

## Chapter 12

*He prepareth his Disciples againſt perfecutions to come vpon them at their publishing of his Doctrine. 13. with deuiding the brethrens inheritãce he wil not meddle, but exhorteth them againſt auarice, 22. and his Disciples (by this occaſion) againſt folicitude ſo much as of neceſſaries, 32. yea counſeling them to giue al in almes, 35. and to be ready at a knocke: 41. namely admoniſhing Peter and other Prelats to ſee to their charge: 49. and al, not to looke but for perfecution. 54. The Iewes he reprehendeth for that they wil not ſee this time of grace, 58. whereas it is ſo horrible to die without reconciliation.*

**A**nd when great multitudes ſtood about him, ſo that they trode one another, he began to ſay to his Disciples: Take good heed of the leauen of the Pharifees, which is hypocriefie. <sup>2</sup> For nothing is hid, that ſhal not be reuealed: nor ſecret, that ſhal not be knowen. <sup>3</sup> For the things that you haue ſaid in darkneſſe, ſhal be ſaid in the light: and that which you haue ſpoken into the eare in the chambers, ſhal be preached in the houſe-tops. <sup>4</sup> And I ſay to you my freindes, Be not afraid of them that kil the body, and after this haue no more to doe. <sup>5</sup> But I wil ſhew you whom ye ſhal feare: <sup>a</sup>feare him who after he hath killed, hath power to caſt into Hel. Yea I ſay to you, feare him. <sup>6</sup> Are not fiue ſparowes ſold for two farthings, and one of them is not forgotten before God? <sup>7</sup> Yea the haire alſo of your head are al numbred. Feare not therefore: you are more worth then many ſparowes. <sup>8</sup> And I ſay to you, <sup>♣</sup>Euery one that confeſſeth me before men, the Sonne of man alſo wil confeſſe him before the Angels of God. <sup>9</sup> But he that denieth me before men, ſhal be denied before the Angels of God. <sup>10</sup> And <sup>b</sup>euery one that ſpeaketh a

*Mt. 10, 26.*  
*Mr. 4, 22.*

*Mt. 10, 32.*  
*Mr. 8, 38.*

*Mt. 12, 33.*  
*Mar. 3, 28.*

<sup>a</sup> The feare of Hel alſo is profitable: contrarie to the proteſtants, teaching ſecuritie of ſaluation & that feare of Hel maketh mē hypocrites.

<sup>b</sup> See *Annot. Mt. 12, 32.*

*Mt. 10, 19.*  
*Mr. 13, 11.*

word againſt the Sonne of man it ſhal be forgiuen him: but he that ſhal blaſpheme againſt the Holy Ghoſt, to him it ſhal not be forgiuen. <sup>11</sup> And when they ſhal bring you into the Synagogues and to Magiſtrates and Potestates, <sup>a</sup>be not careful in what manner, or what you ſhal anſwer, or what you ſhal ſay. <sup>12</sup> For the Holy Ghoſt ſhal teach you in the very houre what you muſt ſay.

<sup>13</sup> And one of the multitude ſaid to him: Maſter, ſpeake to my brother that he deuide the inheritance with me. <sup>14</sup> But he ſaid to him: Man, <sup>a</sup>who hath appointed me iudge or deuider ouer you? <sup>15</sup> And he ſaid to them: See and beware of al auarice: for not in any mans aboundance doth his life confiſt, of thoſe things which he poſſeffeth. <sup>16</sup> And he ſpake a fimilitude to them, ſaying: A certaine rich mans field yealded plentie of fruits. <sup>17</sup> And he thought within himſelf, ſaying: <sup>a</sup>)What ſhal I doe, becauſe I haue not whither to gather my fruits? <sup>18</sup> And he ſaid: This wil I doe, I wil deſtroy my barnes, and wil make greater, and thither wil I gather al things that are growen to me, and my goods. <sup>19</sup> And I wil ſay to my foule; Soule, thou haſt much goods laid vp for many yeares, take thy reſt, eate drinke, make good cheere. <sup>20</sup> But God ſaid to him, <sup>b</sup>)Thou foole, this night they require thy foule of thee; and the things that thou haſt prouided, whoſe ſhal they be? <sup>21</sup> So is he that laieth vp treaſure to himſelf, and is not <sup>a</sup>rich to God-ward.

