 6:17 .

20 But they that have received seed in good ground, are they that hear the word, and receive it, and bring forth fruit, one *corn* thirty, another sixty, and some a hundred.

21 ¶ (2) Also he said unto them, (*) Is (♣) the candle (♣) light to be put under a bushel, or under the bed, and not to be put on a candlestick?

(2) Although the light of the Gospel be rejected of the world, yet it ought to be lighted, if it were for no other cause than this, that the wickedness of the world might be made manifest.

(*) Mark 5:15; Luke 8:16; Luke 11:33 .

(♣) Christ setteth before their eyes the true patron of a Christian life.

(♣) Or, brought.

22 (*) (♣) For there is nothing hid, that shall not be opened, neither is there a secret, but that it shall come to light.

(*) Matthew 10:26; Luke 8:17; Luke 12:2 .

(♣) We may not take occasion to do evil under color to hide our doings; for all shall be disclosed at the length.

23 If any man have ears to hear, let him hear.

24 (3) And he said unto them, Take heed what ye hear. (*) With (♣) what measure you mete, it shall be measured unto you; and unto you that hear, shall more be given.

(3) The more liberally that we communicate such gifts as God hath given us with our brethren, the more bountiful will God be toward us.

(*) Mark 7:2; Luke 6:38 .

(♣) If you do your endeavor faithfully, ye shall be recompensed justly.

25 (*) For unto him that hath, shall it be given, and from him that hath not, shall be taken away, (♣) even that he hath.

(*) Matthew 13:12; Matthew 25:29; Luke 8:18; Luke 19:26 .

(♣) That which he thinketh himself to have.

26 ¶ (4) Also he said, So is the (*) kingdom of God, as if a man should (♣) cast seed in the ground,

(4) The Lord soweth and reapeth after a manner unknown to men.

(*) These two similitudes following prove, that although the kingdom of God seemeth to have very little appearance or beginning, yet God doeth increase it above man's reason.

(♣) If the ministers do their duty, God will give the increase.

27 And (g) should sleep, and rise up night and day, and the seed should spring and grow up, he (h) not knowing how.

(g) That is, when he hath done sowing, should pass the time both day and night, nothing doubting, but that the seed would spring which groweth both day and night.

(h) It is the part of the ministers, to labor the ground with all diligence, and commend the success to God; for that mighty working whereby the seed cometh to blade and ear, is secret, and only known by the fruit.

28 For the earth bringeth forth fruit (i) of herself, first the blade, then the ears, after that full corn in the ears.

(i) By a certain power which moveth itself.

29 And as soon as the fruit sheweth itself, anon he putteth in the sickle, because the harvest is come.

30 ¶ (*) (5) He said moreover, Whereunto shall we liken the kingdom of God? Or with what comparison shall we compare it?

(*) Matthew 13:31; Luke 13:19 .

(5) God far otherwise than men use, beginneth with the least, and endeth with the greatest.

31 *It is like a grain of mustard seed, which when it is sown in the earth, is the least of all seeds that be in the earth;*

32 *But after that it is sown, it groweth up, and is greatest of all herbs, and beareth great branches, so that the fowls of the heaven may build under the shadow of it.*

33 And (*) with many such parables he preached the word unto them, (k) as they were able to hear it.

(*) Matthew 13:14 .

(k) According to the capacity of the hearers.

34 And without parables spake he nothing unto them; but he (l) expounded all things to his disciples apart.

(l) Word for word, Loosed, as you would say, read the hard riddles.

35 ¶ (*) Now the same day when evening was come, he said unto them, *Let us pass over unto the other side.*

(*) Matthew 8:23; Luke 8:22 .

36 And they left the multitude, and (*) took him as he was in the ship; and there were also with him other little ships.

(*) And set forward.

37 (6) And there arose a great storm of wind, and the waves dashed into the ship, so that it was now full.

(6) They that sail with Christ, although he seems to sleep never so soundly when they are in danger, yet they are preserved of him in time convenient, being awaked.

38 And he was in the stern (*) asleep on a pillow; and they awoke him, and said to him, Master, carest thou not that we perish?

(*) Christ leaveth us oftentimes to ourselves, both as well that we may learn to know our own weakness, as his mighty power.

39 And he arose up, and rebuked the wind, and said unto the sea, **Peace, and be still.** So the wind ceased, and it was a great calm.

40 Then he said unto them, (m) **Why are ye so fearful?** (*) **How is it that ye have no faith?**

(m) How cometh it to pass that you have no faith?

(*) Or, have you not yet faith.

41 And they feared exceedingly, and said one to another, Who is this, that both the wind and sea obey him?

Mark 5

2 One possessed is healed. 7 The devil acknowledgeth Christ. 9 A Legion of devils. 13 Entered into swine. 22 Jairus' daughter. 25 A woman is healed of a bloody issue. 26 Physicians. 34 Faith. 39 Sleep.

1 And (*) (1) they came over to the other side of the sea into the country of the (a) Gadarenes.

(*) Matthew 8:28; Luke 8:26 .

(1) Many have the virtue of Christ in admiration, and yet they will not redeem it with the loss of the least thing they have.

(a) Matthew 8:30 .

2 And when he was come out of the ship, there met him incontinently out of the graves, a man (b) which had an unclean spirit,

(b) Word for word, in an unclean spirit, now they are said to be in the spirit, because the spirit holdeth them fast looked up, and as it were bound.

3 Who had his abiding among the graves, and no man could bind him, no not with chains;

4 Because that when he was often bound with fetters and chains, he plucked the chains asunder, and brake the fetters in pieces, neither could any man tame him.

5 And always both night and day he cried in the mountains, and in the graves, and struck himself with stones.

6 And when he saw Jesus afar off, he ran, and worshipped him,

7 And cried with a loud voice, and said, (*) What have I to do with thee, Jesus the Son of the most high God? (♣) I (c) charge thee by (♣) God, that thou torment me not.

(*) The devil is constrained to confess Jesus Christ, and yet ceaseth not to resist him.

(♣) Or, adjure thee to swear by God.

(c) That is, assure me by an oath, that thou will not vex me.

(♣) He abuseth the Name of God, to maintain his tyranny.

8 (For he said unto him, **Come out of the man, thou unclean spirit.**)

9 And he asked him, **What is thy name?** And he answered, saying, My name is (*) Legion; for we are many.

(*) A Legion contained above 6000 in number, read Matthew 26:53 .

10 And he (d) prayed him instantly, that he would not send them away out of the country.

(d) That devil that played the messenger for his fellows.

11 Now there was there in the (e) mountains a great herd of swine, feeding.

(e) This whole country is for the greatest part of it very hilly, for the mountains of Galeed run through it.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And incontinently Jesus gave them leave. Then the unclean spirits went out and entered into the swine, and the herd ran (*) headlong from the high bank into

the (f) sea, (and there were about two thousand swine) and they were drowned in the (♣) sea.

(*) Or, ran with violence headlong.

(f) Strabo in the sixteenth book saith that in Gadaris there is a standing pool of very naughty water, which if beasts taste of, they shed their hair, nails, or hooves and horns.

(♣) Or, in the lake.

14 And the swineherds fled, and told it in the city, and in the country, and they came out to see what it was that was done.

15 And they came to Jesus, and saw him that had been possessed with the devil, and had the legion, sit both clothed, and in his right mind, and they were afraid.

16 And they that saw it, told them, what was done to him that was possessed with the devil, and concerning the swine.

17 Then (*) they began to pray him, that he would (♣) depart from their coasts.

(*) Mark how love of riches and worldly respects hinder men to receive Christ.

(♣) The worldlings more esteem their swine, than they do Jesus Christ.

18 And when he was come into the ship, he that had been possessed with the devil, prayed him that he might be with him.

19 Howbeit, Jesus would not suffer him, but said unto him, **Go thy way home to thy friends, and (*) shew them what great things the Lord hath done unto thee, and how he hath had compassion on thee.**

(*) We must declare unto others the benefits which God sheweth towards us, that thereby they may give him praise and glory.

20 So he departed, and began to publish in (*) Decapolis, what great things Jesus had done unto him; and all men did marvel.

(*) Or, in the country of the ten cities.

21 ¶ And when Jesus was come over again by ship unto the other side, a great multitude gathered together to him, and he was near unto the sea.

22 (*) And (g) behold, there came one of the rulers of the Synagogue, whose name was Jairus; and when he saw him, he fell down at his feet,

(*) Matthew 9:18; Luke 8:41 .

(g) The whole company assembleth not disorderly, but in every Synagogue there were certain men which governed the people.

23 And besought him instantly, saying, My little daughter lieth at point of death; *I pray thee* that thou wouldest come and lay thy hands on her, that she may be healed, and live.

24 Then he went with him, and a great multitude followed him and thronged him.

25 (2) And there was a certain woman, which was diseased with an issue of blood twelve years,

(2) Jesus being touched with true faith although it be but weak, doth heal us by his virtue.

26 And had suffered many things of many physicians, and had spent all that she had, and it availed her nothing, but she became much worse.

27 When she had heard of Jesus, she came in the press behind, and (*) touched his garment.

(*) Her faith brought her to Christ and moved her to approach near unto him, and not a superstitious opinion, to attribute any virtue to his garment.

28 For she said, If I may but touch his clothes, I shall be whole.

29 And straightway (*) the course of her blood was dried up, and she (♣) felt in her body, that she was healed of that (♣) plague.

(*) Or, fountain.

(♣) Or, knew.

(♣) Or, scourge.

30 And immediately when Jesus did know in himself the virtue that went out of him, he turned him round about in the press, and said, **Who hath touched my clothes?**

31 And his disciples said unto him, Thou seest the multitude throng thee, and sayest thou, Who did touch me?

32 And he looked round about, to see her that had done that.

33 And the woman feared and trembled, for she knew what was done in her, and she came and fell down before him, and told him the whole truth.

34 And he said to her, **Daughter, thy faith hath made thee whole; go in peace, and be whole of thy (*) plague.)**

(*) Or, scourge.

35 While he yet spake, there came from the *same* ruler of the Synagogue's house *certain* which said, Thy daughter is dead; why diseasest thou the Master any further?

36 (3) As soon as Jesus heard that word spoken, he said unto the ruler of the Synagogue, **Be not afraid, only believe.**

(3) Fathers apprehend by faith the promises of life even for their children.

37 And he suffered no man to follow him save Peter and James, and John the brother of James.

38 So he came unto the house of the ruler of the Synagogue, and saw the tumult, and them that wept and wailed greatly.

39 And he went in, and said unto them, **Why make ye this trouble, and weep? The child is not (*) dead, but sleepeth.**

(*) He meant, she was not dead to remain so because she should incontinently be restored again to life.

40 (4) And they (*) laughed him to scorn. But he put them all out, and took the father, and the mother of the child, and (♣) them (h) that were with him, and entered in where the child lay,

(4) Such as mock and scorn Christ, are unworthy to be witnesses of his goodness.

(*) For they had no hope to see her live again.

(♣) That is, his three disciples.

(h) The three disciples.

41 And took the child by the hand, and said unto her, **Talitha cumi**, which is by interpretation, Maiden, I say unto thee, arise.

42 And straightway the maiden arose, and walked, for she was of the age of twelve years, and they were astonished out of measure.

43 And he charged them straitly that no man should know of it, and commanded to give her meat.

Mark 6

2 Christ preaching in his country, his own contemn him. 6 The unbelief of the Nazarites. 7 The Apostles are sent. 13 They cast out devils; they anoint the sick with oil. 14 Herod's opinion of Christ. 18 The cause of John's imprisonment. 22 Dancing. 27 John beheaded. 29 Buried. 30 The Apostles return from preaching. 34 Christ teacheth in the desert. 37 He feedeth the people with five loaves. 48 The Apostles are troubled on the sea. 56 The sick that touch Christ's garment, are healed.

1 And (*) (1) he departed thence, and came into his own country, and his disciples followed him.

(*) Matthew 13:54; Luke 4:16 .

(1) The faithless world doeth no wit at all diminisheth the virtue of Christ, but willingly depriveth itself of the efficacy of it, being offered unto them.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were astonished, and said, (*) From whence hath he these things? And what wisdom is this that is given unto him, that even (♣) such (a) great works are done by his hands?

(*) Christ is neglected of his own friends, and kinsfolk.

(♣) Or, miracles.

(a) The word signifieth powers, or virtues, whereby are meant those wonderful works that Christ did, which shewed and set forth the virtue and power of his Godhead to all the world; Matthew 7:22 .

3 Is not this that carpenter Mary's son, the (*) brother of James and Joses, and of Juda and Simon? And are not his (b) sisters here with us? And they were (♣) offended in him.

(*) Or, cousin.

(b) After the manner of the Hebrews, who by brethren and sisters, understand all their kinsfolks.

(♣) That which ought to move them to come to Christ, causeth them to go back from him, which cometh of their own wickedness.

4 Then Jesus said unto them, A (*) Prophet is not without (c) honor, but in his own country, and among his own kindred, and in his own house.

(*) Matthew 13:57; Luke 4:24; John 4:44 .

(c) Not only that hath that honor which of right is due to him taken from him, but also evil spoken of and misreported.

5 And (*) he (d) could there (♣) do no great works, save that he laid his hands upon a few sick folk, and healed *them*,

(*) That is, he would not.

(d) That is, he would not; for we must need to have faith, if we will receive the works of God.

(♣) Lack of faith maketh us unable to receive God's benefits.

6 And he marveled at their unbelief, (*) and went about by the towns on every side, teaching.

(*) Matthew 4:23; Luke 13:22 .

7 ¶ (*) (2) And he called unto him the twelve, and began to send them forth two and two, and gave them power over unclean spirits,

(*) Mark 3:14-15; Matthew 10:1; Luke 9:1 .

(2) The disciples are prepared to that general Apostleship, by a peculiar sending forth.

