

Chapter 10

He fendeth yet 72. moe to preach to the Iewes, with power alfo of miracles. 13. crying woe to the cities impenitent. 17. At their returne he agnifeth the great power he gaue them, but yet teacheth them not to be proud thereof, 21. and praiseth God for his grace, 23. his Church alfo for her happy ftate. 25. To one of the Scribes he sheweth, that the loue of God and of his neighbour wil bring him to life euerlafting, 29. teaching him by the parable of the Samaritane, to take every one for his neighbour that needeth his charitie. 38. To Martha he sheweth that Maries Contemplatiue life is the better.

And after this our Lord defigned alfo other ^{a)}feuentie two: and he fent them two and two before his face into euery citie and place whither himfelf would come. ² And he faid to them: The harueft truly is much; but the workmen few. Defire therfore the Lord of the harueft, that he fend workmen into his harueft. ³ Goe: Behold I fend you as lambes among wolues. ⁴ Carie not purfe nor fkip, nor shoes; and falute no body by the way. ⁵ Into whatfoeuer houfe you enter, firft fay: Peace to this houfe. ⁶ And if the fonne of peace be there, your peace fhall reft vpon him: but if not, it fhall returne to you. ⁷ And in the fame houfe tarie you, eating and drinking fuch things as they haue. For the workman is worthie of his hire. Remoue not from houfe to houfe. ⁸ And into what citie foeuer you enter, and they receiue you, eate fuch things as are fet before you; ⁹ and cure the ficke that are in it, and fay to them: The Kingdom of God is come nigh vpon you.

¹⁰ And into whatfoeuer citie you enter, and they receiue you not, going forth into the ftreetes thereof, fay: ¹¹ The duft alfo of your citie that cleaueth to vs, we doe wipe off againft you. Yet this know ye that the

1. *Tim.* 5, 18.

^a As the twelue Apoftles did represent the higher degree of the Clergie, called Bifhops: fo thefe Seuentie two beare the figure of the inferiour Clergie, called Priefts. *Beda.*

Kingdom of God is at hand. ¹² I say to you, it shall be ^amore tolerable for Sodom in that day, then for that citie. ¹³ Woe to thee Corazaim, woe to thee Beth-faida: for if in Tyre and Sidon had been wrought the miracles that haue been wrought in you, they had done penance fitting ^bin sack cloth and ashes long agoe. ¹⁴ But it shall be more tolerable for Tyre and Sidon in the iudgement, then for you. ¹⁵ And thou Capharnaum that art exalted vnto Heauen: thou shalt be thruft downe euen vnto Hel. ¹⁶ ^cHe that heareth you, heareth me; and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.

¹⁷ And the Seuentie-two returned with ioy, saying: Lord, the Diuels also are subiect to vs in thy name. ¹⁸ And he said to them: I saw Satan as a lighting fall from Heauen. ¹⁹ Behold, I haue giuen you power to tread vpon serpents, and scorpions, and vpon al the power of the enemie, and nothing shall hurt you. ²⁰ But yet reioyce not in this, that the spirits are subiect vnto you; but reioyce in this, that your names are written in Heauen.

²¹ In that very houre he reioyced in spirit, and said: I confesse to thee O Father, Lord of Heauen and earth, because thou hast hid these things from the wise and prudent, and hast reuealed them ^dto little ones. Yea Father, for so hath it wel pleased thee. ²² Al things are deliuered to me of my Father. And no man knoweth who the Sonne is, but the Father; and who the Father is, but the Sonne, and to whom the Sonne wil reueale. ²³ And turning to his Disciples, he said: Bleffed are the eyes that see the things that you see. ²⁴ For I say to you, that many Prophets and Kings desired to see the things that you see, and saw them not; and to heare the things that you heare, and heard them not.

^a Differences of paines and damnation in Hel according to the differences of demerites. *Aug. li. 5. c. 5. cont. Iulian.*

^b True penance not onely to lead a new life, but to punish the body by such things as here be recorded, for the ill life past.

^c It is al one to despise Christ, and to despise his Priests and Ministers in the Catholike Church: to refuse his doctrine, & theirs.

²⁵ And behold a certaine lawyer ftood vp, tempt-
 ing him and faying: Maifter, by doing of what thing fhall
 I poffeffe life euerlafting? ²⁶ But he faid to him: In the
 law what is written? how readeft thou? ²⁷ He anfwer-
Deu. 6, 3. ing faid: *Thou fhalt loue the Lord thy God with thy*
whole hart, and with thy whole foule, and with al thy
Leu. 19, 18. *ftrength, and with al thy mind: and thy neighbour*
as thy felf. ²⁸ And he faid to him: Thou haft answered
 right, ²⁹ this doe and thou fhalt liue. ²⁹ But he defirous
 to iuftifie himfelf, faid to IESVS: And who is my neigh-
 bour? ³⁰ And IESVS taking it, faid: A certaine man
 went downe from Hierufalem into Iericho, and fel among
 theeues, who alfo fpoiled him, and giuing him woundes
 went away leauing him ³¹ halfe-dead. ³¹ And it chanced
 that a certaine Prieft went downe the fame way; and fee-
 ing him, paffed by. ³² In like manner alfo a Leuite, when
 he was neere the place, and faw him, paffed by. ³³ But a
 certaine Samaritane going his iourney, came neere him;
 and feeing him, was moued with mercie. ³⁴ And going
 vnto him, bound his woundes, powring in oile and wine:
 and fetting him vpon his owne beaft, brought him into
 an inne, and tooke care of him. ³⁵ And the next day
 he tooke forth two pence, and gaue to the hoft, and
supererogaueris, and faid: Haue care of him; and whatfoeuer thou fhalt ^{a)}
προσδαπανήσης. fupererogate, I at my returne wil repay thee. ³⁶ Which
 of thefe three in thy opinion was neighbour to him that
 fel among theeues? ³⁷ But he faid: He that did mercie
 vpon him. And IESVS faid to him: Goe, and doe thou
 in like manner.

