

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 gifts (contrary to those stony and thorny hearers.) And that his Church (notwithstanding the losing of those three parts of the seed) 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-seed, 35. and though such tempests of persecution in the sea of this world doe rife against it.

Mt. 13, 1.

Lu. 8, 4.

And againe he began to teach at the sea side; and a great multitude was gathered together vnto him so that he went vp into a boat, and sat 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 other some 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, al things are done

^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. in parables: ¹² that seeing they may see, and not see; and hearing they may hear, and not understand: ¹³ left at any time they should be converted and their sins be forgiven them. ¹⁴ And he saith to them: Doe you not know this parable? And how shall you know all parables? ¹⁵ He that soweth, soweth the Word. ¹⁶ And they by the way seld, are these: where the Word is sown, and when they shall have heard, immediately cometh Satan, and taketh away the Word that was sown in their hearts. ¹⁷ And they likewise that are sown upon the rocky places, are these: who when they hear the Word, immediately with joy receive it; ¹⁸ And they have not root in themselves, but are temporal: afterward when tribulation is risen and persecution for the Word, forthwith they are scandalized. ¹⁹ And other there be that are sown among thorns: these are they that hear the Word, ²⁰ and the cares of the World and the deceitfulness of riches, and concupiscences about other things entering in choke the Word, and it is made fruitless. ²¹ And these are they that were sown upon the good ground, which hear the Word, and receive it, and yield fruit one thirtieth, one sixtieth, and one an hundred.

Luc. 8, 16. ²¹ And he said to them: Cometh a candle to be put ^aunder a bushel, or under a bed? and not to be put upon the candlestick? ²² For there is nothing hid, which shall not be made manifest: neither was any thing made secret, but that it shall come to light. ²³ If any man have ears to hear, let him hear.

Luc. 8, 18. ²⁴ And he said to them: See what you hear. In what measure you mete, it shall be measured to you againe, and more shall be given 'to you.' ²⁵ For he that hath, to him shall be given: and he that hath not, that also which he hath, shall be taken away from him.

Mt. 13, 31. ²⁶ And he said: So is the Kingdom of God, as if a man cast seed into the earth, ²⁷ and sleep, and rise up night and day, and the seed spring, and grow up while he knoweth not, ²⁸ For the earth of itself bringeth forth

^a Christ 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 fpake vnto them; but apart, he explicated al things to his Difciples.

³⁵ And he faith to them in that day, when euening was come: Let vs paffe ouer to the other fide. ³⁶ And 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?

Mat. 8, 23.
Luc. 8, 22.

ANNOTATIONS

12 Left they should be conuerted) Thefe fpèches 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 fpake thus:

Mt. 13. Act. 28.

They haue heard heauily, and haue shut their eyes, left perhaps

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

they may see, and vnderstand, and be cōuerted, and I heale them. Wherby it is euident, 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, (slepe 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, & small 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.*

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

The Church visibly increasing.

Christian religion wonderfully spreading.