8 (3) And commanded them that they should take nothing for *their* journey, save a staff only; neither (*) scrip, neither bread, neither money in their (♣) girdles;

(3) Faithful Pastors ought not to have their minds set, no not on things that are necessary for this life, if they may be a hindrance unto them, be it never so little.

(*) Christ only forbiddeth them to carry anything, which might be burdenous, or hinder their message.

(♣) Or, purses.

9 But that they should be shod with (*) (e) (♣) sandals, and that they should not put on (f) two coats.

(*) Acts 12:8 .

(e) The word signifieth properly women's shoes.

(♣) Which were a kind of light shoes tied to the feet with strings.

(f) That is, they should take no change of garments with them, that they might be lighter for this journey, and make more speed.

10 And he said unto them, **Wheresoever ye shall enter into a house, (g) there abide till ye depart (*) thence.**

(g) That is, change not your Inns in this short journey.

(*) He forbiddeth curiosity in changing their lodgings in this their speedy message.

11 ¶ (4) **And whosoever shall not receive you, nor hear you, when ye depart thence, (♣) (*) shake off the dust that is under your feet, for a witness unto them. Verily I say unto you, It shall be easier for Sodom, or Gomorrah at the day of Judgment, than for that city.**

(4) The Lord is a most severe revenger of his servants.

(♣) In token of execration, and of the horrible vengeance of God which shall light upon them.

(*) Matthew 10:14; Luke 9:5; Acts 13:51; Acts 18:6 .

12 ¶ And they went out, and preached, that *men* should amend their lives.

13 And they cast out many devils, and they (*) (h) anointed many that were sick, with (♣) oil, and healed *them*.

(*) James 5:14 .

(h) This oil was a token and a sign of his marvelous virtue; and seeing that the gift of healing is ceased a good while since, the ceremony which is yet resigned of some, is to no purpose.

(♣) The oil was a sign of this miraculous working, and not a medicine to heal diseases; so that the gift of miracles ceasing, the ceremony is to no use.

14 ¶ (*) (5) Then King Herod heard *of him* (for his name was spread abroad) and said, John Baptist is risen again from the dead, and therefore great (i) works are wrought by him.

(*) Matthew 14:1; Luke 9:7 .

(5) The Gospel confirmeth the godly, and vexeth the wicked.

(i) This word signifieth Powers, whereby is meant the power of working miracles.

15 Others said, It is Elijah. And some said, It is a Prophet, or as one of (k) the Prophets.

(k) Of the old Prophets.

16 (*) So when Herod heard it, he said, It is John whom (l) I beheaded, he is (♣) risen from the dead.

(*) Luke 9:19 .

(l) Commanded to be beheaded.

(♣) They had then this common error, that they thought the souls being departed out of one body went straight into another.

17 For Herod himself had sent forth, and had taken John, and bound him in prison for Herodias' sake, which was his brother Philip's wife, because he had married her.

18 For John said unto Herod, (*) It is not (♣) lawful for thee to have thy brother's wife.

(*) Leviticus 18:16; Leviticus 20:21 .

(♣) The liberty that John used to reprove vice without acception or person, declareth how the true ministers ought to behave themselves.

19 Therefore Herodias (m) laid wait against him, and would have killed him, but she could not;

(m) Sought all means to do him hurt.

20 For Herod feared John, knowing that he *was* a just man, and a holy, and revered him, and when he heard him, he did many things, and (*) heard him (n) gladly.

(*) Such is the nature of God's word, that it compelleth the very tyrants to reverence it; as no doubt the King had some good motions, but the seed fell in stony places and so took no root.
(n) The tyrant was very well content to hear sentence pronounced against him, but the seed fell upon stony places.

21 But the time being convenient, when Herod on his birthday made a banquet to his princes and captains, and chief estates of Galilee;

22 And the daughter (o) of the same Herodias came in, and (*) danced, and pleased Herod, and them that sat at table together, the King said unto the maid, Ask of me what thou wilt, and I will give it thee.

(o) Which the same Herodias had not by Herod Antipas, but by Philip and Josephus calleth her Salome.
(*) What inconvenience cometh by wanton dancing.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, *even* unto the half of my kingdom.

24 (*) So (p) she went forth, and said to her mother, What shall I ask? And she said, John Baptist's head.

(*) Matthew 14:8 .
(p) For women used not to sit at table with men.

25 Then she came in straightway with haste unto the King, and asked, saying, I would that thou shouldest give me even now in a charger the head of John Baptist.

26 Then the King was very sorry, *yet* for his oath's sake, and for their sakes which sat at table with him, he would not refuse her.

27 And immediately the King sent the (q) hangman, and gave charge that his head should be brought in. So he went and beheaded him in the prison,

(q) The word signifieth one that beareth a dart, and the king's guard was so called, because they did bear darts.

28 And brought his head in a charger, and gave it to the (*) maid, and the maid gave it to her mother.

(*) Joseph calleth her name Salomen, the daughter of Philip, and Herodias.

29 And when his disciples heard it, they came and took up his (*) body, and put it in a tomb.

(*) Or, carcass.

30 ¶ (*) And the Apostles gathered themselves together to Jesus, and (♣) told him all things, both what they had done, and what they had taught.

(*) Luke 9:10 .

(♣) The Apostles render count of their message, which is to declare their fidelity and obedience.

31 (6) And he said unto them, **Come ye apart into the wilderness, (*) and rest a while, for there were many comers and goers, that they had not leisure to eat.**

(6) Such as follow Christ shall want nothing, no not in the wilderness, but shall have abundance. And how wicked a thing is it, not to look for this transitory life at the hands, who giveth everlasting life?

(*) Christ beareth with the infirmity of his servants, and bringeth them to quietness, that he may instruct them and make them strong against troubles.

32 (*) So they went by ship out of the way into a desert place.

(*) Matthew 14:13; Luke 9:10 .

33 But the people saw them when they departed, and many knew him, and ran afoot thither out of all cities, and came thither before them, and assembled unto him.

34 (*) Then Jesus went out, and saw a great multitude, and had compassion on them, because they were like (♣) sheep which had no shepherd; (♣) and he began to teach them many things.

(*) Matthew 9:36; Matthew 14:14 .

(♣) This declareth that there is a horrible disorder among the people, where the true preaching of God's word wanteth.

(♣) Luke 9:12 .

35 (*) And when the day was now far spent, his disciples came unto him, saying, This is a desert place, and now the day is far passed.

(*) Matthew 14:15

36 Let them depart, that they may go into the country and towns about, and buy them bread, for they have nothing to eat.

37 But he answered, and said unto them, **Give ye them to eat.** And they said unto him, (r) Shall we go, and buy (s) (*) two hundred pennyworth of bread, and give them to eat?

(r) This declareth that there is a horrible disorder among the people, where the true preaching of God's word wanteth.

(s) Which is about five pounds sterling.

(*) Which is about five pounds sterling.

38 (*) Then he said unto them, **How many loaves have ye? Go and look.** And when they knew it, they said, Five, and two fishes.

(*) Matthew 14:17; Luke 9:13; John 6:9 .

39 So he commanded them to make them all sit down by (t) (*) companies upon the green grass.

(t) Word for word, by banquets, after the manner of the Hebrews, who have no distributives, Mark 6:7 . Now he calleth the rows of the sitters, banquets.

(*) Or, by tablefulls; for in every rank were as many as a table could hold.

40 Then they sat down by (u) rows, by hundreds, and by fifties.

(u) The Greek word signifieth such beds as are made in a garden, so that the company, which were there set, might seem as rows or orders of beds in a garden.

41 And he took the five loaves, and the two fishes, and looked up to heaven, and gave thanks, and brake the loaves, and gave them to his disciples to set before them, and the two fishes he divided among them all.

42 So they did all eat, and were satisfied.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about five thousand men.

45 ¶ (7) And straightway he caused his disciples to go into the ship, and to go before unto the other side unto Bethsaida, while he sent away the people.

(7) The faithful servants of God after their little labor, are subject to great tempest, which Christ doeth so moderate being present in power, although absent in body, that he bringeth them to a happy haven, at such time and by such means, as they looked not for; A lively image of the Church tossed to and fro in this world.

46 Then as soon as he had sent (x) them away, he departed into a mountain to pray.

(x) His disciples.

47 (*) And when evening was come, the ship was in the midst of the sea, and he alone on the land.

(*) Matthew 14:23; John 6:15 .

48 And he saw them troubled in rowing, (for the wind was contrary unto them) and about the fourth (*) watch of the night, he came unto them, walking upon the sea, and would have passed by them.

(*) Which was about two or three hours before day.

49 And when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.

50 For they all saw him, and were sore afraid. But anon he talked with them, and said unto them, **Be (*) of good comfort; it is I, be not afraid.**

(*) Christ assureth his and maketh them bold, both by his word and mighty power.

51 Then he went up unto them into the ship, and the wind ceased, and they were (y) sore amazed in themselves beyond measure, and marveled.

(y) They were so far from leaving to be amazed, when they knew that it was no spirit, that they were much more astonished than ever they were before, when they saw the wind and the seas obey his commandment.

52 (*) For they had not (z) considered *the matter* of the loaves, because their hearts were hardened.

(*) They had forgot the miracle which was wrought with the five loaves.

(z) Either they perceived not, or had not well considered that miracle of the five loaves, in so much that the virtue of Christ was no less strange to them, than if they had not been present at that miracle which was done but a little before.

53 ¶ (*) And they came over, and went into the land of Gennesaret, and arrived.

(*) Mark 14:34 .

54 (8) So when they were come out of the ship, straightway they knew him,

(8) Christ being rejected in his own country, and arriving upon a sudden amongst them of whom he was not looked for, is received to their profit.

55 And ran about throughout all that region round about, *and* began to carry hither and thither in beds all that were sick, where they heard that he was.

56 And whithersoever he entered into towns, or cities, or villages, they laid their sick in the (*) streets, and prayed him that they might touch at the least the (♣) edge of his garment. And as many as touched (a) him, were made whole.

(*) Or, markets.

(♣) Not for any such virtue that was in his garment, but for the confidence which they had in him.

(a) Or, the hem of the garment.

Mark 7

2 The Apostles are found fault with, for eating with unwashed hands. 4 The Pharisees' traditions about washings, hypocrites. 8 Men's traditions more set by than God's. 10 Parents must be honored. 21 The things that indeed defile a man. 25 The woman of Canaan. 32 The deaf dumb man is healed.

1 Then (*) (1) gathered unto him the Pharisees, and certain of the Scribes which came from Jerusalem.

(*) Matthew 15:1 .

(1) None do more resist the wisdom of God, than they that should be wisest, and that upon a zeal of their own traditions; for men do not please themselves more in anything than in superstition, that is to say, in a worship of God fondly devised of themselves.

2 And when they saw some of his disciples (a) eat meat with (b) (♣) common (*) hands, (that is to say, unwashed) they complained.

(a) Word for word, eat bread; a kind of speech which the Hebrews use, taking bread for all kind of food.

(b) For the Pharisees would not eat their meat with unwashed hands, because they thought that their hands were defiled with common handling of things; Matthew 15:11-12 .

(♣) Or, filthy.

(*) The Pharisees would not eat with unwashed hands because they thought that the common handling of things defiled them, so that they made holiness and religion to depend in hand washings.

3 (For the Pharisees, and all the Jews, except they wash their hands (*) oft, eat not, (c) holding the traditions of the Elders.

(*) Or, contentiously, striving to wash best.

(c) Observing diligently.

4 And *when they come* from the (d) market, except they wash, they eat not; and many other things there be, which they have taken upon them to observe, *as* the washing of cups, and (e) (*) pots, and of brazen vessels, and of tables.)

(d) That is to say, from civil affairs and worldly, they go not meat, unless they wash themselves first.

(e) By these words are understood all kind of vessels, which are appointed for our daily use.

(*) Little pots, somewhat more in quantity than a wine pint.

5 Then asked him the Pharisees and Scribes, Why (f) walk not thy disciples according to the tradition of the Elders, but eat (*) meat with unwashed hands?

(f) Why live they not? A kind of speech from the Hebrews; for amongst them, the way is taken for trade of life.

(*) Or, bread.

6 (2) Then he answered and said unto them, Surely (*) Isaiah hath prophesied well of you, hypocrites, as it is written, This people honoreth me with (♣) lips, but their heart is far away from me.

(2) Hypocrisy is always joined with superstition.

(*) Isaiah 29:14 .

(♣) With an outward shew.

7 (3) But they worship me in vain, teaching *for* doctrines the (*) commandments of men.

(3) The more earnest the superstitious are, the more they are mad, in promising themselves God's favor by their deserts.

(*) Whosoever teacheth any doctrine but God's word, is a false worshipper, and a seducer of the people, seem his doctrine never so probable to the judgment of man.

8 (4) For ye lay the commandment of God apart, and observe the tradition of men, *as* the washing of pots and of cups, and many other such like things ye do.

(4) The devices of superstitious men do not only not fulfill the Law of God (as they blasphemously persuade themselves) but also do utterly take it away.

9 (5) And he said unto them, Will ye reject the commandment of God, that ye may observe your own tradition.

(5) True Religion, which is clean contrary to superstition, consisteth in spiritual worship; and all enemies of true Religion, although they seem to have taken deep root, shall be plucked up.

10 For Moses said, (*) Honor thy father and thy mother; and (♣) Whosoever shall speak evil of father or mother, let him (g) die the death.

(*) Exodus 20:12, Deuteronomy 5:16; Ephesians 6:2 .

(♣) Exodus 21:17; Leviticus 20:9; Proverbs 20:20 .

(g) Without hope of pardon, he shall be put to death.

11 But ye say, If a man say to father or mother, Corban, *that is*, By the gift that is offered by me, thou mayest have profit, *he shall be free*.

12 So ye suffer him no more to do anything for his father or his mother.

13 Making the word of God of no authority, by your tradition which ye have ordained; and ye do many such like things.

14 (*) Then he called the whole multitude unto him, and said unto them, Harken you all unto me, and understand.