³⁸ And it came to paffe as they went, and he en-
 tred into a certaine towne; and a certaine woman named

^a S. Auguftin faith that the Apoftle (*1. Cor. 9.*) according to this
 place did fupererogate, that is, did more then he needed or was
 bound to doe, when he might haue required al duties for preaching
 the Ghofpel, but would not. *li. de op. Monach. c. 5.* Whereof it
 cōmeth, that the workes which we doe more then precept, be called
 workes of Supererogation: & whereby it is alfo euident againft the
 Proteftants that there be fuch workes. See *Optatus li. 6. cont.*
Parmen. how aptly he applyeth this parable to S. Paules counfel
 of virginie (*1. Cor. 7.*) as to a worke of fupererogation.

Martha, receiued him into her houfe, ³⁹ and ſhe had a ſiſter called Marie. Who fitting alfo at our Lords feete, heard his word. ⁴⁰ But Martha was buſie about much ſeruiſe. Who ſtood and ſaid: Lord, haſt thou no care that my ſiſter hath left me alone to ſerue? ſpeake to her therefore, that ſhe help me. ⁴¹ And our Lord anſwering ſaid to her: Martha, Martha, thou art careful, and art troubled about many things. ⁴² But one thing is neceſſarie, ⁴³ Marie hath choſen the beſt part which ſhall not be taken away from her.

ANNOTATIONS

21 The litle ones) By this place euery vulgar artificer may not perfume that God hath reuealed al truth to him, and therefore refuſe to be taught of the learned: for Chriſt did not afterward indow fiſhers and vulgar men nor any other with the giſts of wiſedom and tongues, without their induſtrie, ſtudy, and teaching: though at the beginning, of great prouidence he did it, that it might be cleere to the world, that al Nations were conuerted to him, not by perſuaſion of cunning Oratours or ſubtil Diſputers, but by the plaine force of his grace and truth, which S. Auguſtine counteth greater then al other miracles. Further we are taught by this place, that the poore humble obedient children of the Church know by their faith the high myſteries of Chriſtes Diuinity, and his preſence in the B. Sacrament, and ſuch like, rather then Arius, Caluin, and other like proud Scribes and phariſees.

The humble vn-learned Catholike knoweth Chriſt better then the proud learned Heretike.

28 This doe) Not by faith only, but by keeping Gods Commandements we obtaine life euerlaſting: not only by beleeuing, but by doing. The heretikes ſay that is impoſſible to keepe this commandement of louing God with al our hart. But the Scriptures giue vs examples of diuers that haue kept and fulfilled it, as far as is requiſite in this life. *3. Reg. 14, 8. 2. Par. 15, 15. Ps. 118, 10. Eccleſiaſtici. 47, 9, 10. 4. Reg. 10, 3,5. Luc. 1, 5.* And if it were impoſſible to keepe it, and yet by Chriſt propoſed for the meane to obtaine life euerlaſting, he had mocked this Lawyer and others, and not taught them.

The commandements poſſible to be kept.

Con. Araus. 2. c. 25. to. 1.

30 Halfe dead) Here is ſignified man wounded very fore in his vnderſtanding and free wil, and al other powers of foule and body, by the finne of Adam: but yet that neither vnderſtanding, nor free-wil, nor the reſt, were extinguished in man or taken away. The Prieſt and Leuite ſignifie the Law of Moyſes: this Samaritane is Chriſt the Prieſt of the new Teſtament: the oile and wine, his Sacraments: the hoſt, the prieſts his miniſters. Whereby is ſignified, that the Law could not recouer the ſpiritual life of mankind

The parable of the wounded man, explicated.

Trid. Seſs. 6. c. 1.

from the death of finne, that is, iustifie man; but Christ only, who by his Pafsion and the grace and vertue thereof ministred in and by his Sacraments, iustifieth, and increafeth the iustice of man, healing and abling free-wil to doe al good workes.

42 Marie the best part) Two notable examples, one of the life Active, in Martha, the other of the life Contemplatiue, in Marie: representing vnto vs, that in holy Church there should be alwaies some to ferue God in both these feveral forts. The life contemplatiue is here preferred before the actiue. The Religious of both sexes are of that more excellent ftate. And therefore our Protestants haue wholly abandoned them out of their cōmonwealth, which the true Church neuer wanted. But to say truth, they haue neither Martha nor Marie. Our Lord giue them grace to see their miserie. If ours were not anfwerable to their profesiō, or were degenerated, why haue they no new ones? if our Churches Votaries vowed vnlawful things, Chaftitie, Pouertie, Obedience, Pilgrimage: what other Votaries or lawful vowes haue they? For, to offer voluntarily by vow (besides the keeping of Gods comman- dements, wherevnto we are bound by precept and promise in our Baptisme) our foules, bodies, goods, or any other acceptable thing to God, is an acte of foueraigne worship belonging to God only: & there was neuer true religion without such vowes and Votaries. If there be none in their whole Church that professe contemplation, or that vow any thing at al to God voluntarily, neither in their bodies nor in their goods; God and the world know they haue no Church nor religion at al.

The Contem-
platiue or Reli-
gious life, better
then the Actiue
and fecular.

Vowes and
votaries.