

Chapter 13

He threatneth the Iewes to be foone forfaken vnles they doe pennance, 10. and confoundeth them for maligning him for his miraculous good-doing on the Sabbath. 18. but his Kingdom (the Church) as contemptible as it seemeth to them now in the beginning, shal spread ouer al the world, 20. and conuert al, 23. and what an hart-fore it shal be to them at the laft day to see them felues excluded from the glorie of this Kingdom, and the Gentils admitted in their place. 31. He foretelleth that it is not Galilee that he feareth, but that obftinate & reprobate Hierufalem wil needes murder him, as alfo his meffengers afore and after him.

nisi poenitentiam habueritis

And there were certaine present at that very time telling him of the Galilæans, whose bloud Pilate mingled with their Sacrifices. ² And he answering said to them: Thinke you that ^athese Galilæans were finners more thē al the Galilæans, that they suffered such things? ³ No, I say to you: but vnles you ^ahaue pennance, you shal al likewise perish. ⁴ As those eigheteene vpon whom the toure fel in Siloe; and flew them: thinke you that they also were debtors aboue al the men that dwel in Hierufalem? ⁵ No, I say to you: but if you haue not pennance you shal al likewise perish.

⁶ And he said this fimilitude: A certaine man had ^ba figtree planted in his vineyard, and he came seeking for fruit on it, and found not, ⁷ And he said to the dresser of the vineyard, Loe it is three yeares since I come seeking for fruit vpon this figtree, and I find not. Cut it downe therefore; whereto doth it also occupie the ground? ⁸ But he answering said to him: Lord, let it alone this

^a Or as it is vttered in other places, *do pennance*, which in the new Testament signifieth perfect repentance. See *Annot. S. Mar. 3, 2: 11, 21.*

^b The figtree with only leaues & no fruit is the Iewes Synagogue, & euery other people or Person which hath faith and faire wordes, & no good workes.

yeare alfo, vntil I digge about it, and dung it. ⁹ And if happily it yeald fruit; but if not, hereafter thou fhalt cut it downe.

¹⁰ And he was teaching in their Synagogue on the Sabbath. ¹¹ And behold a woman that had a fpirit of infirmitie eightene yeares: and fhe was crooked, neither could fhe looke vpward at al. ¹² Whom when IESVS faw, he called her vnto him, and faid to her: Woman, thou art deliuered from thy infirmitie. ¹³ And he impofed hands vpon her, and forthwith fhe was made ftraight and glorified God. ¹⁴ And the Archfynagogue anfwering (becaufe he had indignation that IESVS had cured on the Sabbath) faid to the multitude: Six daies there are wherein you ought to worke. In them therfore come, and be cured; and not in the Sabbath day. ¹⁵ And our Lord anfwering to him, faid: Hypocrite, doth not euery one of you vpon the Sabbath loofe his oxe or his affe from the manger, and leadeth them to water? ¹⁶ But this daughter of Abraham whom Satan hath bound, loe, thefe eightene yeares, ought not fhe to be loofed from this bond on the Sabbath day? ¹⁷ And when he faid thefe things, al his aduerfaries were afhamed: and al the People reioyced in al things that were glorioufly done of him.

Mt. 13, 31.

Mr. 4, 30.

¹⁸ He faid therfore: Whereunto is the Kingdom of God like, and whereunto fhall I efteeme it like? ¹⁹ It is like to a ^a)muftard feed, which a man tooke and caft into his garden and it grew; and became a great tree, & the foules of the aire refted in the boughes therof. ²⁰ And againe he faid: Like to what fhall I efteeme the Kingdom of God? ²¹ It is like to leauen, which a woman tooke and hid in three meafures of meale, til the whole was leauened. ²² And he went by cities and townes teaching, and making his iourney vnto Hierufalem.

Mt. 13, 33.

Mt. 7, 13.