(*) Matthew 15:10 .

15 There is (*) nothing without a man, that can defile him, when it entereth into him; but the things which proceed out of him, are they which defile the man.

(*) There is no outward or corporal thing, which entereth into a man, that can defile his meaning chiefly of meats, which if they be taken excessively, it cometh of the inordinate lust of the heart, and so the lust is evil.

16 If any have ears to hear, let him hear.

17 And when he came into a house, *away* from the people, his disciples asked him concerning the parable.

18 And he said unto them, **What? Are ye without understanding also? Do ye not know that whatsoever thing from without entereth into a man, cannot defile him,**

19 **Because it entereth not into his heart, but into the belly, and goeth out into the draught which is the (h) purging of all meats?**

(h) For that which goeth into the draught, purgeth all meats.

20 Then he said, **That which cometh out of man, that defileth man.**

21 (*) **For from within, even out of the heart of men proceed evil thoughts, adulteries, fornications, murders,**

(*) Genesis 6:5; Genesis 8:21 .

22 **Thefts, (i) covetousness, wickedness, deceit, (*) uncleanness, a (k) (♣) wicked eye, backbiting, pride, foolishness.**

(i) All kind of craftiness whereby men profit themselves by other men's losses.

(*) Or, wantonness.

(k) Cankered malice.

(♣) Or, envy.

23 **All these evil things come from within, and defile a man.**

24 ¶ (*) (6) And from thence he rose, and went into the (l) borders of Tyre and Sidon, and entered into a house, and would that no man should have known; but he could not be hid.

(*) Matthew 15:21 .

(6) That which the proud do reject when it is offered unto them, that same do the modest and humble sinners as it were violently wrung out.

(l) Into the uttermost coasts of Palestina, which were next to Tyre and Sidon.

25 For a certain woman, whose little daughter had an unclean spirit, heard of him, and came, and fell at his feet,

26 (And the woman was a (m) Greek, a (n) Syrophenician by nation) and she besought him that he would cast out the devil out of her daughter.

(m) By profession, profane.
(n) Neighbor or near to Damascus.

27 But Jesus said unto her, **Let the (*) children first be fed, for it is not good to take the children's bread, and to cast it unto (o) (♣) whelps.**

(*) Meaning the Jews, to whom the promises were first made.
(o) He useth this word Whelps rather than the word Dogs, that he may seem to speak more contumaciously.
(♣) The Jews took strangers no better than the dogs, and therefore Christ speaketh according to their opinion.

28 Then she answered, and said unto him, (p) Truth, Lord, yet indeed the whelps eat under the table of the children's (*) crumbs.

(p) As if she said, It is as thou sayest Lord, for it is enough for the whelps, if they can but gather up the crumbs that are under the table; therefore I crave the crumbs, and not the children's bread.
(*) She asketh but the poor crumbs, and not the children's bread, wherein she declareth her faith and humility.

29 Then he said unto her, **For this saying go thy way; the devil is gone out of thy daughter.**

30 And when she was come home to her house, she found the devil departed, and her daughter lying on the bed.

31 ¶ (7) And he departed again from the coasts of Tyre and Sidon, and came unto the sea of Galilee, through the midst of the coasts of (q) Decapolis.

(7) As the Father created us to this life in the beginning in his only son, so doth he also in him alone renew us unto everlasting life.
(q) It was a little country, and so called of ten cities, which the four governments do run between and compass, Pliny, book 3, chapter 8 .

32 And they brought unto him one that was deaf and stammered in his speech, and prayed him to put his hand upon him.

33 Then he took him aside from the multitude, and put his fingers in his ears, and did spit, and touched his tongue.

34 And looking up to heaven, he (*) sighed, and said unto him, **Ephphatha**, that is, Be opened.

(*) Declaring by this sign the compassion that he hath upon man's miseries.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he commanded them that they should tell no man; but how much soever he forbade them, the more a great deal they published it,

37 And were beyond measure astonished, saying, (*) (♣) He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

(*) Genesis 1:31 .

(♣) As if they would say, besides all the miracles that he hath done, even this now declareth that whatsoever he doeth, is very well.

Mark 8

1 The miracle of the seven loaves. 11 The Jews seek signs. 15 To beware of the leaven of the Pharisees. 22 A blind man healed. 27 The peoples sundry opinions of Christ. 29 The Apostles acknowledge Christ. 31 He foretelleth his death. 33 Peter, Satan. 35 To save and loose the life. 38 To be ashamed of Christ.

1 In (*) those days, when there was a very great multitude, and had nothing to eat, Jesus called his disciples to him, and said unto them,

(*) Matthew 15:32 .

2 I have (*) compassion on the multitude, because they have now continued with me three days, and have nothing to eat.

(*) Christ provideth for his when they seem to be destitute and forsaken.

3 And if I send them away fasting to their own houses, they would (a) faint by the way; for some of them came from far.

(a) Word for word, they will fall in sunder, or be dissolved, for when men fall in a swoon, their sinews fall one from another.

4 Then his disciples answered him, (*) How can a man satisfy these (♣) with bread here in the wilderness?

(*) Or, whence.

(♣) If bread were so hard to come by, it seemed impossible to obtain other meat.

5 And he asked them, **How many loaves have ye?** And they said, Seven.

6 Then he commanded the multitude to sit down on the ground; and he took the seven loaves, and gave thanks, brake *them*, and gave to his disciples to set before *them*, and they did set *them* before the people.

7 They had also a few small fishes; and when he had given thanks, he commanded them also to be set before *them*.

8 So they did eat, and were sufficed, and they took up of the broken meat that was left, seven baskets full.

9 (And they that had eaten, were about four thousand) so he sent them away.

10 ¶ (*) And anon he entered into a ship with his disciples, and came into the parts of (♣) Dalmanutha.

(*) Matthew 15:39 .

(♣) Which was near to Bethsaida, between the lake of Gennesaret and mount Tabor.

11 (*) (1) And the Pharisees (b) came forth, and began to dispute with him, seeking of him a sign from heaven, and tempting him.

(*) Matthew 16:1 .

(1) The stubborn enemies of the doctrine of the Gospel, giving no credit to the miracles already done require new; but Christ being angry with them, doeth utterly forsake them.

(b) A common kind of speech, which the Hebrews use, whereby is meant that the Pharisees went from their houses to purpose, to encounter with them.

12 Then he (c) (*) sighed deeply in his spirit, and said, **Why doeth this (♣) generation seek a sign? Verily I say unto you, (d) (♣) (♦) a sign shall not be given unto this generation.**

(c) These sighs came even from the heart root, for the Lord was very much moved with these men's so great infidelity.

(*) Oh the incomprehensible love of Christ! How long shall we abuse his great mercies?

(♣) Christ goeth about by sharpness of speech to save them from willful destruction.

(d) Word for word, If a sign be given; It is a cutted kind of speech very common among the Hebrews; wherein some such words as these must be understood. Let me be taken for a liar, or some such like. And when they speak out the whole, they say, The Lord do thus and thus by me."

(♣) Or, if a sign be given.

(♦) As if he would say, if I shew them any sign, let me be a liar and deceiver.

13 ¶ So he left them, and went into the ship again, and departed to the other side.

14 ¶ (*) And they had forgotten to take bread, neither had they in the ship with them, but one loaf.

(*) Matthew 16:5 .

15 (2) And he charged them, saying, **Take heed and beware of the (*) leaven of the Pharisees, and of the leaven of Herod.**

(2) We must especially take heed of them which corrupt the word of God, what degree soever they be of, either in the Church, or in civil policy.

(*) He willeth them to beware contagious doctrine and such subtil practices as the adversaries used to suppress his Gospel.

16 (3) And they reasoned among themselves, saying, *It is*, because we have no bread.

(3) They that have their minds fixed on earthly things, are utterly blind in heavenly things, although they be never so plainly set forth unto them.

17 And when Jesus knew it, he said unto them, **Why reason you *thus*, because ye have no bread? Perceive ye not yet, neither understand? Have ye your hearts yet hardened?**

18 **Have ye eyes, and see not? And have ye ears, and hear not? And do ye not remember?**

19 (*) **When I brake the five loaves among five thousand, how many baskets full of broken meat took ye up?** They said unto him, Twelve.

(*) John 6:13 .

20 **And when I brake seven among four thousand, how many baskets full of the leavings of broken meat took ye up?** And they said, Seven.

21 Then he said unto them, (e) (*) **How is it that ye understand not?**

(e) How cometh it to pass, that you understand not these things which are so plain and evident?

(*) Christ reproveth them because their minds are as yet upon the material leaven notwithstanding they had proven by divers miracles that he gave them their daily bread.

22 (4) And he came to Bethsaida, and they brought a blind man unto him, and desired him to touch him.

(4) A true image of our regeneration, which Christ separating us from the world, worketh and accomplisheth by little and little in us.

23 Then he took the blind by the hand, and led him out of the town, and spit in his eyes, and put his hands upon him, and asked him, if he saw ought.

24 And he looked up, and said, I (f) see men, for I see them walking like trees.

(f) He perceived some moving of men, when he could not discern their bodies.

25 After that, he put his hands again upon his eyes, and made him (g) look again. And he was restored to his sight, and saw every man afar off clearly.

(g) He commanded him again, to try indeed, whether he could see well or not.

26 (5) And he sent him home to his house, saying, **Neither go into the town, nor tell it to any in the town.**

(5) Christ will not have his miracles to be separated from his doctrine.

27 ¶ (*) (6) And Jesus went out, and his disciples into the towns of Caesarea Philippi. And by the way he asked his disciples, saying unto them, **Whom do men say that I am?**

(*) Matthew 16:13; Luke 9:18 .

(6) Many praise Christ, who yet notwithstanding spoil him of his praise.

28 And they answered, *Some say, John Baptist; and some, Elijah; and some, one of the Prophets.*

29 And he said unto them, **But whom say ye that I am?** Then Peter answered, and said unto him, Thou art the (*) Christ.

(*) He that is the anointed of God and fulfilled with all grace for man's salvation.

30 (7) And he sharply (*) charged them, that concerning him they should tell no man.

(7) Christ hath appointed his times to the preaching of the Gospel; and therefore here defer it to a more commodious time, lest sudden haste should rather hinder than further the mystery of his coming.

(*) Differing it to a more commodious time, lest sudden haste should rather hinder than further the mystery of his coming.

31 (8) Then he began to teach them that the Son of man must suffer many things, and should be reprov'd of the Elders, and of the high Priests, and of the Scribes, and be slain, and within three days rise again.

(8) Christ suffered all that he suffered for us, not unwillingly neither unawares, but foreknowing it and willingly.

32 (9) And he spake that thing plainly. Then Peter took him aside, and began to rebuke him.

(9) None are more mad than they that are wise beside the word of God.

33 Then he turned back and looked on his disciples, and rebuked Peter, saying, **Get thee behind me, (*) Satan; for thou (h) understandest not the things that are of God, but the things that are of men.**

(*) This word signifieth, Adversary, or Enemy; and he calleth him so, because he did as much as in him lay, to pull him from obeying God.

(h) This is not godly, but worldly wisdom.

34 ¶ (10) And he called the people unto him with his disciples, and said unto them, (*) **Whosoever will follow me, let him forsake himself, and take up his cross, and follow me.**

(10) The disciples of Christ must bear stoutly what burden forever the Lord layeth upon them, and subdue the affections of the flesh.

(*) Matthew 10:38; Matthew 16:24; Luke 9:23; Luke 14:27 .

35 **For whosoever will (*) save his life, shall lose it, but whosoever shall lose his life for my sake and the Gospel's, he shall (♣) save it.**

(*) Matthew 10:39; Matthew 16:25; Luke 9:24; Luke 17:33 .

(♣) For mortality and corruption, he shall receive immortality and perfection.

36 (11) **For what shall it profit a man, though he should win the whole world, if he lose his soul?**

(11) They are the most foolish of all men which purchase the enjoying of this life with the loss of everlasting bliss.

37 **Or what shall a man give for exchange of his soul?**

38 (*) **For whosoever shall be ashamed of me, and of my words among this adulterous and sinful generation, of him shall the Son of man be ashamed also, when he cometh in the glory of his Father with the holy Angels.**

(*) Matthew 10:33; Luke 9:26; Luke 12:9 .

Mark 9

2 *Christ's transfiguration.* 7 *Christ must be heard.* 11 *Of Elijah and John Baptist.* 14 *The possessed healed.* 23 *Faith can do all things.* 31 *Christ foretelleth his death.* 33 *Who is the greatest among the Apostles.* 36 *Christ taketh a child in his arms.* 42 *To offend.* 50 *Salt, Peace.*

1 And (*) he said unto them, **Verily I say unto you, that there are some of them that stand here, which shall not taste of death till they have seen the (a) (*) kingdom of God come with power.**

(*) Matthew 16:28; Luke 9:27 .

(a) When he shall begin his kingdom through the preaching of the Gospel; that is to say, after the resurrection.

(*) The preaching of the Gospel received and increased; he spake this to comfort them, and that they should not think they travailed in vain.

2 (*) (1) And six days after, Jesus took Peter, and James, and John, and brought them up into a high mountain out of the way alone, and he was transfigured before them.

(*) Matthew 17:1; Luke 9:28 .

(1) The heavenly glory of Christ, which should within a short space be abased upon the cross, is avouched by visible signs, by the presence and talk of Elijah and Moses, and by the voice of the Father himself, before three of his disciples, which are witnesses against whom lieth no exception.

3 And his raiment did (b) (*) shine, *and was* very white as snow, so white as no fuller can make upon the earth.

(b) Did sparkle as it were.

(*) Christ sheweth his majesty so far as their infirmity was able to comprehend it.

4 And there appeared unto them Elijah with Moses, and they were talking with Jesus.

5 Then Peter answered, and said to Jesus, Master, it is good for us to be here; let us make also three tabernacles, one for thee, and one for Moses, and one for Elijah.

