

Chapter 10

He giueth to the Twelue the power of Miracles, and fendeth them to the loft sheep of the Iewes, 5. with instructions accordingly: 10. and by occasion of the fending, foretellet of the persecutions after his Ascension, arming them and al other against the same, 40. and also exhorting the people to harbour his seruants in such times of persecution.

*Mar. 3, 13.
6, 7. Luc. 6, 13.
9, 1.*

And hauing called his twelue Disciples together, he gaue them ¹power ouer vnclane Spirits, that they should cast them out, & should cure al māner of diseafe, & al manner of infirmitie.

² And the names of the twelue Apostles be these: The ¹first, Simon who is called Peter, and Andrew his brother, ³ Iames of Zebedee, and Iohn his brother, Philip and Barthlemew, Thomas and Matthew the publican, and Iames of Alphæus, and Thaddæus, ⁴ Simō Cananæus, & Iudas Ifcariote, who also betrayed him.

⁵ These twelue did IESVS fend; commanding them, saying: Into the way of the ^a)Gentiles goe ye not, and into the cities of the Samaritans enter ye not: ⁶ but goe rather to the sheep that are perished of the house of Irael. ⁷ And going preach, saying: That the Kingdom of Heauen is at hand. ⁸ Cure the sick, raife the dead, cleanse the lepers, cast out Diuels: gratis you haue receaued, gratis giue ye. ⁹ ¹Do not possesse gold, nor siluer, nor money in your purses: ¹⁰ not a skrip for the way, neither two coates, neither shoes, neither rod. For the workman is worthie of his meate. ¹¹ And into whatsoever citie or towne you shal enter, inquire who in it is worthie: and there tarie til you goe forth. ¹² And when ye enter into the house, salute it, saying: ¹Peace be to this house. ¹³ And if so be that house be worthie, your peace shal come vpon it. But if it be not worthie, your peace shal returne to you. ¹⁴ And whosoever shal not receaue you,

^a They haue here commiffion to preach only in Irael: the time being not yet come to cal the Gentiles.

nor heare your wordes; going forth out of the houle or the citie ^ashake of the duft from your feet. ¹⁵ Amen I fay to you, it fhall be ^amore tolerable for the land of the Sodomites and Gomorrhians in the day of iudgement, then for that citie.

¹⁶ Behold I fend you as fheep in the middes of wolues. Be ye therefore ^awife as Serpents, and fimple as Doues. ¹⁷ And take heed of men. For they wil deliuer you vp in Councels, and in their Synagogues they wil fcourge you. ¹⁸ And to Prefidents and ^ato Kings fhall you be led for my fake, in teftimonie to them and the Gentiles. ¹⁹ But when they fhall deliuer you vp, take no thought how or what to fpeake: for ^ait fhall be giuen you in that houre what to fpeake. ²⁰ For it is not you that fpeake, but the Spirit of your Father that fpeaketh in you. ²¹ The brother alfo fhall deliuer vp the brother to death, and the Father the Sonne: and the children fhall rife vp againft the parents, and fhall worke their death, ²² and you fhall be odious to al men for my name: but he that fhall perfeuer vnto the end, he fhall be faued.

Mr. 13, 11.
Luc. 12, 11.

Luc. 21, 16.

²³ And when they fhall perfecute you in this citie, flee into an other. Amen I fay to you, you fhall not finish al the cities of Ifrael, til the Sonne of man come.

Luc. 6, 40.

²⁴ The Difciple is not aboue the Maifter, nor the Seruant aboue his Lord. ²⁵ It fufficeth the Difciple that he be as his maifter, and the Seruant his Lord. If they haue called the Goodman of the houle Beelzebub, ^ahow much more them of his houfhold? ²⁶ Therefore feare ye not them. For nothing is hid, that fhall not be reuealed: and fecret, that fhall not be known. ²⁷ That which I fpeake to you in the dark, fpeak ye in the light: and that which you heare in the eare, preach ye vpon the houle tops. ²⁸ And ^bfeare ye not them that kil the body, and are not able to kil the foul: but rather feare him that can deftroy both foul and body into Hel.

^a Wifedom and fimplicite both be neceffarie in Preachers, Bifhops, and Priefts.

^b A goodly cōfort for Chriftians and Catholiks and al good men, in the perfecutiōs of Turkes, of Heretikes, of al wicked men.

²⁹ Are not two sparrows sold for a farthing: and not one of them shall fall upon the ground without your Father? ³⁰ But your very hairs of the head are all numbered. ³¹ Feare not therefore: better are you then many sparrows. ³² Euery one therefore that shall ¹confesse me before men, I also will confesse him before my Father which is in Heauen. ³³ But he that shall denie me before men, I also will denie him before my Father which is in Heauen. ³⁴ Do not ye think that I came to send peace into the earth: I came ²not to send peace, but the sword. ³⁵ For I came to separate man against his father, and the daughter against her mother, and the daughter in law against her mother in law. ³⁶ And a mans enemies, they of his owne household. ³⁷ He that loueth father or mother ³more then me, is not worthy of me: and he that loueth sonne or daughter about me, is not worthy of me. ³⁸ And he that taketh not his crosse, and followeth me, is not worthy of me. ³⁹ He that hath found his life, shall lose it: and he that hath lost his life for me, shall find it.