*Mt. 6, 25.*

<sup>22</sup> And he ſaid to his Diſciples: Therefore I ſay to you, <sup>c</sup>)Be not careful for your life, what you ſhal eate; nor for your body, what you ſhal doe on. <sup>23</sup> The life is more then the meate, and the body is more then the raiment. <sup>24</sup> Conſider the rauens, for they ſow not, neither doe they reape, which neither haue ſtorehouſe nor barne, and God feedeth them. How much more are you of greater price then they? <sup>25</sup> And which of you by caring can adde to his ſtature one cubite? <sup>26</sup> If then you be not able

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<sup>a</sup> Giue it to the poore, that ſhouldſt thou doe, ſaith S. Baſil.

<sup>b</sup> A goodly warning for al rich men.

<sup>c</sup> He forbiddeth not cōpetēt prouidēce, but too much carefulnes. See *Annot. vpō S. Matth. c. 6, 25.*

to doe fo much as the leaft thing, for the reft why are you careful? <sup>27</sup> Confider the lillies how they grow: they labour not, neither doe they fpinne. But I fay to you, Neither Salomon in al his glorie was araid as one of thefe. <sup>28</sup> And if the graffe that to day is in the field, and to morow is caft into the ouen, God fo clotheth; how much more you, O ye of litle faith? <sup>29</sup> And you, doe not feeke what you fhall eate, or what you fhall drinke: and be not lifted vp on high. <sup>30</sup> For al thefe things the Nations of the world doe feeke. But your Father knoweth that you haue need of thefe things. <sup>31</sup> But feeke firft the Kingdom of God, and al thefe things fhall be giuen you befides. <sup>32</sup> Feare not <sup>a</sup>)litle flocke, for it hath pleaſed your Father to giue you a Kingdom. <sup>33</sup> Sel the things that you poſſeſſe, and giue almes. Make to you purſes that weare not, treaſure that waſteth not, in Heauen: whither the theeſe approcheth not, neither doth the mothe corrupt. <sup>34</sup> For <sup>♠</sup>where your treaſure is, there wil your hart be alſo. <sup>35</sup> Let your <sup>b</sup>)loynes be girded, and candles burning in your handes, <sup>36</sup> and you like to men expecting their Lord, when he fhall returne from the marriage: that when he doth come and knocke, forthwith they may open vnto him. <sup>37</sup> Bleſſed are thoſe ſeruants, whom when the Lord commeth, he fhall find watching. Amen I fay to you, that he wil gird himſelf, and make them fit downe, and paſſing wil miniſter vnto them. <sup>38</sup> And if he come in the fecond watch, and if in the third watch he come, and fo find, bleſſed are thoſe ſeruants. <sup>39</sup> And this know ye, that if the houſholder did know what houre the theeſe would come, he would watch verily, and would not ſuffer his houſe to be broken vp. <sup>40</sup> Be you alſo ready: for at what hour you thinke not, the Sonne of man wil come.

μη μετε-  
ωριζεσθε:

*Mt. 6, 20.*

*Mt. 24, 34.*

<sup>a</sup> It was litle at the beginning, & is ftill in cōparifō of al the reprobate: but in itſelf very great, as in the parable of the great tree that grew of the litle muſtard-feed. *Mat. 13.*

<sup>b</sup> To girde our loines, is to keepe chaſtitie & continencie. *Grego. ho. 33.*

41 And Peter said to him: Lord, doest thou speake this parable to vs, or likewise to al? 42 And our Lord said: Who (thinkest thou) is a faithful steward and wife, whom the Lord appointeth ouer his familie, to giue them in season their measure of wheate? 43 Blessed is that seruant, whom when the Lord commeth, he shall find so doing. 44 Verily I say to you, that ouer all things which he possesseth, he shall appoint him. 45 But if that seruant say in his hart, My Lord is long a coming; and shall begin to strike the seruants and handmaidens, and eate and drinke, and be drunke: 46 the Lord of that seruant shall come in a day that he hopeth not, and at an houre that he knoweth not, and shall deuide him, and shall appoint his portion with the infidels. 47 And that seruant that knew the wil of his Lord, and prepared not himself, & did not according to his wil, shall be beaten with many stripes. 48 But he that knew not, and did things worthy of stripes, shall be beaten with few. And euery one to whom much was giuen, much shall be required of him: and to whom they committed much, more wil they demand of him. 49 I came to cast fire on the earth; & what wil I but that it be kindled? 50 But I haue to be baptized with a Baptisme: and how am I straitned vntil it be dispatched. 51 Thinke you that I came to giue <sup>a</sup>peace on the earth? No, I tel you, but separation. 52 For there shall be from this time foure in one house deuided: three against two, and two, against three. 53 There shall be deuided, the father against the sonne, and the sonne against his father, the mother against the daughter, and the daughter against the mother, the mother in law against her daughter in law, and the daughter in law against her mother in law.

