

Chapter 14

By occasion of dining with a Pharifee, 2. after that he hath againe confounded them for maligning him for his miraculous good-doing on the Sabboth, 7. he teacheth them humilitie, feing their ambition, 12. and in their workes to feeke retribution not of men in this world, but of God in the world to come: 16. foretelling alfo that the Iewes for their worldly excufes shal not taft of the Supper, but the Gentils in their place. 25. Yea that fo far muft men be from al worldlines, that they muft earnestly bethinke them before they enter into his Church, and be ready to forgoe al 34. fpecially confidering they muft be the falt of others alfo.

And it came to paffe when IESVS entred into the houfe of a certaine Prince of the Pharifees vpon the Sabboth to eate bread, and they watched him. ² And behold there was a certaine man before him that had the dropfie. ³ And IESVS anfwering, fpake to the Lawyers and Pharifees, faying: Is it Lawful to cure on the Sabboth? ⁴ But they held their peace. But he taking him, healed him, and fent him away. ⁵ And anfwering them he faid: Which of you fhall haue an affe or an oxe fallen into a pit; and wil not incontinent draw him out on the Sabboth day? ⁶ And they could not anfwer him to thefe things.

⁷ And he fpake to them alfo that were inuited a parable, marking how they chofe the firft feats at the table, faying to them: ⁸ When thou art inuited to a mariage, fit not downe in the firft place, left perhaps a more honourable then thou be inuited of him; ⁹ and he that bade thee and him, come and fay to thee, Giue this man place: and then thou begin with fhame to take the laft place. ¹⁰ But when thou art bidden, goe, fit downe in the loweft place: that when he that inuited thee commeth, he may fay to thee, Friend fit vp higher: then fhalt thou haue glorie before them that fit at table with thee. ¹¹ becaufe euery one that exalteth him felf,

shal be humbled: and he that humbleth himself, shal be exalted.

¹² And he said to him also that had invited him: When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor kinsmen, nor thy neighbours that are rich: lest perhaps they also invite thee againe, and recompence be made to thee. ¹³ But when thou makest a feast, call the poore, feeble, lame, and blind, ¹⁴ and thou shalt be blessed, because they have not to recompence thee: for ^a)recompence shall be made thee in the resurrection of the iust. ¹⁵ When one of them that sat at the table with him, had heard these things, he said to him: Blessed is he that shall eat bread in the Kingdom of God.

¹⁶ But he said to him: A certaine man made a great supper, and called many. ¹⁷ And he sent his seruant at the houre of supper to say to the invited, that they should come, because now all things are ready. ¹⁸ And they began all at once to make excuse. The first said to him, ^b)I have bought a farme, and I must needs goe forth and see it; I pray thee hold me excused. ¹⁹ And another said, I have bought five yoke of oxen, and I goe to proue them; I pray thee, hold me excused. ²⁰ And another said, I have married a wife, and therefore I can not come. ²¹ And the seruant returning told these things to his Lord. Then the Maister of the house being angrie, said to his seruant: Goe forth quickly into the streets and lanes of the citie, and the poore and feeble and blind and lame bring in hither. ²² And the seruant said: Lord, it is done as thou didst command, and yet there is place. ²³ And the Lord said to the seruant: Goe forth into the waies and hedges; and [♠]compel them to enter, that my house may be filled. ²⁴ But I say to you, that none of those men that were called, shall taste my supper.

^a Reward for charitable deedes: and that they may be done for reward against our Aduersaries.

^b Worldlines, wealth, and voluptuousnes, are the things that specially hinder men from God.

Mt. 10, 37. ²⁵ And great multitudes went with him; and turning, he said to them: ²⁶ If any man come to me and hateth not his ^afather and mother, and wife and children, and brethren and sisters, yea and his owne life besides; he can not be my Disciple. ²⁷ And he that doth not beare his crosse and come after me; can not be my Disciple. ²⁸ For, which of you minding to build a toure, doth not first fit downe and reckon the charges that are necessarie, whether he haue to finish it: ²⁹ left, after that he hath laid the foundation, and is not able to finish it, al that see it, begin to mocke him, ³⁰ saying, That this man began to build, and he could not finish it? ³¹ Or what King about to goe to make warre against an other King, doth not first fit downe and thinke whether he be able with ten thousands to meete him that with twentie thousands commeth against him? ³² Otherwise whiles he is yet farre off, sending a legacie he asketh those things that belong to peace. ³³ So therefore euery one of you that doth not ^brenounce al that he possesseth, can not be my Disciple.

Mt. 5, 13. ³⁴ Salt is good. But if the salt leefe his vertue,
Mar. 9, 50. wherewith shall it be seasoned? ³⁵ It is profitable neither for the ground, nor for the dunghil, but it shall be cast forth. He that hath eares to heare, let him heare.

ANNOTATIONS

²³ Compel them) The vehement persuasion that God useth both externally by force of his word and miracles, and internally by his grace, to bring vs vnto him, is called compelling: not that he forceth any to come to him against their owne willes, but that he can alter & mollifie an hard hart, and make him willing that before would not. S. Augustine also referreth this

Free-wil.

Heretikes may by penal lawes be compelled to the Catholike faith.

ep. 50. paulo post princip.
& ep. 204. & li. 1. cont. ep. Gaudent. c. 25. ^a

No creature so deere vnto vs, which we must not hate or forsake, if it hinder vs, and in that respect that it hindereth vs from Christ, or his Church, & our Saluation.

^b He that is a right Christian man, must make his account that if he be put to it (as he often may be in times of perfecution) he must renounce al that euer he hath, rather then forsake the Catholike faith.

compelling to the penal lawes which Catholike Princes doe iuftly vse againft Heretikes and Schifmatikes, prouing that they who are by their former profeffiō in Baptifme fubiect to the Catholike Church, & are departed frō the fame after Sectes, may and ought to be compelled into the vnitie and focietie of the vniuerfal Church againe. And therefore in this fenfe, by the two former partes of the Parable, the Iewes firft, and fecondly the Gentils, that neuer beleued before in Chrift, were inuited by faire meanes only: but by the third, fuch as are inuited as the Church of God hath power ouer, becaufe they promifed in Baptifme, and therefore are to be reuoked not only by gentle meanes, but by iuft punishment alfo.