

Chapter 4

The parables (in which he ſpeaketh to the Iewes becauſe they were reprobate) he expoundeth to his Diſciples, ſhewing that in his ſowing, three parts of foure ſhal periſh, through the fault of the hearers. 21. And that his ſeruants muſt confeſſe their faith, 24. and vſe their giſts (contrary to thoſe ſtony and thorny hearers.) And that his Church (notwithſtanding the loſing of thoſe three parts of the feed) ſhal be brought by his prouidence to the harueſt, that is, to the end of the world: 30. growing ouer al in time, though in the beginning it be as the litle muſtard-feed, 35. and though ſuch tempeſts of perſecution in the ſea of this world doe riſe againſt it.

Mt. 13, 1.

Lu. 8, 4.

And againe he began to teach at the ſea ſide; and a great multitude was gathered togetheather vnto him ſo that he went vp into a boat, and ſate in the ſea, and al the multitude about the ſea was vpon the land. ² And he taught them in parables many things, and ſaid to them in his doctrine: ³ Heare ye; Behold, the ſower went forth to ſow. ⁴ And whiles he ſoweth, ſome fel by the way ſide, and the foules of the aire came, and did eate it. ⁵ And otherſome fel vpon rocky places where it had not much earth: and it ſhot vp immediatly, becauſe it had not deepnes of earth: ⁶ and when the ſunne was riſen, it parched, and becauſe it had not roote, it withered. ⁷ And ſome fel among thornes: and the thornes grew vp, and choked it, and it yealded not fruit. ⁸ And ſome fel vpon good ground; and it yealded fruit that grew vp & increaſed, and it brought forth, one thirtie, one fixtie, and one an hundred.

⁹ And he ſaid: He that hath eares to heare, let him heare. ¹⁰ And when he was alone, the Twelue that were with him, asked him the parable. ¹¹ And he ſaid to them: To you it is giuen to know the myſterie of the Kingdom of God; but to ^athem that are without,

^a Such as be out of the Church, though they heare and read neuer ſo much, they cannot vnderſtand. *Bed. in 4. Marc.*

Efa. 6, 5. al things are done in parables: ¹² that feeing they may fee, and not fee; and hearing they may heare, and not vnderftand: ¹¹ left at any time they fhould be conuerted and their finnes be forgiuen them. ¹³ And he faith to them: Doe you not know this parable? And how fhall you know al parables? ¹⁴ He that foweth, foweth the Word. ¹⁵ And they by the way fide, are thefe: where the Word is fowen, and when they fhall haue heard, immediatly commeth Satan, and taketh away the Word that was fowen in their harts. ¹⁶ And they likewise that are fowen vpon the rocky places, are thefe: who when they heare the Word, immediatly with ioy receaue it; ¹⁷ And they haue not root in them felues, but are temporal: afterward when tribulation is rifen and perfecution for the Word, forthwith they are fcandalized. ¹⁸ And other there be that are fowen among thornes: thefe are they that heare the Word, ¹⁹ and the cares of the World and the deceitfulnes of riches, and concupifciences about other things entring in choke the Word, and it is made fruitles. ²⁰ And thefe are they that were fowen vpon the good ground, which heare the Word, and receaue it, and yeald fruit one thirtie, one fixtie, and one an hundred.

Luc. 8, 16. ²¹ And he faid to them: Cōmeth a candle to be put ^avnder a bufhel, or vnder a bed? and not to be put vpon the candlestick? ²² For there is nothing hid, which fhall not be made manifest: neither was any thing made fecret, but that it fhall come to light. ²³ If any man haue eares to heare, let him heare.

Luc. 8, 18. ²⁴ And he faid to them: See what you heare. In what meafure you mete, it fhall be meafured to you againe, and more fhall be giuen ‘to you.’ ²⁵ For he that hath, to him fhall be giuen: and he that hath not, that alfo which he hath, fhall be taken away from him.