⁴⁰ He that receaueth you, receaueth me: and he that receaueth me, receaueth him that sent me. ⁴¹ He that receaueth a Prophet ⁴in the name of a Prophet, shall receaue the reward of a Prophet, and he that receaueth a ⁵iust man in the name of a iust man, shall receaue the reward of a iust man. ⁴² And whosoever shall giue drinke to one of these little ones a cup of cold water, only in the name of a Disciple, amen I say to you, he shall not lose his reward.

Mr. 8, 38.
Luc. 9, 26.
12, 8.
Luc. 12, 51.
Mich. 7, 6.
Luc. 10, 16.
Mat. 9, 41.

ANNOTATIONS

1 Power) Miracles were so necessarie to the confirmation of their doctrine beginning then to be preached, that not only Christ himselfe did miracles, but also he gaue to his Apostles power to doe them.

2 Firft Simon) Peter the first, not in calling, but in pre-eminence. For (as S. Ambrose saith in *2. Cor. 12.*) *Andrew first*

Peters Primacie.

^a The reward for harbouring & helping any iust person suffering for his iustice & conscience.

*Beza in Annot.
noui Teft. 1556.*

followed our Sauour before Peter and yet the Primacie Andrew receaued not, but Peter. Which preeminence of S. Peter about the other Apoftles is fo plainly fignified in this word, *firft*, by the iudgement euen of Heretikes, that Beza, not withftanding he confeffeth the confent of al copies both Latin & Greeke, yet is not afhamed to fay, that he fufpecteth that this word was thruft into the text by fome fauourer of Peters Primacie. Wherby we haue alfo, that they care no more for the Greek then for the Latin, when it maketh againft them, but at their pleafure fay that al is corrupted.

9 Do not poffeffe) Preachers may not carefully feeke after the fuperfluities of this life, or any thing which may be an impediment to their function. And as for neceffaries, they deferue their temporal liuing at their hands for whom they labour fpiritually.

12 Peace be to this houfe) As Chrift himfelf vfed thefe words, or this bleffing often, *Peace be to you*, fo here he biddeth his Apoftles fay the like to the houfe where they come. And fo hath it been alwaies a moft godly vfe of Bifhops to giue their bleffing where they come; which bleffing muft needs be of great grace & profit, when none but worthy Perfons (as here we read) might take good therof; and when it is neuer loft, but returneth to the giuer, when the other partie is not worthy of it. Among other fpiritual benefits it taketh away venial finnes. *Am. in 9. Lu.*

Bifhops bleffing.

It remitteth venial finnes.

14 Shake off the duft) To contemne the true Preachers, or not to receaue the truth preached, is a very damnable finne.

15 More tolerable) Hereby it is euident, that there be degrees & differences of damnation in Hel fire, according to mens deferts. *Aug. li. 4. de Baps. c. 19.*

18 Kings) In the beginning Kings and Emperours perfecuted the Church, that by the very death and bloud of Martyrs it fhould grow more miraculoufly. Afterward when the Emperours and Kings were themfelues become Chriftians, they vfed their power for the Church, againft Infidels and Heretikes. *Aug. ep. 48.*

19 It fhall be giuen) This is verified euen at this prefent alfo, when many good Catholikes, that haue no great learning, by their anfwers confound the Aduerfaries.

25 How much more) No maruel therfore if Heretikes cal Chrifs vicar Antichrift, when their forefathers, the faithles Iewes, called Chrift himfelfe Beelzebub.

32 Confeffe me) See how Chrift eftemed the open confeffing of him, that is of his truth in the Catholike Church. For as when Saul perfecuted the Church, he fayd himfelf was perfecuted; fo to confeffe him, and his Church, is al one. Contrariewife fee how he abhorreth them that deny him before men, which is not only to deny any one litle article of the Catholike faith, commended to vs by the Church; but alfo to allow or confent to herefie by any meanes, as by fubfcribing, comming to their feruice and fermons, furthering them any way againft Catholikes, and fuch like.

Confeffing of Chrift and his truth.

*Aug. ciuit. li. 22.
c. 8. Leo Imp. in
vit. S. Shryf. So-
crat. l. 6. c. 14.*

Act. 9.

34 Not peace but fword) Chrifft came to breake the peace of worldlings and finners; as when the fonne beleueeth in him, and the father doth not; the wife is a Catholike, and the husband is not. For to agree together in infidelitie, herefie, or any other finne, is a naughty peace. This being the true meaning of Chriffts words, marke that the Heretikes interpret this to maintaine their rebellions and troubles, which their new Ghofpel breedeth. *Beza in no. Teft. an. 1565.*

37 More then) No earthly thing, nor dutie to Parents, wife, children, countrie, or to a mans owne body & life, can be any iuft excufe why a man fhould doe, or feine himfelf to doe or beleuee any thing, againft Chrifft or the vnitie and faith of his Church.

41 In the name) Reward for hofpitality, and fpecially for receauing an holy Perfon, as Prophet, Apoftle, Bishop, or Prieft perfecuted for Chriffts fake. For by receauing of him in that respect as he is fuch an one, he fhall be partaker of his merits, and be rewarded as for fuch an one. Whereas on the contrarie fide, he that receaueth an Heretike in to his houfe and a falfe Preacher, doth communicate with his wicked workes. *Ep. 2. Io.*