

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 obstinate & reprobate Hierufalem wil needes murder him, as also his meffengers afore and after him.

nisi poenitentiam habueritis

And there were certaine present at that very time telling him of the Galilæans, whose blood Pilate mingled with their Sacrifices. ² And he answering said to them: Thinke you that ¹these Galilæans were finners more thẽ al the Galilæans, that they suffred 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 similitude: 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 yeare

^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.

also, 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 spirit of infirmitie eightene yeares: and she was crooked, neither could she looke vpward at al. ¹² Whom when IESVS saw, he called her vnto him, and said to her: Woman, thou art deliuered from thy infirmitie. ¹³ And he imposed hands vpon her, and forthwith she was made straight and glorified God. ¹⁴ And the Archsynagogue answering (because he had indignation that IESVS had cured on the Sabbath) said to the multitude: Six daies there are wherein you ought to worke. In them therefore come, and be cured; and not in the Sabbath day. ¹⁵ And our Lord answering to him, said: Hypocrite, doth not euery one of you vpon the Sabbath loofe his ox or his asse from the manger, and leadeth them to water? ¹⁶ But this daughter of Abraham whom Satan hath bound, loe, these eightene yeares, ought not she to be loofed from this bond on the Sabbath day? ¹⁷ And when he said these things, al his aduerfaries were afhamed: and al the People reioyced in al things that were gloriously done of him.

Mt. 13, 31.
Mr. 4, 30.

¹⁸ He said therefore: Whereunto is the Kingdom of God like, and whereunto shal I esteeme it like? ¹⁹ It is like to a ^a)muftard seed, which a man tooke and cast 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 said: Like to what shal I esteeme 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.

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

Mt. 7, 13.

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

^b Chriftians in their liues muft seeke the strait way, but in religion the ancient common way.

enter ^aby the narrow gate: because many, I say to you, ^ashall not be able. ²⁵ But when the good-man of the house shall enter in, and shut the doore, and you shall begin to stand without, and knocke at the doore, saying, Lord open to vs: and he answering shall say to you, I know you not whence you are: ²⁶ then you shall begin to say: We did ^aeate before thee and drinke, and in our streets didst thou teach. ²⁷ And he shall say to you, I know you not whence you are, depart from me al ye workers of iniquitie. ²⁸ There shall be weeping and gnawing of teeth: when you shall see Abraham and Isaac and Iacob, and al the Prophets in the Kingdom of God, and you to be thrust out. ²⁹ And there shall come from the East and West & the North and the South; and shall sit downe in the Kingdom of God. ³⁰ And behold, they are ^alast that shall be first, and they be first that shall be last.

³¹ The same day there came certaine of the Pharisees, saying to him: Depart and get thee hence, because Herod wil kil thee. ³² And he said to them: Goe, and tel that foxe, Behold I cast out Diuels, and perfite cures this day and to morow, and the third day I am consummate. ³³ But yet I must walke this day and to morow and the day following, because it cannot be that a Prophet perish out of Hierusalem. ³⁴ Hierusalem, Hierusalem which killest the Prophets, and stonest them that are sent to thee, how often would I gather thy children as the bird doth her brood vnder her wings, and ^bthou wouldest not? ³⁵ Behold your house shall be left desert to you. And I say to you, that you shall not see me til it come when you shall say: 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 first.

^b The Iewes lost their preeminence, by their own free wil, & not by Gods causing: who ceased 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 Schifme he ftriketh not al such as haue forfaken the Church and the lawful Priests, as he did Core and his complices: that
Nu. 16, 2.
Mac. 3.
Act. 5. for spoile of Churches he reuengeth not al, as he did Heliodorus: and al that vow and reuoke their gifts to God, as Ananias and Sapphira. Some few therefore for their iust deferts, 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.*
- 16 This daughter) We may see that many diseases which seeme natural, doe proceed of the Diuel by Gods permission, either for sinne, 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 saith *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 sinnes, 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. Penance.
- 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 Schifme. Schifme.
- Con. lit. Petil. li. 2. c. 35.*