

## 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 Muftard 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.*

**T**he fame day IESVS going out of the houle, fate by the fea fide. <sup>2</sup> 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; <sup>3</sup> and he fpake to them many things in parables, faying:

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

<sup>10</sup> And his Difciples came and faid to him: Why fpeakeft thou to them in parables? <sup>11</sup> Who answered and faid vnto them: Becaufe <sup>12</sup> to you it is giuen to know the myfteries of the Kingdom of Heauen: but to them it is not giuen. <sup>12</sup> 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. <sup>13</sup> Therefore in parables I ſpeake to them: becauſe ſeeing they ſee not, and <sup>a</sup>)hearing they heare not, neither do they vnderſtand; <sup>14</sup> and the Prophecie of Eſay is fulfilled in them, which ſaith: *With hearing ſhal you heare; and you ſhal not vnderſtand: and ſeeing ſhal you ſee, and you ſhal not ſee.* <sup>15</sup> *For the hart of this people is waxed groffe, and with their eares they haue heauily heard, and their eyes <sup>¶</sup>they 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.* <sup>16</sup> But bleſſed are your eyes becauſe they doe ſee, and your eares becauſe they do heare. <sup>17</sup> 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. <sup>18</sup> Heare you therefore the parable of the Sower.

<sup>19</sup> Euery one that heareth the Word of the Kingdom and vnderſtandeth not, there cometh the wicked one, and catcheth away that which was ſowen in his hart: this is he that was ſowen by the way ſide. <sup>20</sup> And he that was ſowen vpō rockie places: this is he that heareth the Word, and incontinent receaueth it with ioy, <sup>21</sup> yet hath he not root in him ſelf, but is for a time: and when there falleth tribulation and perfecution for the Word, he is by and by ſcandalized. <sup>22</sup> And he that was ſowen 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. <sup>23</sup> But he that was ſowen vpon good ground: this is he that heareth the Word, and vnderſtandeth, and bringeth fruit, and yealdeth ſome an hundred-fold, and other threeſcore, and an other thirtie.

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<sup>a</sup> When Gods word is preached, they properly haue eares to heare, that haue hartes to obey: & they hearing do not heare, which heare by ſenſe of their body, & obey not by conſent of their harts, *Auguſt. de dona perfeu. c. 14.*

<sup>24</sup> An other parable he propofed to them, faying: The Kingdom of Heauen is refembled to a man that fowed good feed in his field. <sup>25</sup> But when men were afleep, his enemy came and <sup>♠</sup>ouerfowed cockle amōg the wheat, and went his way. <sup>26</sup> And when the blade was fhoot vp, and had brought forth fruit, then appeared alfo the cockle. <sup>27</sup> 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? <sup>28</sup> And he faid to them: The Enemie-mā hath done this. And the feruāts faid to him: Wilt thou we goe and gather it vp? <sup>29</sup> And he faid: Noe <sup>♠</sup>left perhaps gathering vp the cockle, you may root vp the wheat alfo togeather with it. <sup>30</sup> <sup>♠</sup>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.* <sup>31</sup> An other parable he propofed vnto them, faying: The Kingdom of Heauen is like to a Muftardfeed, which  
*Luc. 13, 18.* a man tooke and fowed in his field. <sup>32</sup> Which is the <sup>♠</sup>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. <sup>33</sup> 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 leavened.

*Pfa. 77, 2* <sup>34</sup> Al thefe things IESVS fpake in parables to the multitudes, and without parables he did not fpeake to them: <sup>35</sup> 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.*

<sup>36</sup> 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. <sup>37</sup> Who made anfwer & faid to them: He that foweth the good feed, is the Sonne of man. <sup>38</sup> 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.

<sup>39</sup> And the enemie that fowed them, is <sup>a)</sup>the Diuel. But the harueft, is the end of the world. And the reapers, are the Angels. <sup>40</sup> Euen as cockle therfore is gathered vp, and burnt with fire: fo fhall it be in the end of the world. <sup>41</sup> The Sonne of man fhall fend his Angels, and they fhall gather out of his Kingdom al fcandals, and them that worke iniquitie: <sup>42</sup> and fhall caft them into the furnace of fire: There fhall be weeping & gnafhing of teeth. <sup>43</sup> Then fhall the iuft fhine as the funne, in the Kingdom of their Father. He that hath eares to heare, let him heare.