*Mt. 10, 34.*

*Mt. 16, 2.*

54 And he said also to the multitudes, when you see a cloud rising from the west, by and by you say, A houre commeth, and so it commeth to passe: 55 and

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<sup>a</sup> He meaneth the naughty peace that is betweene worldlings & finnes, the agreement that is in Infidelity, in Heresie, or in any other wickednes. He came to breake this peace. See *Annot. Matth. c. 10, 34.*

when the fourth wind blowing, you say, That there will be heate: & it commeth to passe. <sup>56</sup> Hypocrites, the face of the Heauen and of the earth you haue skil to discern: but this time how doe you not discern? <sup>57</sup> And why of your felues also iudge you not that which is iust? <sup>58</sup> And <sup>a</sup>)when thou goest with thy aduerfarie to the Prince, in the way endeauour to be deliuered from him: left perhaps he draw thee to the iudge, and the iudge deliuer thee to the exactour, and the exactour cast thee into prison. <sup>59</sup> I say to thee, thou shalt not goe out thence, vntil thou pay the very last mite.

*Mt. 5, 25.*

## ANNOTATIONS

8 Euery one that confesseth) A Catholike man is bound to confesse his faith, being called to account or examined by Iew, Heathen, or Heretike, concerning the same. Neither is it enough to keepe Chrif in his hart, but he must also acknowledge him in his wordes & deedes. And to deny Chrif, or any Article of the Catholike faith, for shame or feare of any worldly creature, hath no leffe punishment, then to be denied, refuted, and forsaken by Chrif at the houre of his death before al his Angels: which is another manner of preface and Confessorie, then any Court or Session that men can be called to for their faith, in this world.

Open confession of our faith.

11 Be not careful) That the poore vnlearned Catholike should not be discouraged, or make his excuse that he is a simple man, not able to answer cunning Heretikes, nor to giue a reason of his beleefe, and therefore must suffer or say any thing rather then come before them: our Maister giueth them comfort promising that the Holy Ghost shall euer put into their hartes at the time of their appearance, that which shall be sufficient for the purpose: not that euery one which is conuicted before the Adversaries of faith, should alwaies be indowed with extraordinary knowledge to dispute and confute, as the Apostles and others in the primitive Church were: but that God will euer giue to the simple that trusteth in him, sufficient courage and wordes to confesse his beleefe. For such an one called before the Commissioners, faith enough and defendeth himself sufficiently, when he answereth that he is a Catholike man, & that he will liue and die in that faith which the Catholike Church through out al Christian countries hath and doth teach, and that this Church can giue them a reason of al the things which they demand of him, &c.

The Holy Ghost teacheth euery vnlearned Catholike to giue sufficient reason of his faith.

<sup>a</sup> See *Annot. Mt. 5, 25.*

14 Who hath appointed?) Christ refused to meddle in this temporal matter, partly because the demand proceeded of covetousnes & ill intention, partly to give an example to Clergie men, that they should not be withdrawn by secular affaires and controuersies from their principal function of praying, preaching, and spiritual regiment: but not wholly to forbid them all actions pertaining to worldly busines, specially where and when the honour of God, the increase of religion, the peace of the people, and the spiritual benefit of the parties doe require. In which cases S. Augustin (as Palsidonius writeth) was occupied often whole daies in ending worldly controuersies: and so he writeth of himself also, not doubting but to haue reward therfore in Heauen.

*In vita c. 19.*  
*Li. de op.*  
*Monac. c. 29.*

The dealing of  
Clergie men in  
worldly affaires.

21 Rich to God-ward) He is rich towards God, that by his goods bestowed vpon the poore, hath store of merits, and many almes-mens prayers procuring mercie for him at the day of his death and iudgement, which is here therfore called treasure laid vp in Heauen, where the barnes be large enough. The necessitie of which almes is by Christ himself here shewed to be so great, and so acceptable to God, that rather then they should lacke the fruit thereof, they should sell all they haue and giue to the poore.

Meritorious  
workes.

34 Where your treasure is) If the rich man withdrawn by his worldly treasure, can not set his hart vpon Heauen, let him send his money thither before him, by giuing it in almes vpon such as wil pray for him, and his hart wil follow his purse thither.

Almes.