

Chapter 13

Speaking in parables (as the Scripture foretold of him, and as meet was for the reprobate Iewes:) he showeth by the parable of the Sower, that in the labours of his Church, three parts of foure do perish through the fault of the hearers. 24. and yet, by the parable of good feed and cockle (as also of the Net) that his seruants muft not for al that, neuer while the world lafteth, make any Schifme or Separation. 31. And by parables of the litle Mustard feed and Leauen, that notwithstanding the three parts perishing, and ouerflowing of cockle, yet that fourth part of the good feed shal fspread ouer al the world. 44. And withal, what a treafure, and pearle it is. 53. After al which, yet his owne countrie wil not honour him.

*Mr. 4, 1.
Lu. 8, 4.*

The fame day IESVS going out of the houfe, fate by the fea fide. ² And great multitudes were gathered together vnto him, in fo much that he went vp into a boat & fate: and al the multitude ftood in the fhore; ³ and he fpake to them many things in parables, faying:

Behold the Sower went forth to fow. ⁴ And whiles he foweth, fome fel by the way fide, and the foules of the aire did come and eate it. ⁵ Other fome also fel vpon rockie places, where they had not much earth: and they fhot vp incontinent, becaufe they had not deepnes of earth, ⁶ and after the funne was vp, they parched: and becaufe they had not roote, they withered. ⁷ And other fel among thornes: and the thornes grew and choked them. ⁸ And other fome fel vpon good ground: and they yealded fruit, the ¹one an hundredfold, the other threefcore, and an other thirtie. ⁹ He that hath eares to heare, let him heare.

¹⁰ And his Difciples came and faid to him: Why fpeakeft thou to them in parables? ¹¹ Who answered and faid vnto them: Becaufe ¹to you it is giuen to know the myfteries of the Kingdom of Heauen: but to them it is not giuen. ¹² For he that hath, to him fhall be giuen,

and he shal abound: but he that hath not, from him shal be taken away that also which he hath. ¹³ Therefore in parables I speake to them: because seeing they see not, and ^a)hearing they heare not, neither do they vnderstand; ¹⁴ and the Prophecie of Esay is fulfilled in them, which faith: *With hearing shal you heare; and you shal not vnderstand: and seeing shal you see, and you shal not see.* ¹⁵ *For the hart of this people is waxed grosse, and with their eares they haue heauily heard, and their eyes ^dthey haue shut: left any time they may see with their eyes, and heare with their eares, and vnderstand with their hart and be conuerted, and I may heale them.* ¹⁶ But bleffed are your eyes because they doe see, and your eares because they do heare. ¹⁷ For, *Luc. 10, 23.* Amen I say to you, that many Prophets and iust men haue desired to see the things that you see, and haue not seen them: and to heare the things that you heare, and haue not heard them. ¹⁸ Heare you therefore the parable of the Sower.

¹⁹ Euery one that heareth the Word of the Kingdom and vnderstandeth not, there cometh the wicked one, and catcheth away that which was sown in his hart: this is he that was sown by the way side. ²⁰ And he that was sown vpon rockie places: this is he that heareth the Word, and incontinent receaueth it with ioy, ²¹ yet hath he not root in him self, but is for a time: and when there falleth tribulation and persecution for the Word, he is by and by scandalized. ²² And he that was sown among thornes, this is he that heareth the Word, and the carefulnes of this world and the deceitfulnes of riches choketh vp the Word, and he become fruitles. ²³ But he that was sown vpon good ground: this is he that heareth the Word, and vnderstandeth, and bringeth fruit, and yealdeth some an hundred-fold, and other threefcore, and an other thirtie.