<sup>44</sup> The Kingdom of Heauen is like a treafure hidden in a field. Which a man hauing found, did hide it, and for ioy thereof goeth, and felleth al that he hath, and buyeth that field. <sup>45</sup> Againe the Kingdom of Heauen is like to a marchant man, feeking good pearles. <sup>46</sup> And hauing found one precious pearle, he went his way, and fold al that he had, and bought it.

<sup>47</sup> Againe the Kingdom of Heauen is like to a net caft into the fea, and gathering togeather of al kind of fifhes. <sup>48</sup> Which, when it was filled, drawing it forth, and fitting by the fhore, they choſe out of the <sup>b)</sup>good into veffels, but the bad they did caft out. <sup>49</sup> So fhall it be in the confummation of the world. The Angels fhall goe forth, and fhall feperate the euil from among the iuft. <sup>50</sup> And fhall caft them into the furnace of fire; there fhall be weeping and gnafhing of teeth. <sup>51</sup> Haue ye vnderftood al theſe things? They fay to him, Yea. <sup>52</sup> He faid vnto them: Therefore euery Scribe inſtructed in the Kingdom of Heauen, is like to a man that is an houfholder, which bringeth forth out of his treafure new things and old.

<sup>53</sup> And it came to paſſe: when IESVS had ended theſe parables, he paſſed from thence. <sup>54</sup> And coming into his owne countrie, he taught them in their Synagogues, fo that they marueled, and faid: How came this fellow by this wifedom and vertues? <sup>55</sup> Is not this the <sup>♠</sup>carpenters Sonne? Is not his mother called MARIE, and his brethren Iames, and Iofeph, and Simon, and

*Mr. 6, 1.  
Luc. 4, 16.*

<sup>a</sup> Not God then, but the Diuel is the authour of al euil.

<sup>b</sup> Here alfo are fignified good and bad in the Church.

Iude: <sup>56</sup> and his fifters, are they not al with vs? whence therfore hath he al thefe things? <sup>57</sup> And they were fcan- dalized in him. But IESVS faid to them: There is not a Prophet without honour but in his owne countrie, and in his owne houfe. <sup>58</sup> 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, threefcure-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 mer- its 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 Chriftiās 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 vnderftāding 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 au- thour 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 redreſſed 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 fuppreſſed without diſturbance and hazard of the good, they may and ought by publike authority either Spiritual or temporal to be chaſtified or executed.

30 Suffer both to grow) The good and bad (wee ſee here) are mingled together in the Church. Which maketh againſt certaine

Good and euil in the Church.

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

Heretikes and Schifmatikes, which feuered themfelues of old from the reft of the whole world, vnder pretence that themfelues only were pure, and al others, both Priests and People finners: and againft fome Heretikes of this time alfo, which fay that euil men are not of, or in the Church.

32 The leaft of al feeds) The Church of Chrift had a fmal beginning, but afterward became the moft glorious and known Common-welth in earth: the greateft powers and the moft wife of the world putting themfelues into the fame.

55 Carpenters Sonne) Herevpon Iulian the Apoftate and his flatterer Libanius tooke their fcoffe againft our Sauour, faying (at his going againft the Perfians) to the Chriftians, what doth the Carpenters Sonne now? and threatning that after his returne, the Carpenters Sonne fhould 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 againft his death.* And indeed not long after, there came newes, that in that bataile he dyed miferably *Sozo. lib. 6. c. 2. Theodo. li. 3. c. 18.* The very like fcoffe vfe Heretikes that cal the body of Chrift in the B. Sacrament, bakers bread. It feemeth indeed to the fenfes to be fo, as Chrift feemed to be Iofephs natural Sonne, but faith telleth vs the contrarie, as wel in the one, as in the other.