

Chapter 12

He prepareth his Disciples againſt perfecutions to come vpon them at their publishing of his Doctrine. 13. with deuiding the brethrens inheritāce 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 reconcilia- tion.

And 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 hypocriſie. ² For nothing is hid, that ſhal not be reuealed: nor ſecret, that ſhal not be known. ³ 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. ⁴ And I ſay to you my freindes, Be not afraid of them that kil the body, and after this haue no more to doe. ⁵ But I wil ſhew you whom ye ſhal feare: ^afeare him who after he hath killed, hath power to caſt into Hel. Yea I ſay to you, feare him. ⁶ Are not fīue ſparowes fold for two farthings, and one of them is not forgotten before God? ⁷ Yea the haire alſo of your head are al numbred. Feare not therefore: you are more worth then many ſparowes. ⁸ And I ſay to you, [♣]Euery one that confeſſeth me before men, the Sonne of man alſo wil confeſſe him before the Angels of God. ⁹ But he that denieth me before men, ſhal be denied before the Angels of God. ¹⁰ And ^beuery one that ſpeaketh a word

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

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

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

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

^b See *Annot. Mt. 12, 32.*

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

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. ¹¹ And when they ſhal bring you into the Synagogues and to Magiſtrates and Poteſtates, ^abe not careful in what manner, or what you ſhal anſwer, or what you ſhal ſay. ¹² For the Holy Ghoſt ſhal teach you in the very houre what you muſt ſay.

¹³ And one of the multitude ſaid to him: Maſter, ſpeake to my brother that he deuide the inheritance with me. ¹⁴ But he ſaid to him: Man, ^awho hath appointed me iudge or deuider ouer you? ¹⁵ 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. ¹⁶ And he ſpake a fimilitude to them, ſaying: A certaine rich mans field yealded plentie of fruits. ¹⁷ And he thought within himſelf, ſaying: ^a)What ſhal I doe, becauſe I haue not whither to gather my fruits? ¹⁸ 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. ¹⁹ 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. ²⁰ But God ſaid to him, ^b)Thou foole, this night they require thy foule of thee; and the things that thou haſt provided, whoſe ſhal they be? ²¹ So is he that laieth vp treaſure to himſelf, and is not ^arich to God-ward.

Mt. 6, 25.

²² And he ſaid to his Diſciples: Therefore I ſay to you, ^c)Be not careful for your life, what you ſhal eate; nor for your body, what you ſhal doe on. ²³ The life is more then the meate, and the body is more then the raiment. ²⁴ 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? ²⁵ And which of you by caring can adde to his ſtature one cubite? ²⁶ If then you be not able

^a Giue it to the poore, that ſhouldſt thou doe, ſaith S. Baſil.

^b A goodly warning for al rich men.

^c 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? ²⁷ 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. ²⁸ 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? ²⁹ And you, doe not feeke what you fhall eate, or what you fhall drinke: and be not lifted vp on high. ³⁰ For al thefe things the Nations of the world doe feeke. But your Father knoweth that you haue need of thefe things. ³¹ But feeke firft the Kingdom of God, and al thefe things fhall be giuen you befides. ³² Feare not ^alitle flocke, for it hath pleafed your Father to giue you a Kingdom. ³³ Sel the things that you poffeffe, and giue almes. Make to you purfes that weare not, treafure that wafteth not, in Heauen: whither the theefe approacheth not, neither doth the mothe corrupt. ³⁴ For [♠]where your treafure is, there wil your hart be alfo. ³⁵ Let your ^bloynes be girded, and candles burning in your handes, ³⁶ 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. ³⁷ Bleffed are thofe feruants, whom when the Lord commeth, he fhall find watching. Amen I fay to you, that he wil gird himfelf, and make them fit downe, and paffing wil minifter vnto them. ³⁸ And if he come in the fecond watch, and if in the third watch he come, and fo find, bleffed are thofe feruants. ³⁹ And this know ye, that if the houfholder did know what houre the theefe would come, he would watch verily, and would not fuffer his houfe to be broken vp. ⁴⁰ Be you alfo ready: for at what hour you thinke not, the Sonne of man wil come.

μη μετε-
ωριζεσθε:

Mt. 6, 20.

Mt. 24, 34.

^a It was litle at the beginning, & is ftill in cōparifō of al the reprobate: but in itfelf very great, as in the parable of the great tree that grew of the litle muftard-feed. *Mat. 13.*

^b To girde our loines, is to keepe chaftitie & 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 feason their measure of wheate? 43 Bleffed is that seruant, whom when the Lord commeth, he shal find so doing. 44 Verily I say to you, that ouer al things which he possesseth, he shal appoint him. 45 But if that seruant say in his hart, My Lord is long a coming; and shal begin to strike the seruants and handmaidens, and eate and drinke, and be drunke: 46 the Lord of that seruant shal come in a day that he hopeth not, and at an houre that he knoweth not, and shal deuide him, and shal 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, shal be beaten with many stripes. 48 But he that knew not, and did things worthie of stripes, shal be beaten with few. And euery one to whom much was giuen, much shal 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 ^apeace on the earth? No, I tel you, but separation. 52 For there shal be from this time fiue in one house deuided: three against two, and two, against three. 53 There shal 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

^a He meaneth the naughtie peace that is betweene worldlings & finnes, the agreement that is in Infidelity, in Herefie, 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. ⁵⁶ Hypocrites, the face of
 the Heauen and of the earth you haue skil to discern:
 but this time how doe you not discern? ⁵⁷ And why
 of your felues also iudge you not that which is iust? ⁵⁸
Mt. 5, 25. And ^a)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. ⁵⁹ I say to thee, thou shalt not goe out thence,
 vntil thou pay the very last mite.

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 Christ in his hart, but he must also acknowledge him in
 his wordes & deedes. And to deny Christ, or any Article of the
 Catholike faith, for shame or feare of any worldly creature, hath
 no lesse punishment, then to be denied, refuted, and forsaken by
 Christ at the houre of his death before al his Angels: which is
 another manner of presence 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 knowl-
 edge 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 vn-
 learned Catholike
 to giue sufficiēt
 reason of his faith.

^a See *Annot. Mt. 5, 25.*

14 Who hath appointed?) Christ refused to meddle in this temporal matter, partly because the demand proceeded of covetousness & ill intention, partly to give an example to Clergie men, that they should not be withdrawn by secular affairs and controversies from their principal function of praying, preaching, and spiritual regiment: but not wholly to forbid them all actions pertaining to worldly business, 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 controversies: and so he writeth of himself also, not doubting but to have reward therefore 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 therefore 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.