^a When Gods word is preached, they properly haue eares to heare, that haue hartes to obey: & they hearing do not heare, which heare by fēse of their body, & obey not by consent of their harts, *Auguft. de dona perfeu. c. 14.*

²⁴ An other parable he propofed to them, faying: The Kingdom of Heauen is refembled to a man that fowed good feed in his field. ²⁵ But when men were afleep, his enemy came and [♠]ouerfowed cockle amōg the wheat, and went his way. ²⁶ And when the blade was fhott vp, and had brought forth fruit, then appeared alfo the cockle. ²⁷ And the feruants of the Goodman of the houfe comming faid to him: Sir, didft thou not fow good feed in thy field? whence then hath it cockle? ²⁸ And he faid to them: The Enemie-mã hath done this. And the feruãts faid to him: Wilt thou we goe and gather it vp? ²⁹ And he faid: Noe [♠]left perhaps gathering vp the cockle, you may root vp the wheat alfo togeather with it. ³⁰ [♠]Suffer both to grow vntil the harueft, and in the time of harueft I wil fay to the reapers: Gather vp firft the cockle, and bind it into bundels to burne, but the wheat gather ye into my barne.

Mar. 4, 30.
Luc. 13, 18. ³¹ An other parable he propofed vnto them, faying: The Kingdom of Heauen is like to a Muftardfeed, which a man tooke and fowed in his field. ³² Which is the [♠]leafte furely of al feeds: but when it is growen, it is greater then al herbs, and is made a tree, fo that the foules of the aire come, and dwel in the branches thereof. ³³ An other parable he fpake to them: The Kingdom of Heauen is like to Leauen, which a woman tooke and hid in three meafures of meale, vntil the whole was leauened.

Pfa. 77, 2 ³⁴ Al thefe things IESVS fpake in parables to the multitudes, and without parables he did not fpeake to them: ³⁵ that it might be fulfilled which was fpoken by the Prophet faying: *I wil open my mouth in parables, I wil vtter things hidden from the foundation of the world.*

³⁶ Then hauing dimiffed the multitudes, he came into the houfe, and his Difciples came vnto him, faying: Expound vs the parable of the cockle of the field. ³⁷ Who made anfwer & faid to them: He that foweth the good feed, is the Sonne of man. ³⁸ And the field is the world. And the good feede: thefe are the children of the kingdom. And the cockle: are the children of the wicked one.

³⁹ And the enemy that sowed them, is ^a)the Devil. But the harvest, is the end of the world. And the reapers, are the Angels. ⁴⁰ Even as cockle therefore is gathered up, and burnt with fire: so shall it be in the end of the world. ⁴¹ The Son of man shall send his Angels, and they shall gather out of his Kingdom all scandals, and them that work iniquity: ⁴² and shall cast them into the furnace of fire: There shall be weeping & gnashing of teeth. ⁴³ Then shall the just shine as the sunne, in the Kingdom of their Father. He that hath ears to heare, let him heare.

⁴⁴ The Kingdom of Heauen is like a treasure hidden in a field. Which a man having found, did hide it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. ⁴⁵ Again the Kingdom of Heauen is like to a merchant man, seeking good pearls. ⁴⁶ And having found one precious pearle, he went his way, and sold all that he had, and bought it.

⁴⁷ Again the Kingdom of Heauen is like to a net cast into the sea, and gathering together of all kind of fishes. ⁴⁸ Which, when it was filled, drawing it forth, and fitting by the shore, they chose out of the ^b)good into vessels, but the bad they did cast out. ⁴⁹ So shall it be in the consummation of the world. The Angels shall goe forth, and shall separate the evil from among the just. ⁵⁰ And shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. ⁵¹ Have ye understood all these things? They say to him, Yea. ⁵² He said unto them: Therefore every Scribe instructed in the Kingdom of Heauen, is like to a man that is an householder, which bringeth forth out of his treasure new things and old.

Mr. 6, 1.
Luc. 4, 16. ⁵³ And it came to passe: when IESVS had ended these parables, he passed from thence. ⁵⁴ And coming into his owne country, he taught them in their Synagogues, so that they marvelled, and said: How came this fellow by this wisdom and vertues? ⁵⁵ Is not this the ^ccarpenters Sonne? Is not his mother called MARIE,

^a Not God then, but the Devil is the author of all evil.