6 (*) Yet he knew not what he said; for they were (c) afraid.

(*) Peter measured this vision according to his own capacity, not considering the end thereof.

(c) They were beside themselves for fear.

7 And there was a cloud that shadowed them, and a voice came out of the cloud, saying, (*) This is my beloved Son, (*) hear him.

(*) Matthew 3:17; Matthew 17:5; Luke 3:22; Mark 1:11 .

(♣) Christ only must be the chief teacher and instructor of all them, which profess themselves to be his members, seeing that God the Father giveth him this authority and commandeth us this obedience.

8 And suddenly they looked round about, and saw no more any man save Jesus only with them.

9 (2) (*) And as they came down from the mountain, he charged them, that they should tell no man what they had seen, save when the Son of man were risen from the dead again.

(2) The Lord hath appointed his time for the publishing of the Gospel.
(*) Matthew 17:9 .

10 So they (d) kept that matter to themselves, and (e) demanded one of another, what the rising from the dead again should mean?

(d) Even very hardly as it were.
(e) They questioned not together touching the general resurrection which shall be in the latter day, but they understood not what he meant by that which he spake of his own peculiar resurrection.

11 (3) Also they asked him, saying, Why say the Scribes, that (*) Elijah (♣) must first come?

(3) The foolish opinion of the Rabbi's is here reselled touching Elijah's coming, which was that either Elijah should rise again from the dead, or that his soul should enter into some other body.
(*) Malachi 4:5 .
(♣) Their false opinion was that either Elijah should rise again from the dead, or that his soul should enter into some other body.

12 And he answered, and said unto them, **Elijah verily shall first come, and restore all things; and (*) as it is written of the Son of man, he must suffer many things, and be set at nought.**

(*) Isaiah 53:4 .

13 **But I say unto you, that (*) Elijah is come, (and they have done unto him whatsoever they would) as it is written of him.**

(*) That is, John Baptist.

14 ¶ (*) (4) And when he came to *his* (♣) disciples, he saw a great multitude about them, and the Scribes disputing with them.

(*) Matthew 17:14; Luke 9:38 .
(4) Christ sheweth by a miracle even to the unworthy, that he is come to bridle the rage of Satan.
(♣) To the nine, which he left the day before.

15 And straightway all the people, when they beheld him, were amazed, and ran to him, and saluted him.

16 Then he asked the Scribes, **What dispute you (*) among yourselves?**

(*) Or, against them.

17 And one of the company answered, and said, Master, I have brought my son unto thee, which hath a dumb spirit;

18 And wheresoever he taketh him, he (f) (*) teareth him, and he foameth, and gnasheth his teeth, and pineth away; and I spake to thy disciples, that they should cast him out, and they could not.

(f) Vexed him inwardly, as the colic useth to do.

(*) When the spirit cometh upon him, he teacheth him with inward sorrow and pangs as in a colic, a man feeleth such grief, as if his bowels were rent asunder.

19 Then he answered him, and said, (*) **O faithless generation, how long now shall I be with you? How long now shall I suffer you? Bring him unto me.**

(*) It seemeth that this man deserved not so sharp an answer; but Christ speaketh in his person to the Pharisees, which were stubborn and desperate.

20 So they brought him unto him, and as soon as the spirit (g) saw him, he tare him, and he fell down on the ground wallowing and foaming.

(g) So soon as Jesus had looked upon the boy that was brought unto him, the devil began to rage after his manner.

21 Then he asked his father, **How long time is it since he hath been thus?** And he said, Of a child.

22 And oft times he casteth him into the fire, and into the water to destroy him; but if thou canst do anything, help us, and have compassion upon us.

23 And Jesus said unto him, **If (*) thou canst believe it, (h) all things are (♣) possible to him that believeth.**

(*) The Lord is ever ready to help us, for that we put him not back through our incredulity.

(h) There is nothing but Christ can and will do it, for them that believe in him.

(♣) All things that are agreeable to the will of God, shall be granted to him that believeth; for faith seeketh nothing, that is contrary to his will, or that is not revealed in his word.

24 And straightway the father of the child crying with tears, said, Lord, I believe; help my (*) unbelief.

(*) That is, the feebleness and imperfection of my faith.

25 When Jesus saw that the people came running together, he rebuked the unclean spirit, saying unto him, **Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him.**

26 (5) Then *the spirit* cried, and rent him sore, and came out, and (*) he was as one dead, in so much that many said, He is dead.

(5) The nearer that the virtue of Christ is, the more outrageously doth Satan rage.

(*) Meaning, the child.

27 But Jesus took his hand, and lifted him up, and he arose.

28 (6) And when he was come into the house, his disciples asked him secretly, Why could not we cast him out?

(6) We have need of faith, and therefore of prayer and fasting, to cast Satan out of his old possession.

29 And he said unto them, **This kind can by no other means come forth, but by (*) prayer and fasting.**

(*) Meaning, that prayer which is surely grounded upon faith and hath fasting joined unto it as a profitable aid.

30 ¶ (*) And they departed thence, and (i) went together through Galilee, and he would not that any should have known it.

(*) Matthew 17:22; Luke 9:22 .

(i) He and his disciples together.

31 (7) For he taught his disciples, and said unto them, **The Son of man shall be delivered into the hands of men, and they shall kill him, but after that he is killed, he shall rise again the third day.**

(7) Christ forewarneth us with great diligence to the end we should not be oppressed with sudden calamities, but the slothfulness of man is wonderful.

32 But (*) they understood not that saying, and were afraid to ask him.

(*) Because they imagined that Christ should reign temporally, this matter of his death was so strange, that they could perceive nothing.

33 (*) (8) After, he came to Capernaum; and when he was in the (k) house, he asked them, **What was it that ye disputed among you by the way?**

(*) Matthew 18:1; Luke 9:46 .

(8) Only humility doth exalt.
(k) Where he was wont to make his abed.

34 And they held their peace, for by the way they reasoned among themselves, who *should be* the chiefest.

35 And he sat down and called the twelve, and said to them, **If any man desire to be first, the same shall be last of all, and servant unto all.**

36 And he took a little child, and set him in the midst of them, and took him in his arms, and said unto them,

37 **Whosoever shall receive one of such little children in my Name, receiveth me; and whosoever receiveth me, receiveth not (l) (*) me, but him that sent me.**

(l) He doth not only receive me, but also him that sent me.
(*) To wit, only as man, but as him in whom is all perfection and fullness of all graces and benefits.

38 ¶ (*) (9) Then John answered him, saying, Master, we saw one casting out devils by thy Name, which followeth not us, and we forbade him, because he followeth us not.

(*) Luke 9:49; 1 Corinthians 12:3 .
(9) God who is the author of an ordinary vocation, worketh also extraordinarily so oft as it pleaseth him. But an extraordinary vocation is tried by the doctrine and the effects.

39 ¶ But Jesus said, **Forbid him not, for there is no man that can do a (*) miracle by my Name, that can lightly speak evil of me.**

(*) Or, any great work.

40 **For whosoever is not (*) against us, is on our part.**

(*) Although he shew not himself to be mine, yet in that he beareth reverence to my Name, it is enough for us.

41 (*) **And whosoever shall give you a cup of water to drink for my Name's sake, because ye belong to Christ, verily I say unto you, he shall not lose his reward.**

(*) Matthew 10:42 .

42 (*) (10) **And whosoever shall offend one of these little ones, that believe in me, it were better for him rather, that a millstone were hanged about his neck, and that he were cast into the sea.**

(*) Matthew 18:6; Luke 17:2 .
(10) God is so severe a revenger of offences, that it is better to suffer any loss, than to be an occasion of offence unto any.

43 (*) Wherefore if thy (♣) hand cause thee to offend, cut it off; it is better for thee to enter into life, maimed, than having two hands, to go into hell, into the fire that never shall be quenched,

(*) Matthew 5:29; Matthew 18:8 .

(♣) It is a manner of speech, which signifieth that we should cut off all things, which hinder us to serve Christ.

44 (*) Where their (m) (♣) worm dieth not, and the fire never goeth out.

(*) Isaiah 66:24 .

(m) Their worm which shall be cast into that flame.

(♣) These similitudes declare the pains, and eternal torments of the damned.

45 Likewise, if thy foot cause thee to offend, cut it off; it is better for thee to go halt into life, than having two feet, to be cast into hell, into the fire that never shall be quenched,

46 Where their worm dieth not, and the fire never goeth out.

47 And if thine eye cause thee to offend, pluck it out; it is better for thee to go into the kingdom of God with one eye, than having two eyes, to be cast into hell fire,

48 Where their worm dieth not, and the fire never goeth out.

49 (11) For every man shall be (n) (♣) salted with fire, and (*) every sacrifice shall be salted with salt.

(11) We must be seasoned and powdered by God, both that we may be acceptable sacrifices unto him, and also that we being knit together, may season one another.

(n) That is, shall be consecrated to God, being seasoned with the incorruptible word.

(♣) He teacheth that it is better to be sacrificed to God by salt and fire, that is, to be purged, and sanctified, than to be sent into hell fire.

(*) Leviticus 2:13 .

50 (*) Salt is good; but if the (♣) salt be unsavory, wherewith shall it be seasoned? Have salt in yourselves, and have peace one with another.

(*) Matthew 5:13; Luke 14:34 .

(♣) They which destroy the grace that they have received of God, are as a salt, which hath lost its savor and are worse than infidels.

Mark 10

9 *The wife, only for fornication, is to be put away. 13 Little children are brought to Christ. 17 A rich man asketh Jesus, how he may possess eternal life. 28 The Apostles forsook all things for Christ's sake. 33 Christ foresheweth his death. 35 Zebedee his sons request. 46 Blind Bartimaeus healed.*

1 And (*) he (a) arose from thence, and went into the coasts of Judea by the far side of Jordan, and the people resorted unto him again, and as he was wont, he taught them again.

(*) Matthew 19:1 .

(a) That is to say, departed and went from thence; for in the Hebrew tongue, setting and dwelling are all one, and so are rising and going forth.

2 Then the Pharisees came and asked him, if it were lawful for a man to put away *his* wife, and tempted him.

3 And he answered, and said unto them, **What did (*) Moses command you?**

(*) Deuteronomy 24:1 .

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 (1) Then Jesus answered, and said unto them, **For the hardness of your heart he wrote this (b) precept unto you.**

(1) God did never allow those divorces, which the Law did tolerate.

(b) Look in Matthew 19; For Moses gave them no commandment to put away their wives, but rather made a good provision for the wives against the stubborn hardness of their husbands.

6 **But at the (♣) beginning of the creation (*) God made them male and female;**

(♣) A true way to amend abuses is to return to the institution of things, and to try them by God's word.

(*) Genesis 1:27; Matthew 19:4 .

7 (*) **For this cause shall man leave his father and mother, and cleave unto his wife.**

(*) Genesis 2:24; 1 Corinthians 6:16; Ephesians 5:31 .

8 **And they twain shall be one (*) flesh; so that they are no more twain, but one flesh.**

(*) Or, person.

9 (*) Therefore, what God hath coupled together, let not man separate.

(*) 1 Corinthians 7:10 .

10 And in the house his disciples asked him again of that matter.

11 And he said unto them, (*) Whosoever shall put away his wife and marry another, (♣) committeth adultery (c) against her.

(*) Matthew 5:32; Matthew 19:9; Luke 16:18 .

(♣) For the second is not his wife, but his harlot.

(c) Whom he putteth away, for he is an adulterer by keeping company with another.

12 And if a woman put away her husband, and be married to another, she committeth adultery.

13 ¶ (*) (2) Then they brought little children to him, that he should touch them, and his disciples rebuked those that brought them.

(*) Matthew 19:13; Luke 18:15 .

(2) God of his goodness is comprehendeth in the covenant not only the fathers, but the children also; and therefore he blesseth them.

14 But when Jesus saw it, he was displeased, and said to them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God (3) as (*) a little child, he shall not enter therein.

(3) We must in malice become children, if we will enter into the kingdom of heaven.

(*) We must be regenerate and void of all pride and concupiscence.

16 And he took them up in his arms, and put *his* hands upon them, and (*) blessed them.

(*) It was usual with the Jews that the greater should bless the inferior, Hebrews 7:7; therefore Christ, being head of his Church, did by a solemn kind of prayer offer up and consecrated the babes of God.

17 ¶ (4) And when he was gone out on the way, there came one (*) running, and kneeled to him, and asked him, Good Master, what shall I do, that I may possess eternal life?

(4) Two things are chiefly to be eschewed of them which earnestly seek eternal life; that is to say, an opinion of their merits or deservings, which is not only understood, but condemned by the due

consideration of the Law; and the love of riches, which turneth aside many from that race wherein they ran with a good courage.
(* Matthew 19:16; Luke 18:18 .

18 Jesus said to him, **Why callest thou me good? There is none (*) good but one, even God.**

(* Christ would shew that his goodness was far other ways than the goodness which is attributed to men which is full of vanity and hypocrisy.

19 **Thou knowest the commandments, (*) Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt (d) hurt no man. Honor thy father and mother.**

(* Exodus 20:12-17 .
(d) Neither by force nor deceit, nor any other means whatsoever.

20 Then he answered, and said to him, Master, all these things I have observed from my youth.

21 And Jesus beheld him, and (*) loved him, and said unto him, **One thing is lacking unto thee. Go and (♣) sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, follow me, and take up the cross.**

(* That is, he approved certain good seed that was in him, which gave him a little motion.
(♣) He toucheth his malady and sore, which before he felt not.

22 But he was sad at that saying, and went away sorrowful, for he had great possessions.

23 And Jesus looked round about, and said unto his disciples, **How hardly do they that have riches, enter into the kingdom of God!**

24 And his disciples were astonished at his words. But Jesus answered again, and said unto them, **Children, how hard is it for them that trust in riches, to enter into the kingdom of God?**

25 **It is easier for a (*) camel to go through the eye of a needle, than for a (♣) rich man to enter into the kingdom of God.**

(* Or, cable rope.
(♣) Which putteth his trust in riches.