Mt. 13, 31. ²⁶ And he faid: So is the Kingdom of God, as if a
Lu. 13, 19. man caft feed into the earth, ²⁷ and fleep, and rife vp night and day, and the feed fpring, and grow vp whiles he knoweth not, ²⁸ For the earth of it felf bringeth forth

^a Chrift came not to teach his doctrine in corners and hucker mucker as Heretikes doe, but to lighten the whole world therewith.

fruit, firft the blade, then the eare, afterward the ful corne in the eare. ²⁹ And when the fruit hath brought out it felf, immediatly he putteth in the fickle, becaufe harueft is come.

³⁰ And he faid: To what fhall we liken the Kingdom of God? or to what parable fhall we compare it? ³¹ As a muftard feed; which when it is fowen in the earth, is leffe then al the feeds that are in the earth: ³² And when it is fowen, it rifeth vp, and becometh greater then al herbes, and maketh great boughes, fo that the birdes of the aire may dwel vnder the fhadow thereof.

³³ And with many fuch parables he fpake to them the Word, according as they were able to heare: ³⁴ and without parable he did not fpeake vnto them; but apart, he explicated al things to his Difciples.

³⁵ And he faith to them in that day, when euen-
Mat. 8, 23. was come: Let vs paffe ouer to the other fide. ³⁶ And
Luc. 8, 22. dimiffing the multitude, they take him fo as he was in the boat: and there were other boats with him. ³⁷ And there arofe a great ftorme of wind, and the waues beatt into the boat, fo that the boat was filled. ³⁸ And he was in the hinder part of the boat fleeping vpon a pillow; and they raife him, and fay to him: Maifter, doth it not pertaine to thee that we perish? ³⁹ And rifing vp he threatned the wind, and faid to the fea: Peace, be ftill. And the wind ceafed; and there was made a great calme. ⁴⁰ And he faid to them: Why are you feareful? neither yet haue you faith? And they feared with great feare: and they faid one to an other, who is this (thinkeft thou) that both wind and fea obey him?

ANNOTATIONS

12 Left they should be conuerted) Thefe fpeeches here and els where, we muft not fo vnderftand as though he fpake in parables of purpofe & to this end, that the hearers might not vnderftand, left they fhould be conuerted; which were as much to fay as that he would not haue them vnderftand, nor be conuerted: but we muft learne the true fenfe of this very place in S. Matthew and in the Actes, where our Sauour and S. Paul fpeake thus:
They haue heard heauily, and haue shut their eyes, left perhaps

God is not author of finne, but mans owne wil.

Mt. 13. Act. 28.

they may see, and vnderstand, and be cōuerted, and I heale them. Wherby it is euidēt, that the speaking in parables was not the cause (for many beside the Apostles heard and vnderstood) but them selues would not heare, and vnderstand, and be conuerted: and so were the cause of their owne wilful & obstinate infidelity. And therefore also he spake in parables, because they were not worthy to vnderstand, as the other to whom he expounded them.

27 And sleep) The Church, and Christs doctrine, (sleep we, wake we) increaseth by the great prouidence of God, only the
 1. Cor. 3. Preachers must sow, and plant, and water, and God wil giue the increase, nourishing the seed in mens hearts. And therefore we may not giue ouer, or be impatient and folicitous, if we haue not alwaies good successe: but doing our duty, commit the rest to God.

31 Mustard seed) If the Church and Truth had more and more decayed and been obscured after the Apostles time vnto ours, as the Heretikes hold: thē had it been great in the beginning, & final afterward: where this Parable faith contrary, that it was a mustard seed first, and afterward a great tree. vide *Chryf. to. 5. contra Gentils in vita S. Babyla Mart.*

The Church visibly increasing.

32 The birds) Of al Sectes or doctrine, Christs religion at the beginning was the smallest, and most contemptible; but the successe therof farre passed al mans doctrine: in so much that afterward al the wisest and greatest of the world made their residence and rest therein.

Christian religion wonderfully spreading.