²³ And a certaine man faid to him: Lord, be they few that are faued? But he faid to them: ²⁴ ^b)Striue

^a See *Annot. Matth. 13, 31.*

^b Chriftians in their liues muft feeke the ftrait way, but in religion the ancient common way.

to enter ^aby the narrow gate: becaufe many, I fay to you, ^afhall feeke to enter, and fhall not be able. ²⁵ But when the good-man of the houfe fhall enter in, and fhut the doore, and you fhall begin to ftand without, and knocke at the doore, faying, Lord open to vs: and he anfwering fhall fay to you, I know you not whence you are: ²⁶ then you fhall begin to fay: We did ^aeate before thee and drinke, and in our ftreetes didft thou teach. ²⁷ And he fhall fay to you, I know you not whence you are, depart from me al ye workers of iniquitie. ²⁸ There fhall be weeping and gnafhing of teeth: when you fhall fee Abraham and Ifaac and Iacob, and al the Prophets in the Kingdom of God, and you to be thruft out. ²⁹ And there fhall come from the Eaft and Weft & the North and the South; and fhall fit downe in the Kingdom of God. ³⁰ And behold, they are ^alaft that fhall be firft, and they be firft that fhall be laft.

³¹ The fame day there came certaine of the Pharifees, faying to him: Depart and get thee hence, becaufe Herod wil kil thee. ³² And he faid to them: Goe, and tel that foxe, Behold I caft out Diuels, and perfit cures this day and to morow, and the third day I am confummate. ³³ But yet I muft walke this day and to morow and the day following, becaufe it cannot be that a Prophet perifh out of Hierufalem. ³⁴ Hierufalem, Hierufalem which killeft the Prophets, and ftoneft them that are fent to thee, how often would I gather thy children as the bird doth her brood vnder her wings, and ^bthou wouldeft not? ³⁵ Behold your houfe fhall be left defert to you. And I fay to you, that you fhall not fee me til it come when you fhall fay: Bleffed is he that commeth in the name of our Lord.

non capit,
οὐκ ἐνδέχεται
Mt. 23, 37.

^a The Gentils comming into Gods fauour later, are preferred before the Iewes which were firft.

^b The Iewes loft their preeminence, by their own free wil, & not by Gods caufing: who ceafed not to cal and crie vpon them, and they would not heare: whereby free wil is plainly proued.

ANNOTATIONS

- 2 These Galilæans) It is Gods mercie that he ftraight punisheth not al offenders, but some few for a warning to al: as that for Schisme he striketh not al such as haue forsaken the Church and the lawful Priests, as he did Core and his complices: that for spoile of Churches he reuengeth not al, as he did Heliodorus: and al that vow and reuoke their guifts to God, as Ananias and Sapphira. Some few therefore for their iust deserts, be so handled for example, to prouoke al others guilty of the same crimes to doe penance. Which if they doe not in this life, they shal al assuredly perish in the next world. *Optatus li. 1. cont. Parmen. sub finem.*
- Nu. 16, 2.*
Mac. 3.
Act. 5.
- 16 This daughter) We may see that many diseases which seeme natural, doe proceed of the Diuel by Gods permission, either for finne, or for probation: and both those kinds Christ specially cured, for that no natural medecins could cure them, and specially because he came to dissolve the workes of Satan both in body and foul.
- 24 By the narrow) Our Lord is not contrarie to himself in that he answereth, the gate to be strait, and few to be saved, whereas els where he said, that many should come from the East & West &c. & ioy with Abraham in the Kingdom of Heauen. *Mat. 8, 11.* For though they be few in respect of the wicked of al sortes, yet they be many in them selues and in the societie of Angels. The wheate cornes are scarce seen at the threshing, when they are medled with the chaffe; but when the il are removed, the whole barne of Heauen shal be filled. So faith *S. Aug. Ser. 32. de verbis Do.*
- 24 Shal seeke) Many would be saved and looke to be saved, but can not, because they wil not take paines to enter in at so strait a passage, that is to say, to fast much, pray often, doe great penance for their finnes, liue in holy Churches discipline, abstaine from the pleasures of this world, and suffer persecution and losse of their goods and liues for Christes sake.
- 26 Eate before thee) It is not enough to feed with Christ in his Sacraments, or to heare his word in the Church, to challenge Heauen thereby, vnlesse we liue in vnitie of the Catholike Church. So S. Augustine applieth this against the Donatistes, that had the very same seruice and Sacraments which the Catholike Church had, but yet seuered themselues from other Christian countries by Schisme.
- Con. lit. Petil. li. 2. c. 35.*
- Some punished for example.
- Diseases not natural.
- Penance.
- Schisme.