26 And they were much more astonished, saying with themselves, Who then can be saved?

27 But Jesus looked upon them, and said, **With men *it is impossible, but not with God; for with God* (*) all things are possible.**

(*) For he can give grace to the rich to cause him to enjoy his riches, as if he had them not.

28 ¶ (*) (5) Then Peter began to say unto him, Lo, we have forsaken all, and have followed thee.

(*) Matthew 19:17; Luke 18:28 .

(5) To neglect all things in comparison of Christ, is a sure way unto eternal life, so that we fall not away by the way.

29 Jesus answered, and said, **Verily I say unto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospel's,**

30 **But he shall receive a (e) hundredfold, now at this present, houses, and brethren, and sisters, and mothers, and children, and lands (f) with (*) persecutions, and in the world to come, eternal life.**

(e) A hundredfold as much, if we look to the true use and commodities of this life, so that we measure them after the will of God, and not after the wealth itself, and our greedy desire.

(f) Even in the midst of persecutions.

(*) We must not measure these promises by our own covetous desires, but refer the accomplishment to God's will, who even in our persecutions and afflictions performeth the same so far as they be expedient. Let us therefore learn to have enough and to want, that being tried, we may enjoy our treasures in heaven.

31 (*) **But many *that are* (♣) first, shall be last, and the last, first.**

(*) Matthew 19:30; Luke 13:30 .

(♣) He saith because they that are first called, should go still forward and not disdain others.

32 ¶ (*) (6) And they were in the way going up to Jerusalem, and Jesus went before them, and they were amazed, and as they followed, they were afraid, and Jesus took the twelve again, and began to tell them what things should come unto him,

(*) Matthew 20:17; Luke 18:31 .

(6) The disciples are again prepared to patience, not to be overcome by the foretelling unto them of his death, which was at hand, and therewithal of life which should most certainly follow.

33 **Saying, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the high Priests, and to the Scribes, and they shall condemn him to death, and shall deliver him to the Gentiles.**

34 **And they shall mock him, and scourge him, and spit upon him, and kill him, but the third day he shall rise again.**

35 ¶ (*) (7) Then James and John the sons of Zebedee came unto him, saying, Master, (g) we would that thou shouldest do for us that we desire.

(*) Matthew 20:20 .
(7) We must first strive, before we triumph.
(g) We pray thee.

36 And he said unto them, **What would ye I should do for you?**

37 And they said to him, Grant unto us, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Jesus said unto them, **Ye know not what ye ask. Can ye (*) drink of the cup that I shall drink of, and be baptized with the baptism that I shall be baptized with?**

(*) Can you be partakers of my cross and afflictions?

39 And they said unto him, We can. But Jesus said unto them, **Ye shall drink indeed of the cup that I shall drink of, and be baptized with the baptism wherewith I shall be baptized;**

40 **But to sit at my right hand and at my left, is not (*) mine to give, but *it shall be given* to them for whom it is prepared.**

(*) I have not this commission for this time.

41 And when the ten heard that, they began to disdain at James and John.

42 (8) But Jesus called them unto him, and said to them, (*) **Ye know that (h) they which delight to bear rule among the Gentiles, have domination over them, and they that be great among them, exercise authority over them.**

(8) The Magistrates according to God's appointment, rule over their subjects; but the Pastors are not called to rule, but to serve, according to the example of the Son of God himself, who went before them, for so much as he also was a Minister of his Father's will.
(*) Luke 22:25 .
(h) They to whom it is decreed and appointed.

43 **But it shall (*) not be so among you; but whosoever will be great among you, shall be your servant.**

(*) Christ would not that his disciples and ministers should bear rule as worldly governors do.

44 **And whosoever will be chief of you, shall be the servant of all.**

45 For even the Son of man came not to be served, but to serve, and to give his life for the ransom of many.

46 ¶ (*) (9) Then they came to Jericho, and as he went out of Jericho with his disciples, and a great multitude, (♣) Bartimaeus the Son of Timaeus, a blind man, sat by the wayside, begging.

(*) Matthew 20:29; Luke 18:35 .

(9) Christ only, being called upon by faith, healeth our blindness.

(♣) The other Evangelists mention two, but Mark nameth him that was most known.

47 And when he heard that it was Jesus of Nazareth, he began to cry, and to say, Jesus the Son of David, have mercy on me.

48 And many rebuked him, because he should hold his peace, but he (*) cried much more, O Son of David have mercy on me.

(*) The more that Satan resisteth us, the more our faith ought to increase.

49 Then Jesus stood still, and commanded him to be called, and they called the blind, saying unto him, Be of good comfort, arise, he calleth thee.

50 So he threw away his cloak, and rose, and came to Jesus.

51 And Jesus answered, and said unto him, **What wilt thou that I do unto thee?** And the blind said unto him, Lord, that I may receive sight.

52 Then Jesus said unto him, **Go thy way; thy faith hath saved thee.** And by and by he received *his* sight, and followed Jesus in the way.

Mark 11

1 Christ entereth into Jerusalem riding on an ass. 13 The fruitless fig tree is cursed. 15 Sellers and buyers are cast out of the Temple. 23 The force of faith. 24 Faith in prayer. 25 The brothers' offenses must be pardoned. 27 The Priest's ask by what authority he wrought those things that he did. 30 Whence John's baptism was.

1 And (*) (1) when they came near to Jerusalem, to Bethphage and Bethany unto the mount of Olives, he sent forth two of his disciples,

(*) Matthew 21:1; Luke 19:29 .

(1) A lively image of the spiritual kingdom of Christ on earth.

2 And said unto them, (*) **Go your ways into that town that is over against you, and as soon as ye shall enter into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.**

(*) Christ sheweth by this poor entry the state of his kingdom, and it is not like to the great magnificence of this world.

3 **And if any man say unto you, Why do ye this? Say that the Lord hath need of him, and straightway he will send him hither.**

4 And they went their way, and found a colt, tied by the door without, in a place where two ways met, and they loosed him.

5 Then certain of them, that stood there, said unto them, What do ye loosing the colt?

6 And they said unto them, as Jesus had commanded them, So they let them go.

7 ¶ (*) And they brought the colt to Jesus, and cast their garments on him, and he sat upon him.

(*) John 12:14 .

8 And (*) many spread their garments in the way, others cut down branches off the trees, and strawed them in the way.

(*) Every one shewed some sign of honor and reverence.

9 And they that went before, and they that followed, cried, saying, (*) Hosanna; (a) *blessed be* he that cometh in the Name of the Lord.

(*) Or, save, I pray thee.

(a) Well be it to him that cometh to us from God, or that is sent of God.

10 (b) *Blessed be* the kingdom that cometh in the (*) Name of the Lord of our father (♣) David; Hosanna, *O thou which art* in the highest heavens.

(b) Happy and prosperous.

(*) Many came in their own name, but Christ came in the Name of the Lord.

(♣) Because the promise was made to him.

11 (*) So Jesus entered into Jerusalem, and into the Temple; and when he had looked about on all things, and now it was evening, he went forth unto Bethany with the twelve.

(*) Matthew 21:16; Luke 19:45 .

12 (*) And on the morrow when they were come out from Bethany, (♣) he was hungry.

(*) Matthew 21:19 .

(♣) Christ was subject to our infirmities.

13 (2) And seeing a fig tree afar off, that had leaves, he went *to see* if he might find anything thereon, but when he came unto it, he found nothing but leaves, for the time of figs was not yet.

(2) An example of that vengeance which hangeth over the heads of hypocrites.

14 Then Jesus answered and said to it, (*) **Never man eat fruit of thee hereafter while the world standeth;** and his disciples heard it.

(*) This was to declare how much they displease God which have but an outward shew and appearance without fruit.

15 ¶ (3) And they came to Jerusalem, and Jesus went into the Temple, and began to cast out them that sold and bought in the Temple, and overthrew the tables of the money changers, and the seats of them that sold doves.

(3) Christ sheweth indeed, that he is the true King and high Priest, and therefore the revenger of the divine service of the Temple.

16 Neither would he suffer that any man should carry a (c) vessel through the Temple.

(c) That is, any profane instrument, of which those fellows had a number, that made the court of the Temple a marketplace.

17 And he taught, saying unto them, **Is it not written, (*) My house shall be (d) called the house of prayer unto all nations? (♣) But you have made it a den of thieves.**

(*) Isaiah 56:7 .

(d) Shall openly be so accounted and taken.

(♣) Jeremiah 7:11 .

18 And the Scribes and high Priests heard it, and sought how to (*) destroy him; for they feared him, because the whole multitude was astonished at his doctrine.

(*) For neither could they suffer reprehension, nor that their profit should be hindered.

19 But when evening was come, *Jesus* went out of the city.

20 (*) (4) And in the morning as they passed by, they saw the fig tree dried up from the roots.

(*) Matthew 21:19 .

(4) The force of faith is exceeding great, and charity is ever joined with it.

21 Then Peter remembered, and said unto him, Master, behold, the fig tree which thou cursedst, is withered.

22 And *Jesus* answered, and said unto them, **Have (e) (*) faith of God.**

(e) The faith of God is that assured faith and trust which we have in him.

(*) Christ taketh occasion to instruct them of the virtue of faith.

23 **For verily I say unto you, that whosoever shall say unto this mountain, Take thyself away, and cast thyself into the sea, and shall not waver in his heart, but shall believe that those things which he saith, shall come to pass, whatsoever he saith, shall be *done* to him.**

24 (*) **Therefore I say unto you, (♣) Whatsoever ye desire when ye pray, believe that (f) ye shall have it, and it shall be *done* unto you.**

(*) Matthew 7:7; Luke 11:9 .

(♣) He teacheth us not hereby to ask whatsoever seemeth good in our fantasies; for our prayer must be grounded on faith, and our faith upon the word of God.

(f) Word for word, that you receive it speaking in the time that now is, to shew the certainty of the thing and the performance indeed.

25 (*) **But when (g) ye shall stand, and pray, forgive, if ye have anything against any man, that your Father also which is in heaven, may forgive you your trespasses.**

(*) Matthew 6:14 .

(g) When you shall appear before the altar.

26 **For if you will not forgive, your Father which is in heaven, will not pardon you your trespasses.**

27 ¶ (*) (5) Then they came again to Jerusalem; and as he walked in the Temple, there came to him the high Priests, and the Scribes, and the Elders,

(*) Matthew 21:23; Luke 20:1 .

(5) The Gospel hath been assaulted long time since, under the pretence of an ordinary succession.

28 And said unto him, By what authority doest thou these things? And who gave thee this authority, that thou shouldest do these things?

29 Then Jesus answered, and said unto them, **I will also ask you a certain thing, and answer ye me, and I will tell you by what authority I do these things.**

30 **The (*) baptism of John, was it from heaven, or of men? Answer me.**

(*) He comprehendeth his whole office and ministry.

31 And they thought with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him?

32 (6) But if we say, Of men, we fear the people, for all men counted John that he was a Prophet indeed.

(6) A reward of an evil conscience to be afraid of those, of whom they should and might have been feared.

33 Then they answered, and said unto Jesus, We cannot tell. And Jesus answered, and said unto them, (*) **Neither will I tell you by what authority I do these things.**

(*) They came of malice, and not to learn, therefore Christ thought them unworthy to be taught.

Mark 12

1 Of the vineyard. 10 Christ the stone refused of the Jews. 12 Of tribute to be given to Caesar. 18 The Sadducees denying the resurrection. 28 The first commandment. 31 To love God and the neighbor is better than sacrifices. 36 Christ David's son. 38 To beware of the Scribes and Pharisees. 42 The poor widow.

1 And (1) he began to speak unto them in (a) parables, (*) **A certain man planted a vineyard, and compassed it with a hedge, and dug a pit for the (*) winepress, and built a tower in it, and let it out to husbandmen, and went into a strange country.**

(1) The calling of God is not tied either to place, person, or time, without exception.

(a) This word Parable, which the Evangelists use, doth not only signify a comparing of things together, but also dark speeches and allegories.

(*) Isaiah 5:1; Jeremiah 2:21; Matthew 21:33; Luke 20:9 .

(♣) The Greek word signifieth the vessel or fat, which standeth under the winepress to receive the juice or liquor.

2 (b) And at the time, he sent to the husbandmen a servant, that he might receive of the husbandmen of the fruit of the vineyard.

(b) When the fruits of the ground used to be gathered.

3 But they took him, and beat him, and sent him away empty.

4 And again he sent unto them another servant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And again he sent another, and him they slew, and many others, beating some, and killing some.

6 Yet had he one son, his dear beloved; him also he sent the last unto them, saying, They will reverence my son.

7 But the husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 So they took him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard do? He (*) will come and destroy these husbandmen, and give the vineyard to others.

(*) He sheweth the plague that shall befall these ambitious and covetous rulers, whose hearts are hardened against Christ.

10 Have ye not read so much as this Scripture? (*) The stone which the builders did refuse, is made the head of the corner.

(*) Psalm 118:22; Isaiah 28:16; Matthew 21:42; Acts 4:11; Romans 9:33; 1 Peter 2:8 .

11 This (*) was done of the Lord, and it is marvelous in our eyes.

(*) It is the ordinance of God that it should be so, which most commonly is contrary to man's reason; and thus that which was spoken figuratively of David, is fulfilled in Christ, read Matthew 22:16 .

12 Then they (c) went about to take him, but they feared the people, for they perceived that he spake that parable against them, therefore they left him, and went their way.

(c) They were greedy and very desirous.

13 ¶ (*) (2) And they sent unto him certain of the Pharisees, and of the Herodians, that they might take him in *his* talk.

(*) Matthew 22:15; Luke 20:20 .