^b Here also are signified good and bad in the Church.

and his brethren Iames, and Iofeph, and Simon, and Iude: ⁵⁶ and his fifters, are they not al with vs? whence therefore hath he al thefe things? ⁵⁷ And they were fcandalized in him. But IESVS faid to them: There is not a Prophet without honour but in his owne countrie, and in his owne houfe. ⁵⁸ And he wrought not many miracles there becaufe of their incredulity.

ANNOTATIONS

8 one an hundred) This differēce of fruits is the difference of merits in this life, and rewards for them in the next life, according to the diuerfities of ftates, or other differences. Of ftates, as that the hundred-fold agreeth to virgins professed, threecore-fold to religious widowes, thirtie-fold to the married. *Aug. li. de Virginis. c. 44. & feq.* which truth the old Heretike Iouinian denied (as ours doe at this day) affirming that there is no difference of merits or rewards *Hier. li. 2. adu. Iouin. Ambros. ep. 82. Aug. har. 82.*

Difference of merits and rewards.

11 To you it is giuen) To the Apoftles and fuch as haue the guiding and teaching of others, deeper knowledge of Gods Word and myfteries is giuen, then to the common People. As alfo to Chriftiãs generally, that which was not giuen to the obftinate Iewes.

15 They haue shut) In faying that they fhut their owne eies, which S. Paul alfo repeateth *Act. 28.* he teacheth vs the true vnderftãding of al other places, where it might feeme by the bare words that God is the very authour and worker of this induration, & blindnes, and of other finnes: which was an old condemned blaſphemie, & is now the Hereſie of Caluin: whereas our Sauour here teacheth vs, that they fhut their owne eies, and are the caufe of their owne finne and damnation; God not doing, but permitting it, and fuffering them to fal further becaufe of their former finnes, as S. Paul declareth of the reprobate Gentiles. *Ro. 1.*

God is not the authour of euil.

25 Ouerfowed) Firſt by Chrift and his Apoftles was planted the truth, and falſhood came afterward, and was ouerfowed by the enemy the Diuel, and not by Chrift, who is not the authour of euil. *Tertul. de praſcrips.*

29 Left perhaps) The good muſt tolerate the euil, when it is fo ſtrong that it can not be redreffed without danger and diſturbance of the whole Church; and commit the matter to Gods iudgement in the later day. Otherwiſe where il men (be they Heretikes or other malefactours) may be puniſhed or ſuppreſſed without diſturbance and hazard of the good, they may and ought by publike authority either Spiritual or temporal to be chaſtified or executed.

*Iren. apud. Euſeb.
li. 5. c. 19.
Calu. l. 2.
Inſtit. c. 4.*

30 Suffer both to grow) The good and bad (wee see here) are mingled together in the Church. Which maketh against certaine Heretikes and Schifmatikes, which feuered themfelues of old from the rest of the whole world, vnder pretence that themfelues only were pure, and al others, both Priests and People finners: and against some Heretikes of this time also, which say that euil men are not of, or in the Church.

Good and euil in
the Church.

32 The least of all feeds) The Church of Christ had a final beginning, but afterward became the most glorious and known Common-welth in earth: the greatest powers and the most wife of the world putting themfelues into the same.

55 Carpenters Sonne) Hereupon Iulian the Apoftate and his flatterer Libanius tooke their scoffe against our Sauour, saying (at his going against the Perfians) to the Christians, what doth the Carpenters Sonne now? and threatning that after his returne, the Carpenters Sonne should not be able to faue them from his furie. Wherevnto a godly man answered, by the Spirit of Prophecie, *He whom Iulian calleth the Carpenters Sonne, is making a wodden coffin for him against his death.* And indeed not long after, there came newes, that in that bataile he dyed miserably *Sozo. lib. 6. c. 2. Theodo. li. 3. c. 18.* The very like scoffe vs Heretikes that call the body of Christ in the B. Sacrament, bakers bread. It seemeth indeed to the senses to be so, as Christ seemed to be Iosephs natural Sonne, but faith telleth vs the contrarie, as wel in the one, as in the other.