(2) The Gospel joineth the authority of the Magistrate with the service of God.

14 And when they came, they said unto him, Master, we know that thou art true, and carest for no man; for thou (d) considerest not the (*) person of men, but teachest the (e) (♣) way of God truly, Is it lawful to give tribute to Caesar, or not?

(d) Thou doest not so judge by outward appearance, that the truth is thereby darkened any whit at all.

(*) As the qualities of the mind or body, or of outward things.

(e) The way whereby we come to God.

(♣) As godly manners, agreeable to God's Law.

15 Should we give it, or should we not give it? But he knew their hypocrisy, and said unto them, (*) **Why tempt ye me? Bring me a penny, that I may see it.**

(*) He gave them to understand that he knew their malicious intent.

16 So they brought it, and he said unto them, **Whose is this image and superscription?** And they said unto him, Caesar's.

17 Then Jesus answered, and said unto them, (*) **Give to Caesar the things that are Caesar's, and to God, those that are God's.** And they marveled at him.

(*) Romans 13:7 .

18 ¶ (3) (*) Then came the Sadducees unto him, (which say, there is no resurrection) and they asked him, saying,

(3) The resurrection of the body is avouched against the foolish ignorance and malice of the Sadducees.

(*) Matthew 22:23; Luke 20:27 .

19 Master, (*) Moses wrote unto us, If any man's brother die, and leave *his* wife, and leave no children, that (♣) his brother should take his wife, and raise up seed unto his brother.

(*) Deuteronomy 25:5; Matthew 22:24 .

(♣) This was a politic law given for a time for the preservation of families, read Matthew 22:24 .

20 There were seven brethren, and the first took a wife, and when he died, left no issue.

21 Then the second took her, and he died, neither did he yet leave issue, and the third likewise;

22 So those seven had her, and left no issue, last of all the wife died also.

23 In the resurrection then, when they shall rise again, whose wife shall she be of them? For seven had her to wife.

24 Then Jesus answered and said unto them, **Are ye not therefore deceived, because ye know not the Scriptures, neither the power of God?**

25 **For when they shall rise again from the dead, neither men marry, nor wives are married, but are (*) as the Angels which are in heaven.**

(*) Not as touching the spiritual nature, but concerning the state of incorruption, and immortality, so that then there shall need no more marriage.

26 **And as touching the dead, that they shall rise again, have ye not read in the book of Moses how in the bush God spake unto him, saying, I (*) am the God of Abraham, and the God of Isaac, and the God of Jacob?**

(*) Exodus 3:6; Matthew 22:32 .

27 **He is not the God of the dead, but the God of the (*) living. Ye are therefore greatly deceived.**

(*) Then it followeth that they live, although they be deceased only of this life.

28 ¶ (*) (4) Then came one of the Scribes that had heard them disputing together, *and* perceiving that he had answered them well, he asked him, Which is the first commandment of all?

(*) Matthew 22:35 .

(4) Sacrifices and outward worship, never pleased God, unless such necessary duties as we owe to God and our neighbors went afore.

29 Jesus answered him, **The first of all the commandments is, (*) Hear, Israel, The Lord our God is the only Lord.**

(*) Deuteronomy 6:4 .

30 **Thou shalt therefore love the Lord thy God with all thy heart, and with all thy soul, and with all thy (*) mind, and with all thy strength; this is the first commandment.**

(*) Or, thought.

31 And the second is (♣) like, that is, (*) Thou shalt love thy neighbor as thyself. There is no other commandment greater than these.

(♣) That is, dependeth on the first and proceedeth of the love of God.
(*) Leviticus 19:18; Matthew 22:39; Romans 13:9; Galatians 5:14; James 2:8 .

32 Then that Scribe said unto him, Well, Master, thou hast said the truth, that there is one God, and that there is none but he,

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt (*) offerings and sacrifices.

(*) He meaneth all the ceremonies of the Law, wherein the hypocrites put great holiness.

34 Then when Jesus saw that he answered discreetly, he said unto him, **Thou (*) art not far from the kingdom of God.** And no man after that durst ask him any question.

(*) Because he shewed himself willing to be taught and well perceived the difference between our outward profession, and that which God doeth principally require of us.

35 ¶ (*) (5) And Jesus answered and said teaching in the Temple, **How say the Scribes that Christ is the son of David?**

(*) Matthew 22:42; Luke 20:41 .
(5) Christ proveth his Godhead even out of David himself, of whom he came according to the flesh.

36 **For David himself said by (f) (♣) the holy Ghost, (*) The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.**

(f) Word for word, in the holy Ghost, and there is a great force in this kind of speech, whereby is meant that it was not so much David, as the holy Ghost that spake, who did in a manner possess David.
(♣) Inspired by the holy Ghost and by the Spirit of prophecy.
(*) Psalm 110:1 .

37 **Then David himself calleth him Lord; by what means is he then his son? And much people heard him gladly.**

38 (*) (6) Moreover he said unto them in (g) his doctrine, **Beware of the Scribes which love to go in (h) long (♣) robes, and love salutations in the markets,**

(*) Matthew 23:6; Luke 11:43; Luke 20:46 .
(6) The manners of ministers are not rashly to be followed as an example.
(g) While he taught them.
(h) The word is a stole, which is a kind of woman's garment, long even down to the heels, and is taken generally, for any garment made for comeliness, but in this place it seemeth to signify that fringed garment mentioned in Deuteronomy 22:12 .

(♣) He condemneth not their apparel, but their vain ostentation and outward shew of holiness, whereby they deceived the simple people.

39 And the chief seats in the Synagogues, and the first rooms at feasts,

40 Which (*) devour widows' houses, (♣) even under a color of long prayers. These shall receive the greater damnation.

(*) Matthew 23:14; Luke 20:47 .

(♣) Or, under the pretence, pray long.

41 (7) (*) And as Jesus sat over against the treasury, he beheld how the people cast (i) money into the treasury, and many rich men cast in much.

(7) The doing of our duties, which God alloweth, is not esteemed according to the outward value, but to the inward affects of the heart.

(*) Luke 21:1 .

(i) Money of any kind of metal, as the Romans used, who in the beginning did stamp or coin brass, and after used it for current money.

42 And there came a certain poor widow, and she threw in two mites, which make a (*) quadrin.

(*) Which is about half a farthing.

43 Then he called unto him his disciples, and said unto them, Verily I say unto you, that this poor widow hath cast (*) more in, than all they which have cast into the treasury.

(*) Our Saviour esteemeth our gifts by our affections and ready wills.

44 For they all did cast in of their superfluity, but she of her poverty did cast in all that she had, *even* all her living.

Mark 13

1 Of the destruction of Jerusalem. 9 Persecutions for the Gospel. 10 The Gospel must be preached to all nations. 26 Of Christ's coming to judgment. 33 We must watch and pray.

1 And (*) (1) as he went out of the Temple, one of his disciples said unto him, Master, see what manner stones, and what manner buildings *are here*.

(*) Matthew 24:1; Luke 21:5 .

(1) The destruction of the Temple, city, and whole nation is foretold, and the troubles of the Church, but yet there are annexed many comforts, and last of all, the end of the world is described.

2 (*) Then Jesus answered, and said unto him, **Seest thou these great buildings? There shall not be left one stone upon a stone, that shall not be thrown down.**

(*) Luke 19:43 .

3 And as he sat on the mount of Olives, over against the Temple, Peter, and James, and John, and Andrew asked him secretly,

4 Tell us, when shall these things be? And what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answered them, and began to say, (*) (♣) **Take heed lest any man deceive you.**

(*) Ephesians 5:6; 2 Thessalonians 2:3 .

(♣) He doeth answer them of things that were more necessary for them to know than the things that they demanded.

6 **For many shall come in my Name, saying, I (*) am Christ, and shall deceive many.**

(*) Usurping the authority of Christ.

7 **Furthermore when ye shall hear of wars, and rumors of wars, be ye not troubled, for *such things* must needs be; but the end *shall not be* yet.**

8 **For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in divers quarters, and there shall be famine and troubles; these *are* the beginnings of sorrows.**

9 **But take ye heed to yourselves; for they shall deliver you up to the Councils, and to the Synagogues, ye shall be beaten, and brought before rulers and kings for my sake, for a (a) (*) testimonial unto them.**

(a) The hearing of you preaching shall be a most evident witness against them, so that they shall not be able to pretend ignorance.

(*) That they may be inexcusable.

10 **And the Gospel must first be published among all nations.**

11 (*) But when they lead you, and deliver you up, (b) take ye no (♣) thought beforehand, neither (c) premeditate (♣) what ye shall say, but whatsoever is given you at the same time, that speak; for it is not ye that speak, but the holy Ghost.

(*) Matthew 10:19; Luke 12:11; Luke 21:14 .

(b) We are not forbidden to think beforehand, but pensive carefulness whereby men discourage themselves, which proceedeth from distrust, and want of confidence and sure hope of God's assistance; that carefulness we are willed to beware of, Matt 6:27 .

(♣) He only forbiddeth that care which cometh of distrust.

(c) By any kind of artificial and cunning kind of tale what to speak.

(♣) This is not to make them negligent, but to assure them that he will assist them and instruct them sufficiently with answers, so that they may hereby perceive that their defence standeth not in their own wisdom, or eloquence.

12 Yea, and the brother shall deliver the brother to death, and the father the son, and the children shall rise against their parents, and shall cause them to die.

13 And ye shall be hated of all men (d) for my Name's sake, but whosoever shall endure unto the end, he shall be saved.

(d) For me.

14 (*) Moreover, when ye shall see the abomination of desolation (spoken of by (♣) Daniel the Prophet) (e) (♣) (♠) standing where it ought not, (let him that readeth, consider it) then let them *that be* in Judea, flee into the (♥) mountains;

(*) Matthew 24:15; Luke 21:20 .

(♣) Daniel 9:27 .

(e) When the heathen and profane people shall not only enter into the Temple, and defile both it and the city, but also clean destroy it.

(♣) This is meant of that time that the Romans should profane the Temple.

(♠) Or, belong.

(♥) Because the destruction shall be most extreme and cruel.

15 And let him that is upon the house, not come down into the house, neither enter therein, to fetch anything out of his house.

16 And let him that is in the field, not turn back again unto the things which he left behind him, to take his garment.

17 Then woe *shall be* to them that are with (*) child, and to them that give suck in those days.

(*) For they shall not be able to flee.

18 (*) Pray therefore that your flight be not in the winter.

(*) That you have no let to hinder you when you should escape.

19 For (f) there shall be in those days such tribulation, as was not from the beginning of the creation which God created unto this time, neither shall be.

(f) This is a kind of speech which the Hebrews use, and it hath a great force in it, for it giveth us to understand that in all that time one misery shall so follow upon another, as if the time itself were very misery itself. So the Prophet Amos saith (Amos 5:20), that the day of the Lord shall be darkness.

20 And except that the Lord had shortened those days, no (*) flesh should be saved; but for the elect's sake, which he hath chosen, he hath shortened those days.

(*) Or, man.

21 Then (*) if any man say to you, Lo, here is Christ, or lo, *he is* there, believe it not.

(*) Matthew 24:23; Luke 21:8 .

22 For false Christs shall rise, and false prophets, and shall shew signs and wonders, to deceive if it were (*) possible the very elect.

(*) The elect may waver and be troubled, but they cannot utterly be deceived, and overcome.

23 But take ye heed; behold, I have shewed you all things (*) before.

(*) Wherefore he that suffereth himself now to be seduced, hath no excuse.

24 ¶ Moreover in those days, after that tribulation, (*) the sun shall wax dark, and the moon shall not give her light,

(*) Isaiah 13:10; Ezekiel 32:7; Joel 2:10; Joel 3:15 .

25 And the (*) stars of heaven shall fall, and the powers which are in heaven, shall shake.

(*) This teacheth that there shall be a change of the whole order of nature.

26 And then shall they see the Son of man, coming in the clouds, with great power and glory.

27 (*) And he shall then send his Angels, and shall gather together his elect from the four winds, *and* from the utmost part of the earth to the utmost part of heaven.

(*) Matthew 24:31 .

28 Now learn a parable of the fig tree. When her bough is yet tender, and it bringeth forth leaves, ye know that summer *is* near.

29 So in like manner, when ye see these things come to pass, know that *the kingdom of God is near, even at the doors.*

30 Verily I say unto you, that this (*) generation shall not pass, till all these things be done.

(*) The word signifieth the space of a hundred years; albeit this came to pass before fifty years.

31 Heaven and earth shall pass away, but my words shall not pass away.

32 (2) But of that (*) day and hour knoweth no man, no, not the Angels which are in heaven, neither the (♣) Son himself, but the Father.

(2) The latter day is not curiously to be searched for which the Father alone knoweth; but let us rather take heed, that it come not upon us unaware.

(*) When the destruction of Jerusalem, the persecutions and illusions shall come; but chiefly these are understood of the second coming of Christ.

(♣) In that he is man and mediator.

33 (*) Take heed, watch, and pray; for ye know not when the time is.

(*) Matthew 24:13 .

34 *For the Son of man is as a man going into a strange country, and leaveth his house, and giveth authority to his servants, and to every man his work, and commandeth the porter to watch.*

35 (*) Watch ye therefore, (for ye know not when the master of the house will come, at evening, or at midnight, at the cock crowing, or in the dawning,)

(*) For of the coming we are most assured; but of the time, the year, the day or hour, we are ignorant, and therefore must watch continually.

36 Lest if he come suddenly, he should find you sleeping.

37 And those things that I say unto you, I say unto all men, Watch.

Mark 14

1 The Priests' conspiracy against Christ. 3 The woman pouring oil on Christ's head. 12 The preparing of the Passover. 22 The institution of the Supper. 41 Christ delivered into the hands of men. 43 Judas betrayeth him with a kiss. 53 Christ is before Caiaphas. 66 Peter's denial.

1 And (*) (1) two days after followed *the feast* of the Passover, and of unleavened bread; and the high Priests, and Scribes sought how they might take him by craft, and put him to death;

(*) Matthew 26:2; Luke 22:1 .

(1) By the will of God, against the counsel of men, it came to pass that Christ should be put to death upon the solemn day of the Passover, that in all respects the truth might agree to the figure.

2 But they said, Not in the feast *day*, lest there be any tumult among the people.

3 (*) And when he was in Bethany in the house of Simon the leper, as he sat at table, there came a woman having a box of ointment of (♣) Spikenard, very costly, and she brake the box, and poured it on his head.

(*) Matthew 26:6; John 12:2 .

(♣) Or, of pure nard and faithfully made.

4 (2) Therefore (*) some disdained among themselves, and said, To what end is this waste of ointment?

(2) Rash judgments are frustrate before God.

(*) As Judas who caused this murmuring.

5 For it might have been sold for more than (a) three hundred pence, and been given unto the poor, (*) and they murmured against her.

(a) Which is about six pounds English, or six pounds sterling.

(*) To wit, Judas, who was offended therewith, and therefore made a business.

6 But Jesus said, **Let her alone; Why trouble ye her? She hath wrought a good work on me.**

7 (3) **For ye have the poor with you always, and when ye will, ye may do them good, but me ye shall not have always.**

(3) Christ suffered himself to be anointed once or twice for certain considerations; but his will is to be daily anointed in the poor.

8 (4) **She hath done that she could; she came aforehand to anoint my body to the burying.**

(4) This woman is the secret instinct of the Spirit, anointing Christ, setteth before men's eyes, his death and burial which were at hand.

9 Verily I say unto you, wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of in remembrance of her.

10 ¶ (*) (5) Then Judas Iscariot, one of the twelve, (♣) went away unto the high Priests, to betray him unto them.

(*) Matthew 26:14; Luke 22:4 .

(5) Covetousness cloaked with a zeal of charity, is an occasion to betray and crucify Christ.

(♣) He took occasion by this ointment as of a thing evil done.

11 And when they heard it, they were glad, and promised that they would give him money; therefore he sought how he might conveniently betray him.

12 ¶ (*) (6) Now the first day of unleavened bread, (b) when (c) they sacrificed the (d) Passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the Passover?

(*) Matthew 26:17; Luke 22:8 .

(6) Christ being made subject to the Law for us, doeth celebrate the Passover according to the Law; and therewithal by a miracle sheweth that notwithstanding he in the flesh shall straightway suffer, yet that he is God.

(b) That is, upon which day, and at the evening of the same day, which was the beginning of the fifteenth, Matthew 26:17 .

(c) They used to sacrifice.

(d) This is spoken thus, by the figure Metonymy, which is usual in Sacraments, and by the Passover is meant the Paschal lamb.

13 Then he sent forth two of his disciples, and said unto them, Go ye into the city, and there shall a man meet you bearing a pitcher of water; follow him.

14 And whithersoever he goeth in, say ye to the good man of the house, The Master saith, Where is the lodging where I shall eat the Passover with my disciples?

15 And he will shew you an (e) upper chamber *which is large, trimmed and prepared; there make it ready for us.*

(e) The Greek word signifieth that part of the house that is highest from the ground, to what use forever it be put, but because they used to sup in that part of the house, they called it a supping chamber.

16 So his disciples went forth, and came to the city, and found as he had said unto them, and made ready the Passover.

17 ¶ And at evening he came with the twelve.

18 (*) (7) And as they sat at table and did eat, Jesus said, **Verily I say unto you, that one of you shall betray me, which eateth with me.**

(*) Psalm 41:10; Matthew 26:20-23; Luke 22:14; John 13:18-21 .

(7) The figure of the law, which is by and by to be fulfilled, is abrogated; and in place thereof are put figures of the new covenant answerable unto them, which shall continue to the world's end.

19 Then they began to be sorrowful and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said unto them, **It is one of the twelve that (f) (*) dippeth with me in the platter.**

(f) That useth to eat meat with me.

(*) To dip the hand, is as much to say, as he that is accustomed to eat with me.

21 Truly the Son of man goeth his way, as it is (♣) written of him; (*) but woe *be* to that man, by whom the Son of man is betrayed! It had been good for that man, if he had never been born.

(♣) This declareth that nothing can be done without God's providence.

(*) Acts 1:16 .

22 (*) And as they did eat, Jesus took the bread, and when he had given thanks, he brake it and gave it to them, and said, **Take, eat, this is my body.**

(*) Matthew 26:26; 1 Corinthians 11:24 .

23 Also he took the cup, and when he had (*) given thanks, gave it to them, and they all drank of it.

(*) The Greek word is to bless, which is here taken only to give thanks as Luke and Paul interpreted it, and Mark also so speaking of the cup.

24 And he said unto them, **This is my blood of the New Testament which is shed for many.**

25 **Verily I say unto you, I will drink no more of the fruit of the vine until that day, that I drink it new in the kingdom of God.**

26 And when they had sung a Psalm, they went out to the mount of Olives.

27 ¶ (*) (8) Then Jesus said unto them, **All ye shall be (♣) offended by me this night, for it is written, (♣) I will smite the shepherd, and the sheep shall be scattered.**

(*) John 16:23 .

(8) Christ foretelleth how he shall be forsaken of his, but yet he will never forsake them.

(♣) That is, turned from me, because of the persecution.

(♣) Zechariah 13:7 .

28 But after that I am risen, I will go into (*) Galilee before you.

(*) Mark 16:7 .

29 (9) And Peter said unto him, Although all men should be offended, yet would not I.

(9) Here is set forth in an excellent person, a most sorrowful example of man's rashness and weakness.

30 Then Jesus said unto him, Verily I say unto thee, this day, *even in this night before the cock crow twice, thou shalt deny me thrice.*

31 But he said (g) more earnestly. If I should die with thee, I will not deny thee. Likewise also said they all.

(g) That doubling of words, setteth out more plainly Peter's vehement affirmation.

32 ¶ (*) (10) After, they came into a place named Gethsemane; then he said to his disciples, *Sit ye here, till I have prayed.*

(*) Matthew 26:36; Luke 22:39 .

(10) Christ suffering for us in that flesh which he took upon him for our sakes, the most horrible terrors of the curse of God, receiveth the cup at his Father's hands, which he being just, doeth straightway drink of for the unjust.

33 And he took with him Peter, and James, and John, and he began (*) to be troubled, and in great heaviness,

(*) His divinity was as it were hid, and his humanity shewed itself fully.

34 And said unto them, *My soul is very heavy, even unto the death; tarry here, and watch.*

35 So he went forward a little, and fell down on the ground, and prayed, that if it were possible, that hour might pass from him.

36 And he said, (h) (*) *Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless not that I will, but that thou (♣) wilt, be done.*

(h) This doubling of thy word was used in those days, when their languages were so mixed together; for this word, Abba, is a Syrian word.

(*) Ab in Hebrew, and Abba in the Syrian tongue signifieth the Father.

(♣) He standeth not so to his own will, but that willingly he offereth himself to obey God.

37 (11) Then he came, and found them sleeping, and said to Peter, **Simon, sleepest thou? Couldst not thou watch one hour?**

(11) A horrible example of the sluggishness of men, even in the disciples whom Christ had chosen.

38 ¶ **Watch ye, and pray, that ye enter not into temptation; the spirit indeed is ready, but the flesh is weak.**

39 And again he went away, and prayed, and spake the same words.

40 And he returned, and found them asleep again, for their eyes were heavy; neither knew they what they should answer him.

41 And he came the third time, and said unto them, (*) **Sleep henceforth, and take your rest, it is enough; the hour is come; behold, the Son of man is delivered into the hands of sinners.**

(*) He meaneth that the house will come when they shall be kept from sleeping.

42 **Rise up, let us go; lo, he that betrayeth me, is at hand.**

43 (*) (12) And immediately while he yet spake, came Judas that was one of the twelve, and with him a great multitude with swords and staves from the high Priests, and Scribes, and Elders.

(*) Matthew 26:47; Luke 22:47; John 18:3 .

(12) As men did willingly spoil God their Creator of his praise in forsaking and betraying him; so Christ willingly going about to make satisfaction for this ruin, is forsaken for his own, and betrayed by one of his familiars as a thief, that the punishment might be agreement to the sin, and we who are traitors, forsakers, and sacrilegers might be delivered out of the devil's snare.

44 And he that betrayed him, had given them a token, saying, Whomsoever (*) I shall kiss, he it is; take him and lead him away (i) safely.

(*) It was the fashion then to greet with kissing at their meetings, and also at their departure.

(i) So diligently, that he escape not out of your hands.

45 And as soon as he was come, he went straightway to him, and said, (*) Master, master; and kissed him.

(*) He repeateth it twice, as if he had been moved with a certain pity in taking his last leave.

46 Then they laid their hands on him, and took him.

47 And (k) one of them that stood by, drew out a sword, and smote a (*) servant of the high Priest, and cut off his ear.

(k) That is, Peter.
(*) Called Malchus.

48 And Jesus answered, and said to them, **Ye are come out as against a thief, with swords and with staves, to take me.**

49 **I was daily with you, teaching in the Temple, and ye (*) took me not; but *this is done* that the Scriptures should be fulfilled.**

(*) Which declareth that no man can do anything contrary to God's ordinance.

50 Then they (l) all forsook him, and fled.

(l) All his disciples.

51 (13) And there followed him a certain young man, clothed in (m) linen upon his bare *body*, and the young men caught him.

(13) Under pretence of godliness, all things are lawful to such as do violence against Christ.
(m) Which he cast about him, when he hearing that slur in the night suddenly ran forth; whereby we may understand with how great licentiousness these villains violently set upon him.

52 But he left his linen cloth, and fled from them naked.

53 (*) So they led Jesus away to the high Priest, and to him came (n) together all the (♣) high Priests, and the Elders, and the Scribes.

(*) Matthew 26:57; Luke 22:54; John 18:24 .
(n) The highest council was assembled, because Christ was accused as a blasphemer and a false prophet; for as for the other crime of treason, it was forged against him by the Priests, to enforce Pilate by that means to condemn him.
(♣) That is, they which had chiefest authority among the Priests.

54 And Peter followed him (*) afar off, even into the hall of the high Priest, and sat with the servants, and warmed *himself* at the (♣) fire.

(*) Which signified that his hot zeal began now to be abated.
(♣) Or, light.

55 (14) And the (*) high Priests, and all the Council sought for witness against Jesus, to put him to death, but found none.

(14) Christ, who was so innocent that he could not be oppressed, no not by false witnesses, is at the length, for confessing God to be his father, condemned of impiety before the high Priest; that we, who denied God and were indeed wicked, might be quit before God.
(*) Matthew 26:59 .

56 For many bare false witness against him, but their witness (*) agreed not together.

(*) Or, were not like.

57 Then there arose certain, and bare false witness against him, saying,

58 We heard him say, (*) I (♣) will destroy this Temple made with hands, and within three days I will build another, made without hands.

(*) John 2:19 .

(♣) These two witnesses dissented, in that the one reported that Christ said he could destroy the Temple, (as Matthew writeth) and the others said, that he heard him say, that he would do it as is here noted.

59 But their witness yet agreed not together.

60 Then the high Priest stood up amongst them, and asked Jesus, saying, Answerest thou nothing? What is the matter that these bear witness against thee?

61 But he held his peace, and answered nothing. Again the high Priest asked him, and said unto him, Art thou that Christ the Son of the (o) Blessed?

(o) That is, of God, who is worthy of all praise; the which word in their language the Jews when they spake of God, use commonly in their writings even to this day.

62 And Jesus said, **I am *he*, (*) and ye shall see the (♣) Son of man sit at the right hand of the power of God, and come in the clouds of heaven.**

(*) Matthew 24:30 .

(♣) Whom they now condemned in this base estate, they should see appear at the last day with majesty and glory.

63 Then the high Priest rent his clothes, and said, What have we anymore need of witnesses?

64 Ye have heard the blasphemy; what think ye? And they all condemned him to be worthy of death.

65 (15) And some began to spit at him, and to cover his face, and to beat him with fists, and to say unto him, Prophecy. And the (*) sergeants smote him with *their* rods.

(15) Christ suffering all kind of reproach for our sakes, getteth everlasting glory to them that believe in him.

(*) This declareth the wickedness and insolency of the governors, and rulers, seeing their officers contrary to all justice, thus raged and tormented him, that was innocent.

66 (*) (16) And as Peter was beneath in the hall, there came one of the maids of the high Priest.

(*) Matthew 26:69; Luke 22:55; John 18:25 .

(16) A heavy example of the frailness of man, together with a most comfortable example of the mercy of God, who giveth the spirit of repentance and faith to his elect.

67 And when she saw Peter warming *himself*, she looked on him, and said, Thou wast also with Jesus of Nazareth.

68 But (*) he denied it, saying, I know him not, neither understand I what thou sayest. Then he went out into the (♣) (♣) porch, and the cock crew.

(*) We ought to consider our own infirmity, that we may learn only to trust in God, and not in our own strength.

(♣) Or, entry.

(♣) Peter prepareth himself to flee if he were further laid unto.

69 (*) Then (p) a maid saw him again, and began to say to them that stood by, This is *one* of them.

(*) Matthew 26:71; Luke 22:56; John 18:25 .

(p) If we compare the Evangelists diligently together, we shall perceive that Peter was known of many through the maiden's report; yea, in Luke, when the second denial is spoken of, there is a man servant mentioned, and not a maid.

70 But he denied it again. And anon after, they that stood by, said again to Peter, Surely thou art *one* of them, for thou art of Galilee, and thy speech is like.

71 And he began to curse, and swear, *saying*, I know not this man of whom ye speak.

72 (*) Then the second time the cock crew, and Peter remembered the word that Jesus had said unto him, Before the cock crow twice, thou shalt deny me thrice, and (♣) weighing that with himself, he wept.

(*) Matthew 26:75; John 13:38 .

(♣) Or, rushed out the doors and wept.

Mark 15

1 Of the things that Christ suffered under Pilate. 11 Barabbas is preferred before Christ. 15 Pilate delivereth Christ to be crucified. 17 He is crowned with thorns. 19 They spit on him, and mock him. 21 Simon of Cyrene carrieth Christ's cross. 27 Christ is crucified between two thieves. 29 He is railed at. 37 He giveth up the ghost. 43 Joseph burieth him.

1 And (*) (1) anon in the dawning, the high Priests held (♣) a Council with the Elders, and the Scribes, and the whole Council, and bound Jesus, and led him away, and (a) delivered him to Pilate.

(*) Matthew 27:1; Luke 22:66; John 18:19 .

(1) Christ being bound before the judgment seat of an earthly judge, in open assembly is condemned as guilty unto the death of the cross, not for his own sins, (as appeareth by the Judge's own words) but for all ours, that we most guilty creatures being delivered from the guiltiness of our sins, might be quitted before the judgment seat of God, even in the open assembly of the Angels.

(♣) For the Romans gave them no authority to put any man to death.

(a) It was not Lawful for them to put any man to death, for all causes of life and death were taken away from them, first by Herod the great, and afterward by the Romans, about forty years before the destruction of the Temple, and therefore they deliver Jesus to Pilate.

2 Then Pilate asked him, Art thou the King of the Jews? And he answered, and said unto him, **Thou sayest it.**

3 And the high Priests accused him of many things.

4 (*) Wherefore Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee.

(*) Matthew 27:12; Luke 23:3; John 18:35 .

5 But Jesus answered (*) no more at all, so that Pilate marveled.

(*) He would not defend his cause, but presented himself willingly to be condemned.

6 Now at the feast, Pilate did (b) deliver a prisoner unto them, whomsoever they would desire.

(b) Used Pilate to deliver.

7 Then there was one named Barabbas, which was bound with his fellows, that had made insurrection, who in the insurrection had committed murder.

8 And the people cried aloud, and began to desire *that he would do* as he had (*) ever done unto them.

(*) The people always maintain their customs, although they be worth nothing.

9 Then Pilate answered them, and said, Will ye that I let loose unto you the King of the Jews?

10 For he knew that the high Priests had delivered him of envy.

11 But the high Priests had moved the people *to desire* that he would rather deliver Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I do *with him*, whom ye call the King of the Jews?

13 And they cried again, Crucify him.

14 Then Pilate said unto them, But what evil hath he done? And they cried the more fervently, Crucify him.

15 So Pilate (*) willing to content the people, loosed them Barabbas, and delivered Jesus, when he had scourged him, that he might be crucified.

(*) When a judge hath respect to men, he quit forgetteth justice.

16 Then the soldiers led him away into the hall, which is the (*) common hall, and called together the whole band,

(*) Pretory.

17 (2) And clad him with purple, and platted a crown of thorns, and put it about *his head*,

(2) Christ going about to take away the sins of men, who went about to usurp the throne of God himself, is condemned as one that hunted after the kingdom, and mocked with a false shew of a kingdom, that we on the other side, who shall indeed be eternal kings, might receive the crown of glory at God's own hand.

18 And began to salute him, *saying*, Hail, King of the Jews.

19 And they smote him on the head with a (*) reed, and spat upon him, and bowed the knees, *and* did him reverence.

(*) Or, stalk.

20 And when they had mocked him, they took the purple off him, and put his own clothes on him, and led him out to crucify him.

21 (*) And they (3) (♣) compelled one that passed by, *called* Simon of Cyrene (which came out of the country, and was father of Alexander and Rufus) to bear his cross.

(*) Matthew 27:32; Luke 23:26 .

(3) The rage of the wicked hath no measure, but in the mean season, even the weakness of Christ, being in pain under the heavy burden of the cross, doeth manifestly shew that a lamb is led to be sacrificed.

(♣) It was the custom to make him that was condemned, to carry his cross, but Jesus was not able for weakness.

22 (*) (4) And they brought him to a place named Golgotha, which is by interpretation, the place of *dead mens'* skulls.

(*) Matthew 27:33; Luke 23:33; John 19:17 .

(4) Christ is led out of the walls of the earthly Jerusalem, into a foul place of dead men's carcasses, as a man most unclean, not touching himself, but touching our sins, which were laid upon him, to the end that we being made clean by his blood, might be brought into the heavenly Sanctuary.

23 And they gave him to drink wine mingled (*) with myrrh; but he received it not.

(*) Which was to hasten his death; but he would not drink it, because he would wait for the hour that his Father had appointed, that he might render unto him perfect obedience.

24 (*) (5) And when they had crucified him, they parted his garments, casting lots for them, what every man should have.

(*) Luke 23:34 .

(5) Christ hangeth naked upon the cross, and as the wickedest caitiff that ever was, most vilely reprov'd; that we being clothed with his righteousness, and blessed with his curses, and sanctified by his only oblation, may be taken up into heaven.

25 And it was (*) the third hour when they crucified him.

(*) The Jews divided their day into four parts, so that by the third hour is here meant the third part of the day, which was from six o'clock to nine, at what time Matthew saith he was crucified.

26 And the title of his cause was written above, THE KING OF THE JEWS.

27 They crucified also with him two thieves, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, (*) And he was counted among the wicked.

(*) Isaiah 53:12 .

29 And they that went by, railed on him, wagging their heads, and saying, (*) Hey, thou that destroyest the Temple, and buildest it in three days,

(*) John 2:19 .

30 Save thyself, and come down from the cross.

31 Likewise also even the high Priests mocking, said among themselves with the Scribes, He saved other men, himself he cannot save.

32 Let Christ the King of Israel now come down from the cross, that we may see, and believe. (*) They also that were crucified with him, reviled him.

(*) Meaning the one of them that were crucified.

33 ¶ Now when the sixth hour was come, (6) darkness arose over (c) (*) all the land until the ninth hour.

(6) How angry God was against our sin, which he punished in our surety, his son, it appeareth by this horrible darkness.

(c) By this word, land, he meaneth Palestina; so that the strangeness of the wonder, is so much the more set forth in that, at the feast of the Passover, and in the full moon, when the Sun shined over all the rest of the world and at midday that corner of the world, wherein so wicked an act was committed, was over covered with most gross darkness.

(*) Because this darkness was only over the land of Canaan, when the rest of the world was light, the miracle is greater.

34 And at the (7) (♣) ninth hour Jesus cried with a loud voice, saying, (*) **Eloi, Eloi, lama sabachthani?** Which is by interpretation, My God, my God, why hast thou forsaken me?

(7) Christ striving mightily with Satan, with sin, and with death, all three armed with the horrible curse of God, grievously tormented in body hanging upon the cross, and in soul plunged into the depth of hell, yet he riddeth himself, crying with a mighty voice; and notwithstanding the wound which he received of death in that which he died, yet by smiting both things above and things beneath, by renting of the veil of the Temple, and by the testimony wrung out of them which murdered him, he sheweth evidently unto the rest of his enemies which are as yet obstinate, and mock at him, that he shall be known out of hand to be conqueror and Lord of all.

(♣) Which was the third part of the day, and about three o'clock afternoon.

(*) Psalm 22:1; Matthew 27:46 .

35 And some of them that stood by, when they heard it, said, (*) Behold, he calleth Elijah.

(*) This was spoken mockingly.

36 And one ran, and filled a (*) sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let him alone, let us see if Elijah will come, and take him down.

(*) Psalm 69:21 .

37 And Jesus cried with a loud voice, and gave up the ghost.

38 ¶ And the veil of the Temple was rent in twain, from the top to the bottom.

39 Now when the (*) Centurion, which stood over against him, saw that he thus crying gave up the ghost, he said, Truly this man was the Son of God.

(*) Who had charge over a hundred men.

40 ¶ (8) There were also women which beheld afar off, among whom was Mary Magdalene, and Mary (the mother of James the less, and of Joses), and Salome,

(8) Christ to the great shame of men which forsook the Lord, chose women for his witnesses, which beheld all this whole action.

41 Which also when he was in Galilee, (*) followed him, and ministered unto him, and many other women which came up with him unto Jerusalem.

(*) Luke 8:2 .

42 (*) And now when the night was come (because it was the day of the preparation that is before the Sabbath.)

(*) Matthew 27:57 .

43 (*) Joseph of Arimathea, an (d) (♣) honorable counselor, which also looked for the kingdom of God, came, and went in (e) (♣) boldly unto Pilate, and asked the body of Jesus.

(*) Luke 23:50; John 19:38 .

(d) A man of great authority, of the council of the Sanhedrin, or else taken into counsel by Pilate.

(♣) A grave man and of great authority.

(e) If we consider what danger Joseph cast himself into, we shall perceive how bold he was.

(♣) This man shewed his faith boldly when the danger seemed to be most perilous.

44 And Pilate marvelled, if he were already dead, and called unto him the Centurion, and asked of him whether he had been any while dead.

45 And when he knew *the truth* of the Centurion, he gave the body to Joseph.

46 Who bought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him in a tomb that was hewn out of a rock, and rolled a stone unto the door of the sepulcher;

47 And Mary Magdalene, and Mary Joses' *mother*, beheld where he should be laid.

Mark 16

1 Of Christ's resurrection. 9 He appeareth to Mary Magdalene and others. 15 He sendeth his Apostles to preach. 19 His ascension.

1 And (*) when the Sabbath day was past, Mary Magdalene, and Mary the *mother* of James and Salome, bought sweet ointments, that they might come and anoint him.

(*) Luke 24:1; John 20:1 .

2 Therefore early in the morning, the first day of the week, they came unto the sepulcher, when the sun was now risen.

3 And they said one to another, Who shall roll us away the stone from the door of the sepulcher?

4 And when they (a) looked, they saw that the stone was rolled away (for it was a very great one.)

(a) When they cast their eyes toward the sepulcher.

5 (*) So they went into the (b) sepulcher, and saw (♣) a young man sitting at the right side, clothed in a long white robe; and they were afraid.

(*) Matthew 28:1; John 20:12 .

(b) Into the cave where the sepulcher was cut out.

(♣) The Angel of God in the likeness of a young man.

6 But he said unto them, Be not so afraid, ye seek Jesus of Nazareth, which hath been crucified; he is risen, he is not here; behold the place where they put him.

7 But go your way, and tell his disciples, and (♣) Peter, that he will go before you into Galilee; there shall ye see him (*) as he said unto you.

(♣) He especially maketh mention of Peter to comfort him, because he had fallen into greater danger than the rest.

(*) Mark 14:28; Matthew 26:32 .

8 And they went out quickly, and fled from the sepulcher, for they trembled, and were amazed; neither said they anything to any man, for they were afraid.

9 ¶ (1) And when Jesus was risen again, early the first day of the week, he appeared first to Mary Magdalene, (*) out of whom he had cast seven devils;

(1) Christ himself appeareth to Mary Magdalene to upbraid the disciple's incredulity.

(*) John 20:16; Luke 8:2 .

10 And she went and told them that had been with him, which mourned and wept.

11 And when they heard that he was alive, and had appeared to her, they (*) believed it not.

(*) They had soon forgotten that which Christ had foretold them of his resurrection.

12 ¶ (*) (2) After that, he appeared unto two of them in another form, as they walked and went into the country.

(*) Luke 24:13 .

(2) Christ appeareth to two other disciples, and at length to the eleven.

13 And they went and told it to the remnant, but they believed them not.

14 ¶ (*) (c) Finally, he appeared unto the eleven as they (♣) sat together, and reproached them for their unbelief and hardness of heart, because they believed not them which had seen him, being risen up again.

(*) Luke 24:36; John 20:19 .

(c) The Evangelist considered not the order of time, but the course his history, which he divided into three parts; The first sheweth how he appeared to the women, the second, to his Disciples, the third, to his Apostles, and therefore he saith, Finally.

(♣) Mourning and praying.

15 (3) And he said unto them, (*) **Go ye into all the world, and preach the Gospel to (d) (♣) every creature.**

(3) The Apostles are appointed, and their office is limited unto them, which is to preach that which they heard of him, and to minister the Sacraments, which Christ hath instituted, having besides power to do miracles.

(*) Matthew 28:19 .

(d) Not to the Jews only, nor in Judea only, but to all men, and everywhere; and so must all the Apostles do.

(♣) As well Gentile as Jew.

16 He that shall believe and be baptized, shall be saved; (*) but he that will not believe, shall be damned.

(*) John 12:48 .

17 And these (♣) tokens shall follow them that believe, (*) In my Name they shall cast out devils, and (♣) shall speak with (e) (♠) new tongues,

(♣) This gift was but for a time to cause men the more willingly to receive the Gospel which as yet was not evidently known.

(*) Acts 16:18 .

(♣) Acts 2:4; Acts 10:46 .

(e) Strange tongues, such as they knew not before.

(♠) With other and divers, as Luke saith.

18 (*) And shall take away serpents, and if they shall drink any deadly thing, it shall not hurt them; (♣) they shall lay their hands on the sick, and they shall recover.

(*) Acts 28:5 .

(♣) Acts 28:8 .

19 (*) (4) So after the Lord had spoken unto them, he was received into heaven, and sat at the right hand of God.

(*) Luke 24:51 .

(4) Christ, having accomplished his office on earth, ascendeth into heaven, from whence (the doctrine of his Apostles being confirmed with signs) he will govern his Church, unto the world's end.

20 And they went forth, and preached everywhere. And the (*) Lord wrought with them, and confirmed (f) the word with (♣) signs that followed. Amen.

(*) Hebrews 2:4 .

(f) To wit, the doctrine; therefore doctrine must go before, and signs must follow after.

(♣) The miracles and signs follow the doctrine, as certain seals, so that if the doctrine be false, the miracles can be no better, Deuteronomy 13:3 .